



IOHANNES OGILVIVS





IOHANNES OGILVIVS



Εὐ δὲ καὶ ἄλλω ἀνέστη, αἰὲν ἀνέστη, θυμῶς  
Ὀὐλὸς αἰδῶν λῆτος. *Chionius.*

ADIPNBECH 1818.

ROBERT SCOTT LONDON



n. B. A. Diepenbeek was a Soldier of  
Roberts. See Walpole's Anecdotes Vol 2. 148. f  
He drew the Horses from whence the Cart in the  
Duke of Newcastle's Horseman's Ship was  
engraved.



H O M E R

HIS

I L I A D S

T R A N S L A T E D,

A D O R N E D

W I T H

S C U L P T U R E

A N D

I L L U S T R A T E D

W I T H

A N N O T A T I O N S,

B Y

J O H N O G I L B Y:

L O N D O N,

Printed by THOMAS ROYCROFT, and are to  
be had at the Authors House in Kings-head Court within  
Shoe-Lane, M D C L X.

*This Book was New bound at Posters by Mr. Carr  
Stationer at ~~St~~ April 1767*



HOMER

HIS

ILLIADS

TRANSLATED

AND

WITH

SCULPTURE

AND

ILLUSTRATED

WITH

ANNOTATIONS

BY

JOHN GILBY

LONDON

Printed by Thomas Roderick, and are to

be had at the Author's House in King's Head Court within

Shoe-Lane, M.D.C.LXX.

*This book was purchased by the  
British Museum in 1794*





To the most High and Mighty  
M O N A R C H,  
C H A R L E S  
T H E S E C O N D;  
Of *England, Scotland, France and Ireland*  
K I N G,  
Defender of the Faith, &c.

SIR,



*He Sun hath not appear'd in our Ho-  
rizon these many Teares: prodi-  
gious Darknes, perpetual Tem-  
pests and Horrour, brooding upon  
the Face of these Three (once hap-  
py) Nations: But the late, though  
long-expected Dawn (the Harbinger of You, our  
grand Luminarie) appearing, we are cheered into a  
Belief, that we shall again see a glorious Day of  
peacefull Serenity.*

*It*



*It would (Sir) be a Miracle, next to that of your Return, to be able to expresse with what Joy you are already received in the Hearts of your Subjects; How much then above the reach of my humble Pen! yet am not I the least Sharer in this common Extasie of Loyalty; for whilst others poure forth Treasure, Incense, Garlands, and offer Victims to ingratiate their Obedience, I presume to dedicate, what, (though presented by a too unworthy Hand) is in it self the noblest Oblation of the Muses.*

*The Universal Attestation of whose Worth, by all Nations among whom Civility and Learning have found Reception, I might (not to prescribe to your sacred Majesty) deduce through all successive Ages. The Macedonian took his first fire from Homer's Torch, by whose light he trac'd the way to universal Empire, and first deserv'd to be distinguished from all other Conquerours by that glorious sir-name, The Great; and having plac'd him in that inestimable Cabinet of Darius (which he judg'd too rich and curious for any other jewel) said, In this I will beare along with me the onely Master and Contriver of my Victories.*

*And that which may render him yet more proper  
for*

*for Royal entertainment is, That he appeares a most  
constant Assertor of the Divine right of Princes and  
Monarchical Government. Be pleas'd to hear himself;*

No good did many Rulers ever bring;

Let one be Lord; in *Jove's* name one be KING;  
on the other side, all Anti-monarchical Persons he de-  
scribes in the Character of Therfites,

Who fondly vented incoherent Things

'Gainst Sovereign Power and Majesty of KINGS:

The most deformed Piece of All who came

Toth' *Ilian* siege; squint-ey'd; crook-back'd & lame;

His breast bunch'd out; round was his head; a thin

And callow downe vested his meager Chin.

*From what Prince then more justly may Homer  
hope for Patronage then from your Sacred Self, in  
whose Veins (besides your irrefragable Title to these  
three Kingdomes) the Channels of all the Royal bloud  
in Christendome concenter.*

*Prostrate at your Majestie's feet, I most humbly  
beg, as well your Pardon for this my hasty and so rude  
Address (by which your high Affairs may seem too  
much interrupted and prophan'd) as your gracious  
Acceptance of these (I may modestly say) painfull en-  
deavours, in this version and illustration of the most  
incom-*



*incomparable Poet, which when smil'd upon by your Majesty, may among your English Subjects meet a more soft and cheerfull Entertainment.*

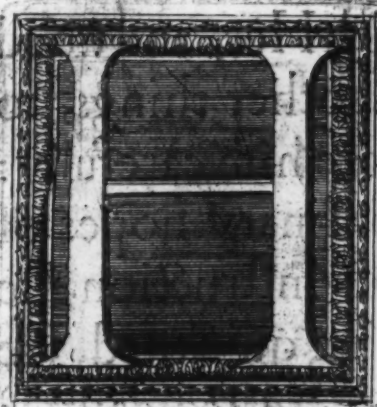
*All that I have said to your Majesty hath been a Petition, which I shall close with a Prayer; May that great God who sent a Star to wait on your Nativity (seen at Noon to the Astonishment of the Beholders, and though long since vanished, yet still remembred and look'd upon as an Omen of your future happineſs) be the constant Light and Conduct of all your Actions. We are already confirm'd that you are dear to his Eye and Providence, by your so many Preservations, among the rest, by That your never to be forgotten deliverance at Worcester. May you live a great and good Example to all succeeding Princes, & before you change these Crowns for Immortality, see that Propheſie fulfill'd in your Name and Person, Carolus à Carolo Magno Major, which shall ever be remembred in the constant Devotions of*

Your sacred Majesties  
most humble, obedient  
and loyal Subject,

JOHN OGILBY.



# THE LIFE OF HOMER.



ERODOTUS of Halicarnassus having made a strict inquiry after the Parentage and Life of HOMER, gives this Account.

At the foundation of Cuma, an ancient City of Æolia, amongst other people of severall Countreys, there came thither from Magnesia MELANOPUS, Son of ITHAGENES, Son of CRITHO, carrying along with him his small Stock. At Cuma he married OMYRIS, by whom he had a Daughter CRITHEIS, whose Guardian, her Parents dying, was CLEANAX an Argive, her Fathers greatest friend. After some time she proving with childe, and CLEANAX having notice of it, he sharply reprov'd her, and resolv'd to cast her off. At that time the Cumæans were building a Towne in the Bay of Hermus, which THESEUS the Founder, in memory of his Wife, named Smyrna. He

a

was



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## THE LIFE OF HOMER.

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was descended from EUMELUS Son of ADMETUS, exceeding rich, and Conductor of the Thessalians to Cuma. Hither CLEANAX sent CRITHEIS, privately committing her to ISMENIAS a Boeotian, his intimate Friend, another of the Leaders of this Colony. Not long after her Arrivall CRITHEIS, celebrating a Festivall neer the River Meles, in company of other young women, was delivered of HOMER, not blind but of perfect sight, whom from the River She named MELESIGENES, and departing from ISMENIAS, wrought for her living, and brought up her Son in all commendable Sciences. PHEMIUS, then in Smyrna, kept a publick School, and taught Humanity, and other learning. CRITHEIS dressed the VVool which was given him for teaching; and being a discreet and industrious woman, PHEMIUS was taken with Her, and wooed her for his Wife, promising, amongst other things, to adopt MELESIGENES, and to educate him carefully: for his great Ingenuity gave extraordinary hopes of him. CRITHEIS assented, and by his Instruction, the naturall wit of MELESIGENES being quickned, He soon outwent all his Fellows, and increased daily in knowledge, proving within a while little inferiour to PHEMIUS, who dying, bequeathed unto him all he had, and not long after CRITHEIS dyed also. Then MELESIGENES being Master of the Schoole, managed it with such wisdom, as all men admired him, both natives and strangers that traded to Smyrna, it being a great Mart of Corne, who having dispatched their businesse came to him. Amongst these MENTES, Master of a Ship, who from Leucadia came to trade for Corn at Smyrna (a man of great Experience and Learning, for those times) perswaded MELESIGENES  
to

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## THE LIFE OF HOMER.

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to give over his Schoole and go along with him, promising a liberal reward, and all things necessary for his Voyage; adding, That it would be convenient for him, whilst he was yet young, to visit forraine Nations and Cities, which argument prevailed with him, and perhaps He then designed to addict himselfe to Poetry. Hereupon giving over his Schoole, he went along with MENTES, and at every place where they came, he was very curious in inquiring after all things worthy observation, and it is probable, writ down the chief passages and remarks of his Travels. Having visited Spain and Italy, they took shipping for Ithaca, where MELESIGENES was extreemely troubled with a defluxion of Rhume in his Eyes, an infirmity whereunto he had formerly been subject. MENTES, whose businesse carryed him to Leucadia, left him with MENTOR, son of ALCIMUS, one of that Countrey, with whom hee was intimately acquainted, conjuring him to take all care of MELESIGENES till his returne from Leucadia; which MENTOR performed: a Person of considerable fortune; for his Justice and Hospitality much esteemed by his Countrey-men. Here MELESIGENES informed himselfe of many things concerning ULYSSES. Those of Ithaca report he lost his Sight there; but without all question He at that time recovered, and fell blind afterwards at Colophon, as the Colophonians have assured me. MENTES returning to Ithaca, received MELESIGENES again, who accompanied him a long time in his voyage, untill at last, putting in at Colophon, he relapsed into his old disease, and fell quite blinde, in which condition hee returned to Smyrna, where he applyed himselfe to Poetry. Afterwards, falling into poverty, he resolved to go to Cuma,  
and



## THE LIFE OF HOMER.

and passing through the Plaine of Hermus, came to a Towne called the New-Wall, a Colony of the Cumæans, founded eight years after Cuma. Here, standing at a Leather-sellers door, he spake these Verses,

Αἰεὶ με δεῖ ξεῖναι καὶ χρημάτων ἡδὲ δόμοιο,  
Οἱ πόλιν αἰπὴν ἐνὶ Κόμῳ Ἑρμιῶπιδα κέλευ  
Ναίετε, Σαρδηνίης πόδα νεύατο ὑψικόμοιο·  
Ἀμβρόσιοι πῦες ὕδαρ θείης ποταμοῖο  
Ἑρμὺς δῖος, οἱ ἀθάνατος τέκετο Ζεὺς.

*Receive Me who a House and all things want,  
You that the Virgin Cuma's City plant,  
Neer Sardens foot, and on swift Hermus brink,  
Sweld with soft showers, Ambrosian water drink.*

Sardena is a Mountaine betwixt the River Hermus and the New Wall. The Leather-sellers name was TYCHIO, who taking compassion of him, received him into his Shop, where MELESIGENES shewed him and the rest that were present his Poem of AMPHIA-RAUS his expedition against Thebes, and his Hymnes, and by his ready answers to the questions they proposed, begot much admiration in the hearers. At the New Wall he gained a subsistence by his Poetry: even to this day they shew the place, held in much reverence by the Inhabitants, where MELESIGENES used to sit and recite Verses, and a Poplar, which, they say, grew there in his time. But not long after, indigence constrained him to continue his first designe of going to Cuma, taking his leave with these Verses,

Αἶψα πόδες με φέροιεν εἰς αἰδοίαν πόλιν αἰσράν·  
Τῶν γὰρ ὃς θυμὸς ἀρόφρων ὃς μῆτις ἀείρη.

*Hast to those Walls for Heroes so renownd,  
Valiant, sharpe-witted, and of judgement sound.*

From the New-wall he went to Cuma through Larissa, that being the nearest way, where, as the Cumæans relate, he made this Epigram upon MIDAS King of Phrygia, Son of GORDIUS, at the request of his Wives Father: It is to be seen upon his Tomb to this day.

## THE LIFE OF HOMER.

ΧΑΛΚΗ παρθένος εἰμι, Μίδα δ' ὅππῃ σῆμα περικέμαι.  
 Ἐς τ' αἰ ὕδωρ τέ ρέοι, καὶ δένδρεα μακρὰ πύλλοι,  
 Ἡελίος τ' ἀνὰ λάμπει, λαμπαρά τε Ζελύη,  
 Καὶ ποταμοὶ ῥέουσιν, ἀνακλύζῃ δὲ θάλασσα.  
 Αὐτὶς τῇδε μένῃσα πολυκλαύτω ἐπὶ τύμβῳ.  
 Ἀγγελέω παρῖσι Μίδης ὅτι τῇδε πύθαι.

*A Brazen Virgin, I watch Mida's tomb, (bloom,  
 Whilst water glides, whilst trees with blossoms  
 Suns rise and set, Moons changing fill and wain,  
 Whilst ebs and floods exhaust and swell the Main.  
 Here I attend to tell who ere draws neer,  
 This the lamented Mida's Sepulcher.*

Being arrived at Cuma he recited his Verses at Assemblies of the old men, who were much taken with his Discourse, perceiving the Cumæans liked them, he continued this entertainment to them, and at last made a Proposition, that if they could maintain him at the publick charge, he would eternize the fame of their City. They to whom he proposed this, approved of it, promising that if he would addresse himself to the Senate, they would further his Petition. MELESIENES thus encouraged went to the Senate-house, and being questioned who directed him thither, named the person, made his suit known, and going out, sat at the doore. The Senate taking this into consideration, it was further'd by him who had given him this direction, and all those that knew him, but some there were who opposed it, alledging that if they should maintain οἰμῆρας that is, blind men, at the publick charge, they should be continually burthen'd with a great number of unprofitable people. Hereupon MELESIENES was first called HOMER from his blindness, for the Cumæans term blind men οἰμῆρας. The Decree pass'd in favour of the opposer, that no publick maintenance should be allowed to HOMER, which coming to his knowledge, he deplored his misfortune thus;



# THE LIFE OF HOMER.

ΟΙ Η Μ' ἂ δῶκε πατὴρ Ζεὺς κύμα γάλαθ' αἰ,  
 Νήπιον αἰδοῖν γέτασι μητρὸς ἀτάλασιν.  
 Ἦν ποτ' ἐπύρρυσαι βυλῇ Διὸς ἀγρόχοιο.  
 Λαοὶ Φρύκωνος μάρων' ἐπιθήτορες ἱπῶν.  
 Οπλότεροι μάλα ῥοῖο πυρὸς κρίνοντες Ἀρηα.  
 Αἰολίδα Σμύρνην ἀλγείτοια ποτὶ νῆακτον.  
 Ἦν τε δ' ἄγλαον εἶσι ὕδαρ ἱεροῖο Μέλιντος.  
 Εἴθει Σπορινύμῳ καὶ ῥαυ Διὸς ἀγλαὰ τέχνα.  
 Ἦθελ' ἐτι κληῖσαι δῖαν χθόνα καὶ πόλιν ἀνδρῶν.  
 Οἱ δ' ἐπ' ἀπαινώδῳ ἱερῷ ὅπα φημι εἰοῖσιν.  
 Ἀφραδίῳ τ' ἴδ' ἰδρὶ τε παθῶν τις φράσσεται αὐθις.  
 Ὅς σφιν οἷα δέησιν ἐμὸν διεμήσατο πότμον.  
 Κῆρα δ' ἐγὼ τίω τοι θεὸς ὅπασε γένομ' ὅφρ',  
 Τλήσσωμαι ἀκράαντα φέρων τετληόπιν θυμῷ.  
 Οὐδέ τι μοι φίλα γυνὴ μὲν ἱερῶς ἐν ἀγνιάς  
 Κύμῳ ὀρμαίνουσι μέγας δέ με θυμὸς ἐπείγει,  
 Δῆμον ἐς ἀλλοδαπὸν ἵεναι ὀλίγον περ εἶναι.

*Thou, Jove ! who nurs'd me at my mothers knee,  
 Still to be poore, a hard lot drewst for me.  
 From Smyrna which the bold Phryconians round,  
 With Turrets near the Oceans margents crown'd.  
 Where by Joves pleasure valiant youth in ranks  
 Use Arms, and Chariots drive on Mela's banks.  
 The Muses me to Cuma sent, their praise  
 To celebrate, who scorn'd my sacred Lays:  
 But all shall soon repent, who did contrive ;  
 Me of my life by scandal to deprive:  
 Yet I'll that fate indure that Jove design'd,  
 And conquer want with a contented mind :  
 Nor longer I at Cuma shall desire  
 Their Streets to trouble, but will straight retire  
 To other people, and some forreign shore,  
 Though neer so mean, contemptible and poore.*

From Cuma he went to Phocæa, leaving behind him this Imprecation, That the Cumæans might never have any eminent Poet to celebrate their fame. At Phocæa he got his living in the same manner, frequenting their publick meetings. **THESTORIDES**, who kept a School there, a person not very honest, taking notice of **HOMER'S** Poetry, told him, That if he would permit him to transcribe his verses, he would allow him a competent maintenance. The necessity of **HOMER** made him readily accept this offer. Whilst he lived with **THESTORIDES**, he composed his lesser Iliads, beginning thus,

ΙΛΙΟΝ αἶδω καὶ Δαρδανίῳ εὐπάλῳ,  
 Ἦς πέρι πολλὰ πάρον Δαναοὶ, φρεσὶ ποτὶς Ἀρης. *Ilium I sing, and Dardan's fertile Plaine,  
 Upon whose turff so many Greeks were slain.*

This Poeme, also named **PHOCÆIS**, the Phocæans affirm him to have written during his aboad with them. **THESTORIDES** having gotten a Copy of these and other Poems, determined to leave Phocæa, and vent them in his own name. **HOMER** perceiving his Project reproved him in these words.

## THE LIFE OF HOMER.

ΘΕΣΤΟΡΙΔΕΣ θητοῖσιν ἀνώντων πολέων ὦρ, *Thestoriddes, of things unknown the Mind*  
 Οὐδ' ἐν ἀρεστῷ τέρει πέλεται νόον ἀνθρώποισι. *And Humane Counsels hardest are to find.*

From Phocæa **THESTORIDES** went to Chios, where he set up School, and publishing the foresaid Poems for his own, gained by them much honour and wealth, whilst **HOMER** was constrained to have recourse to his former way of life, frequenting Assemblies.

Soon after some of **CHIOS** coming thither, and hearing him recite the same Verses, which they knew were owned by **THESTORIDES**, acquainted such as were present, that a Schoole-master in Chios had published the same Verses as his own, by means of which he had gained much wealth. **HOMER** presently reflected this was Thestorides, and resolved to goe to Chios after him. Finding no Ships in the Haven, but only some Boats laden with wood for Erythræa, he besought the Mariners to take him aboard, whereto they condescending, as soon as he was set, he thus invoked Neptune;

ΚΑΥΘΙ Ποσειδάωνι μετ' αὐτοῖς ἐπὶ σίγαμει,  
 Εὐρυχόρῳ μετέων ἡδὲ ξανθῷ Ἐλικῶνος.  
 Δὸς δ' ἔσθ' ἄρ' ἄλκον καὶ ἀπὸ μὲν νόστον ἰδέσθαι  
 Ναύταις, οἳ τῆς πομπῆς ἡδ' ἀρχῆς ἔασιν  
 Δὸς δ' ἐς ὑπὸ πτερὰ Μίμης κρημνοῖο Μίμης  
 Αἰδοῖόν μ' ἐλθόντα βροτῶν ὅσων γε κυρῆσαι  
 Φῶτά τε πτολίεθρον ὅς ἐμὸν νόον ἠφροπέυσας,  
 Ωδύσατο ξένων Ζήνα ξένῳ τε τῷ ἀπὸ Ζην.

*Earth-shaking Neptune, hear; thou who dost reign  
 Over the spacious Heliconian Plaine,  
 And a fair wind and safe return afford,  
 To all our jollie company aboard:  
 Clearing from Mima's cliff, and sea-washt Foot,  
 Let me mongst pious people gain Repute,  
 And be reveng'd of him, who broken hath  
 All laws of Hospitality and Faith.*

Being come to Erithræa, **HOMER** intreated them to send one along with him to the Town. Drawing near it, and understanding the scituation to be rugged and mountainous, He spoke these Verses.

ΠΟΤΝΙΑ γῆ πάντῳ δότε γὰρ μελίφρονος ὄλβου.  
 Ὡς ἄρα δὲ τοῖς μὲν φανερὸν εὖχος ἐπέχνης,  
 Τοῖσι δὲ δούλοισι καὶ τῇ χειρὶ οἷς ἐχολώρης.

*Thou dost, blest Earth! all good to us impart,  
 To some thou bountifull and gentle art,  
 But those who thee offend thou keepst as short.*



## THE LIFE OF HOMER.

In the Town he enquired after some Ship bound for Chios, and meeting by chance with one that had known him in Phocæa, requested his assistance, who not finding any in the Harbor, brought him to a Creek, where were some fisher-boats ready to set sail for Chios. But they, deaf to all, weigh'd anchor, and would not receive Him; thereupon he gave them this farewell.

ΝΑΥΤΑΙ ποταπόροι συγερῇ θαλίγκιοι Ατῆ.  
Πτωχῶσι αἰγίησι βίοι δὺς ζήλοισι ἔχοντες,  
Αἰδέομαι Ζεῦσι Διὸς σεβας ὑμμεδόντος.  
Δεινὴ γὰρ μέτοπις ἐνὶ θυέει Διὸς, ὅς κ' ἀλίστηται.

*Rude sailors, you who worse than Furies are,  
Whose lives not Cormorants envy. Jove revere:  
All who that Hospitable God neglect,  
Sure must condigne punishment expect.*

But when they came into the Sea, they met with a storm, which drove them back to the same place whence they had put off, where they found HOMER sitting still upon the ground, who perceiving the Bark to be driven back, Friends, said he, the wind hath been against you, but take me in, and your voyage shall be prosperous. The Fishermen sorry that they had refused him before, took him in, and set sail for Chios, where they arrived without any hinderance. Then every one betaking himself to his particular business, HOMER was left alone at the sea side. The next day he wandred up and down till he came to a place named the Pine, here he rested that night, and a Pine-apple chancing to fall upon his head, made these Verses;

ΑΛΑΗ τίς σου πύκνῃ ἀμείνονα καρπὸν ἔησι  
Ἰδης αὖ κορυφῇσι πολυπύχυν λυγροῦσιν,  
Εἴθ' αὖ σιδῆρος Ἀργεῖος ἔπι χροῖοισι βροτοῖσιν  
Εὐστέται εὖτ' αἰμὴν Κεβρηνίοισι ἄνδρες ἔχουσι.

*All Trees produce much better fruit, oh Pine,  
That Ida's lofty Summits cloath, then thine,  
There earthly-minded men not steel shall want;  
Where the Cebrenians shall their City plant.*

For at that time the Cumæans were making preparation for the building of Cebrenia at Mount Ida, where there are some Mines.

Going from thence, he came within hearing of some  
Goats

## THE LIFE OF HOMER:

Goats that grazed hard by, and directed his steps, as well as he could, towards them, some shepherds dogs fell upon him, whereat he cryed out, which GLAUCUS hearing (for so was the Goat-herd called) ran in to them and beat them off. He stood a good while gazing upon him, wondering how being blind he could get thither, at length asked his name, his businesse, and how he came to that desolate place. HOMER told all the Storie of his misfortunes, which GLAUCUS, being of a soul not inhumane, much pitied. He led him to his Cottage, kindled a Fire, provided Supper, and setting it before him invited him to eat, but the hungry dogs disturbing them with their barking HOMER said thus to him;

ΓΛΑΥΚΕ πέποι ἔπειν τὸ ἔπος τὸ καὶ φρεσὶ θήσω.  
 Πρῶτοι μὲν κυσὶ δειπνοὶ ἐπ' αὐλῆσι θύρῃσι  
 Δοῦναι, ὡς γὰρ ἄμεινον ἔστιν ἢ πρῶτοι ἀκούειν  
 Ἀνδρὸς ἐπιρρομφῆς, ἢ ἔρκεα θηρὸς ἱέντος.

*Glaucus take my advice, and not forget  
 To give thy mastives at thy doors their meat:  
 Which if thou dost, they first shall Strangers hear,  
 And beasts that to thy Fold for prey draw near.*

GLAUCUS was exceedingly pleased with his Advice. After Supper they fell to talk; HOMER gave him a Relation of all his Travels, which lasted to the great admiration of GLAUCUS untill bed-time. The next day GLAUCUS having resolved to make his Master acquainted therewith, gave his Companions Charge of the Flock, and intreated HOMER to rest quietly in the Cottage till his return, which would not belong. Then went he to Bolissus, a Town not far off, where his Master lived, to whom he related after what a strange manner he lighted upon HOMER, desiring to know what order he would give concerning him. His Master reproved him for presuming to entertain a strange and impotent person without his leave, yet withall commanded to bring him thither. GLAU-



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THE LIFE OF HOMER.

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cus goes back to HOMER, acquaints him with what had past, and tells him that he must go to the Town, where he need not doubt of good successe. HOMER willingly went along with him. The Master of GLAUCUS by Discourse with HOMER perceiving him to be a person not onely of great naturall parts, but of extraordinary Experience, invited him to live with him, and to undertake the Charge and Education of of his Children, whereto HOMER yeilded. During this time he wrote his Cercopes, Batrachomyomachia, Epicichlides and all his sportive Poems, whilst he lived in Bolissus. Then began his fame to spread through the City; THESTORIDES hearing it took shipping and left Chios.

HOMER afterwards, obtaining leave of his Patron, went to Chios, where he set up School and taught their youth Poetry, so happily that he gained the admiration of all. By this means having got a competent estate, he took a wife, by whom he had two Daughters, one died young, the other he preferred to him that had been formerly his Patron. Here betaking himself to Poetry, he took occasion to express his gratitude to his Benefactors, first to MENTOR of Ithaca, who took care of him when he was so extreemly ill of his eyes. His name he inserts into his Odysses, as friend to ULYSSES, to whose trust, as the wisest and justest person in Ithaca, ULYSSES upon his Trojane Expedition, committed his Family and Estate. Likewise in severall other places he commends him, feigning that MINERVA, when she would appear in a humane form, took that of MENTOR. He also in his Odysses celebrates his Master PHEMIUS (who first brought him up) in these words,

# THE LIFE OF HOMER.

Κήρυξ δ' οὐ χερσὶν κίθαριν θεῖαν ἔθηκε  
Φημί, ὅς ῥ' ἦν δὲ τῷ μνηστῆρι ἀνάγκη.

*The Herald brings Phemius a Harp well strung,  
Who, though unwilling, plaid and sweetly sung.*

And again,

Αὐτίκα δὲ μνηστῆρας ἀπώχετο ἱσθεὺς φῶς.  
Τοῖσι δ' αἰοιδὸς αἶδε τῶν ἱλίου τοῖσι  
Εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν ἴστον αἶδε  
Λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

*He to the Suiters went, who silent at  
Old Phemius's Musick, and attentive fate :  
He sung the Greeks hard passe, from Ilium hurld  
By Pallas Furie round about the world.*

He mentions also ΜΕΝΤΕΣ, in whose company he had travelled through many Countries, thus;

Μέντης Ἀγχιάλοιο δαΐφροτος ὤχρημαι εἶμαι  
Τῶς, ἀτὰρ Ταφίοισι φιληρέμοισιν ἀνάσσει.  
Νῦν δ' ὡδὲ ξυώνη χετλήνυτον ἡδ' ἐπαύροισι.  
Πλέων οἴωπα πόοντο ἐπ' ἀλλοθρόνους ἀνθρώπων  
Ἐς Τεμέσσην μετὰ χαλκὸν ἄλλω δ' αἰθώπα σίδηρον.

*I Mentès am, Anchialu's son, and reign  
O're Taphians, Traders through the boisterous Main :  
Here still we use to anchor as we passe,  
At Temesis to barter steel for brasse.*

He requited the kindness of ΤΥΧΙΟΥΣ the Leather-dresser, who receiv'd him into his house at the New-Wall, introducing his Name into the Iliads thus,

Ἄϊας δ' ἐγύθει ἦλθε φέρων σάκος ἡνίτε πύργου,  
Χάλκεον, ἑπταβόιον· ὃ οἱ Τύχος χεῖμα τεύχεσσι,  
Σκυτοτόμων ὅχ' ἀειρος ὕλην ἐν οἴκῳ νέμων.

*Ajax drew nigh bearing a Towre-like shield  
Of brasse, with seven Hides lin'd, by Tychius diest,  
Of all the Curriers in rich Hyle the best.*

By these Poems the Fame of HOMER was spread not only through Ionia, but generally even to Greece, whether some of his Auditors perswaded him to go. He approving of their Advice prepar'd for the journey, and understanding that Argos was prefer'd in esteem above Athens, took occasion to extoll ΕΡΕΚΤΗΟΥΣ in the Catalogue of Ships in his greater Iliads.

Ἄθλων Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
Θρέψε Διὸς θυγάτηρ, τίκε δὲ Ζεῦδος ἄρσεν·  
Καλὰ δ' οὐκ Ἀθηνῆσσι εἶσι ἐφ' ἐνὶ πτόνι νηῶ.  
Εὐθ' ἀδὲ μιν ταῖροισι καὶ ἀριεὺσι ἰλάοντα  
Κύβοι Ἀθηνῶων.

*Next those in stately Athens did reside,  
Whom noble Erictheus there did place,  
By Pallas foster'd, Joves illustrious race,  
T' whom every Lustrum young Athenians bring  
Of Bulls and Lambs a plenteous offering.*

And ΜΕΝΕΣΤΗΟΥΣ, Conductor of the Athenians, as most skilfull in marshalling an Army either of horse or foot.



## THE LIFE OF HOMER.

Τῶν αὖτ' ἡγεμόνευ' ὑπὸς Πετεῶο Μενεσθεύς.  
 Τῷ δ' ὅπως πῶς ὁμοῖος ἐπιχρῶσιν γένετ' ἀνὴρ,  
 Κοσμήσται' ἴσους τε καὶ ἀέρας ἀσπιδιώτας.  
 Νέστωρ οἷος ἐείλετο. ὁ γὰρ παλαιότερος ἦεν.

*These Peteus Offspring Prince Menestheus led,  
 Not all the world a better souldier bred  
 To draw up horse and foot into the Field,  
 Old Nestor equal'd him, but not excel'd.*

And AJAX son of TELAMON, bringing from  
 SALAMIS Supplies to the Athenians.

Αἶα δ' ἐκ Σαλαμῖνος ἄγει δυνάμειν ἦμας.  
 Στήσιν δ' ἄρ' αἰν' Ἀθηναίων ἵσαντο φάλαγγες.

*But twelve from Salamis bold Ajax brought,  
 Joining his Forces to th' Athenian Band.*

Lastly in his Odysses, when MINERVA having  
 given Advice to Ulysses departs to Athens, as that  
 place which she chiefly affected,

ὣς ἄρα φωνήσασ', ἀπὸ βῆ γλαυκῶπις Ἀθήνη,  
 Πότι τοι ἐπ' ἀπύργῳ. λίπε δὲ Σχερίην ἐσχάτην.  
 Ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρύαγμα Ἀθήων,  
 Διὸς δ' Ἐρεχθίδος πυκνὸν δόμον.

*This said, the bright ey'd Virgin thence departs,  
 And fertile Scheria, crossing seas, deserts,  
 Flying to Marathons Athenian Port,  
 There enters Erichtheus Royall Court.*

HOMER having inserted these into his Poems, and  
 provided all things fit for his Journey, took shipping  
 for Greece. By the way they put in at Samus, at what  
 time it happened the Samians celebrated the Apaturian  
 Festivall. A Samian, who had formerly seen him at  
 Chios, took notice of him, and gave notice of him to  
 the Confraternity, who, having heard much of him  
 before, sent for him. The Samian went to him, and  
 told him that the City celebrated the Apaturian Festi-  
 vall, and the Confraternity requested his Company.

HOMER accepted the invitation, and followed him:  
 By the way he chanced to juggle some Women that  
 were sacrificing to CERES: the Priestess resenting it as  
 an affront, Friend, said she, away from the Sacrifice. Ho-  
 MER ask'd who it was, and to what Deity they sacrifi-  
 ced? His Guide told him it was a woman that sacrificed  
 to CERES; whereupon he broke forth into this  
 Rapture;

Hear

# THE LIFE OF HOMER.

ΚΑΥΘΙ μαι εὐχόμενος κροτοφόρε, δὸς δὲ γυναιχά  
Τίμδε νέων μὲν ἀνῆλθαο φιλότῃτα καὶ εὐνίῃ,  
Ἡ δ' ἐπὶ περπέσθω πολιοκρατῆφοισι γέρουσι·  
Ὡς ὅρη μὲν ἀπαμβλυνέσθαι. θυμὸς δὲ μὲναια.

Hear me great Priestesse, hear, let that coy dame,  
Not met incounterd with youths kindly flame,  
But let her grey beards choose whose Forces fade,  
Who are in all parts but their will decaid.

Coming to the Hall of the Confraternity, as soon as he set his feet on the Threshold, the Fire being newly kindled, or as others say, flaming high, he spoke these Verses.

Ἀνδρὸς μὲν γέροντος παῖδες πύργοι δὲ πόλιος.  
Ἴπποι δ' αὖ πεδίων κόσμος, νῆες δὲ θαλάσσης.  
Χρήματα δ' αὖ οἶκον, ἀτὰρ γεγραφοὶ βασιλῆες  
Ἡμεῖοι εἰν ἀγορῇ, κόσμος τ' ἀλλοισιν ὄρεσθαι.  
Λιθομύς δ' ἐπὶ πυρὸς γεγραμμένος οἶκος ἰδέσθαι.

Sons are their Parents Crowns, and Towers of Towns,  
Steeds of rich Plains, Ships of the swelling Downs,  
Coin in a House, Kings judging wrong and right,  
And a good Fire a commendable fight.

When he came in they all received him with great honour and respect, and provided a Lodging for him that Night. The next day some Potters, as they were setting their pots into a Furnace, called to him, and having heard of his excellent parts, promised, if he would recite some Verses, to reward him with Presents of the Ware in which they traded. HOMER saluted them with these, from the Occasion, the Furnace;

Εἰ μὲν δώσετε μισθόν, αἴσω δ' ἔχω καμίνες.  
Δεδρ' αὖ Ἀθηναίη, καὶ ὑπέρεχε χεῖρα καμίνης.  
Εὖ δὲ μέλαιναί εἰσι κότυλοι, καὶ παντὶ μάλα ἰσθί  
Φρυγίῃ τε καλῶς καὶ τιμῇσι ποῖσι ἀρεσθαι,  
Πολλὰ μὲν εἰν ἀγορῇ παλευμένα, πολλὰ δ' ἀγυῶς,  
Πολλὰ δὲ κερδίσαι ἡμῖν δὴ ὡς σπῆναι νοῆσαι.  
Ἡ δ' ἐπ' ἀναδείξαι τρεφέντες ψεύδῃ ἀρεσθαι,  
Συγχάλας δ' ἡσπερ καμίνης διλητῆρας.  
Συνεπὶ δ' ὁμῶς Μάραρον τε καὶ Ἀσβεστον, καὶ Σαβάκην·  
Ὡμόδαμόν τ' ὅς τ' ἔστι τέχνη κακὰ πολλὰ ποιεῖν.  
Πεῖθε πυρὸς ἵστασθαι καὶ δώματα, σὺν δὲ καμίνος·  
Πᾶσα κυκλίων, καμίνων μέγα κακὸν ἔσται·  
Ὡς γιγῆος ἰππικὴ βρῦκει, βρῦκοι δὲ καμίνος,  
Πάντ' ἐντοῦδ' αὐτῆς καμίνης λεπτὰ πειῖσται.  
Δεῦρο καὶ ἡλίου θυγάτηρ πολυφάρμακα Κίρκη,  
Ἀργεῖα φάρμακα βάλλει, κακοὶ δ' αὐτῆς τε καὶ ἔργα.  
Δεῦρο δὲ καὶ Χείρων ἀγέτω πλέας Κενταύρους,  
Οἳ τ' Ἡρακλῆος χεῖρας φύρον, οἳ τ' ἀπόλοιντο  
Τύποιε τὰδε ἔργα κακὰ, τύποι δὲ καμίνος.

Potters I'll sing, but I returns expect:  
May Pallas all your Furnaces protect,  
Cups, Platters harden, nele your Pitchers well,  
That you at any rate your Wares may sell,  
And store in Markets both and High-ways vend;  
Let Her you riches, us more wisdom send.  
But if you fail, thus having gain'd your ends,  
Ile conjure up the Furnace-hating Fiends,  
Maragus, Asbetus, Sabactes, dire  
Omodamus, all playfellows with fire,  
Who shall your house, your forge and furnace burn;  
And whilst you howl, all topsie turvie turn.  
Your pots shall rattle like a glinging Bit,  
And flown in fume, in thousand shivers split,  
Or Circe, sprinkling poysons, turn to shards  
Your pans, and make them fly about your yards,  
Chyron shall muster up his troupes again,  
Both who Alcides scap'd, and who were slain,  
Whose iron-hoofs, whilst weeping you behold,  
Shall cast your trumpery in another Mold,



## THE LIFE OF HOMER.

Αὐτὰ δ' οἰμῶζοντες ὀρώατο ἔργα ποιεῖν.  
 Γηθήσω δ' ὀρώω αὐτῷ κακοδαίμονα τέχνην.  
 Ὅς δ' ἐχ' ὑψυκῆς, αἰεὶ τὸν πᾶν τὸ πρόσσω πᾶν  
 φλεχθῆναι, ὡς πάντες ἐπίσταντ' αἰσιν ἄλλοι.

*Whilst I shall laugh to see the spoil they make.  
 If any of your Forge inspection take,  
 May he, his face parch'd up with fierie dust,  
 By his mischance teach others to be just.*

At Samus he lived that Winter, and at every New-Moon, attended by a Company of poor Children, went to the houses of the chiefeft Persons, and sung these Verses called Eresione, for which they rewarded him.

ΔΩΜΑ θεοῖς ἀπόμαδ' ἀνδρὸς μέγα δαμαμένοιο,  
 Ως μέγα μὲν δυνάται, μέγα δ' ἐβρέμει, ὀλβίος αἶψι.  
 Αὐτὰρ ἀνακλίνεο θεῖα, πλῆτος γὰρ ἐστὶ σῆ.  
 Πολλὰς, σὺ πλὴτος δ' ἐὺ εὐφροσύνην τεύχῃ.  
 Εἰρήνη τ' ἀγαθή, ὅσα δ' ἄγγεα, μετὰ μὲν εἶναι,  
 Κυρβαῖ δ' αἶψι καὶ καρδοῦ περ ἔρπει μάλα.  
 Τῷ παιδὸς δ' ἐγγυὴ καὶ διφραδα εἴσεται ὕμνῳ.  
 Ἡμίονοι δ' ἄλγους κρατὰ πόδες ἐς πόδες δάμα.  
 Αὐτὴ δ' ὑφάμοι ἱστὶ ἐπ' ἡλέκτεσσι βεβῆκα.  
 Νεὸ μὲν σοι νεῦμαι ὀνείας, ὥς τε χελιδὼν.  
 Ἐσθλὴ δ' ἐπ' ἐγγύροισι καὶ εἰ μὲν τοι δῶ σῆς, εἰ δ' ἐμὴ,  
 Οὐχ' ἐπ' ἐξομῶν· ἔγ' ἀρ' σιωπῶντι οὐ γὰρ ἄλ' ἡλθομεν.

*We to a powerfull Heroes Court repaire:  
 Renown'd and rich from sorrow free and care;  
 Open your Dore and let in wealth; not wealth  
 Alone, but peace, felicity and health.  
 May your store-houses various Plenty still,  
 Rich Wine your Cellars, Cates your Larder fill:  
 May your sons Wife in her Caroch resort,  
 And many Visits give you in your Court:  
 There plie her Web, and tread the richer Floor:  
 But Swallow-like I'll yearly haunt thy door.  
 Your Bountie send, or that you will not, say;  
 We must be gone, who came not here to stay.*

These Verses were sung for many years after at Samus by the Children on the Festivall of APOLLO. As soon as the Spring was come, HOMER continuing his design for Athens left Samus. He went aboard with some Samians; They put in at Ios, and anchored a good distance from the Town. Here HOMER falling sick was set a land, and lay in that weak condition on the Sea shore; the rest of the passengers being wind-bound were detained in the harbour. Many came from the Town to visit and relieve him. It happened that severall people, Mariners and Townsmen, being met together, certain Fisher-boies touched there, and leaving their Boat came up to them with this challenge; Tell us, strangers, is there any of you will undertake to answer us a question? One of the Company bade them propound it, which they did in this manner; **W**hat we took

## THE LIFE OF HOMER.

took, said they, we left behind; what we took not, we brought along with us. When they saw that none could interpret their Riddle, the Boies themselves unfolded the meaning, which was, when they could not fish they used to put a shore and louse themselves: the vermine they took they threw away, those which they could not find, they brought home, which HOMER hearing, thus applauded them.

ΤΟΙΩΝ γὰρ πατέρων ἐξ αἵματος ἐκ γέλατε,  
οὔτε βαρυκλήρων, ὅτ' ἀσπετα μῆλα νεμόντων.

*You the true Offspring of Your Parents are,  
Who neither Lands nor Cattel have, nor care.*

Of this sicknesse, not for grief that he could not expound the Riddle, as some would have it, he died. His fellow Passengers and the Citizens of Ios, who came from the City to discourse with him, buried him on the shore. Long after, when as his Poems had gain'd an universall applause, the people of Ios grav'd this Epitaph on his Sepulchre.

Εἰθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖαν καλύπτει,  
Αἰδοῦν ἥρώων κοσμήτορα θεῶν Ὀμήρου.

*How sacred Homer's Head lies under ground,  
Who more the Heroes than their Acts renown'd.*

That HOMER was an Æolian, not of Ios or Doria, is evident, as well from what we have related, as from the following Conjectures. It is likely that a Poet so excellent, so studiously diligent to set forth the customs of men, would either invent such as he should judge to be best, or follow those of his native Country. They who look well upon his Poems will conclude the same. VVhensoever he describes any Rites of Sacrifices, he either makes choice of that which himself invents, or complies with those of his Country, as when he saith;

Λύευσαν μὲν ὤρεα, καὶ ἔσφαζαν, καὶ ἔλειπον,  
Μυρὸς τε ἐξέταμον, κατὰ τε κνίσσῃ ἐχέλυσαν,  
Δίπυρα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθήτησαν.

*Then flea, and to the thighs lopt off, affix  
A double Cawl, and lean with fat commix;  
Next thinner Steaks from parts extremer cut,  
And round the thighs upon the Altar put.*

He



## THE LIFE OF HOMER.

He mentions not the Flanks of the victime, which part all the people of Greece burnt with the rest; except the Æolians. He also discovers himself to have been an Æolian by using their Rites elsewhere;

καὶ δ' ἐπὶ σχίζῃ γέραν, ἐπὶ δὲ αἶδοπα οἶνον      Which th' old man burns with wood; then pours on wine:  
 Λεῖβε' νέοι δὲ παρ' αὐτοῖ' ἔχον πεμπάβολα χροῖν.      Young men brought spits, which five in one conjoin.

Now the Æolians onely used to roast the inwards of beasts upon five spits, the rest of the Grecians on three. He saith *πεμπάβολα*, because the Æolians for *πέντε* five say, *πέμπε*.

Hitherto of the Parentage, Life, and Death of HOMER. As for the time wherein he flourished, it may be collected thus: 130 years after the expedition of the Greeks under the Conduct of AGAMEMNON, and MENELAUS against Troy, Lesbos was first planted with Towns; twenty years after the plantation of Lesbos, Cuma of the Æolians, otherwise called Phricolis, was inhabited. The Cumæans eighteen years after building Cuma settled the colony at Smirna, at which time HOMER was born. From HOMER'S Birth to the expedition of XERXES into Greece, are 622 years; HOMER therefore lived 168 years after the Trojan VVar.

THE

THE EDITIONS  
OF  
HOMER'S  
WORKS.

HOMER composed and sung his Poems as he wandred up and down from one City to another; whence severall pieces of them were left in severall places, but the whole he left at his death with *Creophylus* at *Samus*: *Creophylus* transmitted them to his Posterity, by whom they were privately kept, untill *Lycurgus* the *Lacedæmonian* coming thither, and observing that they were not lesse full of Prudence and Learning, then pleasant and recreative, transcribed them and carryed them home with him (for as yet the fame of those Verses was obscure amongst the *Græcians*, and few there were who had any of them, they being disperfed onely by severall pieces) out of *Ionia* to *Peloponnesus*.

*Plus. in Lycurg.*

*Heraclid. de rep. Elian. var. 13. 14.*

By this means the *Græcians* received all the parts of *Homers Works*; yet not digested into order, but confusedly in severall pieces, under different Titles, as *the Pestilence and Wrath* (Titles belonging to the first book of the *Iliads*) *The Dream*, and *Catalogue or Boeotia* (to the second) *The Vowes and Combate*, &c. these they preserved, not by writing, but by singing them by heart, at publike solemnities, not in any method but casually and confusedly.

*Comment. in Dionys. Thrac.*

But *Solon* being Archon at *Athens* in the third year of the forty sixth Olympiad, ordained that the Verses of *Homer* should be sung at publick Assemblies, in such method, that where the first Reciter ended, the next should begin with that which continued it. Hence were these severall pieces first termed *Rhapsodies*, and they who recited them upon the Theatre *Rhapsodes*, not for that they sung *ῥαψῳδῶν*, holding a *Lawrell wand*, as was indeed the custom, but for being (as *Pindar* styles them) *ῥαψῳδῶν ἄνδρες*, singing of consarcinated Verses, as the learned *Salmasius* observes.

*Diog. Laert. vit. Sol.*

*Plin. exercit.*

What was so well begun by *Solon*, *Pisistratus* finished; who obtaining the supream Authority of *Athens* in the fourth year of the fifty eighth Olympiad; and being desirous to eternize his own fame, designed to effect it by recovering the Works of *Homer*, and committing them to Writing; for they were in great danger of being lost: one man perhaps had gotten a hundred Verses, another a thousand; another two hundred, others as many as they could light upon; in fine, the Poem it self was torn in pieces and almost irrecoverably lost. *Pisistratus* in pursuit of his design, caused Proclamation to be made, That whosoever

*As appears by computation from Arist. Comment. in Dionys. Thrac.*



throughout all *Greece* had any Verses of *Homer*, if they brought them to him they should receive a set rate (which was an *Obolus*) for every Verse: Hereupon all they that had any brought them in, and every one received the promised reward without any exception; he dismiss not any unsatisfied, though they brought the same Verses which others had brought before, but payd them the same price also; for it often happened that amongst them he found some Verses more or different from the former; upon which encouragement some inserted and brought Verses of their own, which were afterwards marked with an \* *Obelisk*. *Pisistratus* having by this means gotten together all the pieces, summoned seventy Grammarians, assigning them a Reward suitable to persons of their Learning and Worth, and delivered to each of them a Copy of all the Verses which he had received; requiring that each of them apart, should, according as he thought best, reduce them into an entire body. When they had all performed their tasks severally, *Pisistratus* called them together, and caused every one to give a particular accompt of his own compofure; and out of them all, they made choice of one, which they conceived to be the best: and since some of them who brought the Verses to *Pisistratus*, had, as we said, to get the more money, inserted many Verses of their own; even this also appeared manifest to the Revisors; yet would they not cast those Verses out, by reason of the use that might be made of them, but marked them with an *Obelisk*, as unworthy of the Poet.

\* The mark of  
improbation:  
See Diog.  
Laert. vii.  
Plat.

*Hipparchus*, the eldest Son of *Pisistratus*, succeeded his Father, as well in his care to preserve *Homer*, as in the Kingdom; for he ordered that his Poems should be sung at the Panathenæan Festivall. In his time it was that *Cinæthus* of *Chios*, a Grammarian (who flourish't in the sixty ninth Olympiad) first rehearsed the Poems of *Homer* in order, at *Syracusæ*; but afterwards the disciples and followers of *Cynæthus* much depraved the Text, inserting many Verses of their own.

Plat. in Hipp.

Eustath. in  
Iliad. i.

This inconvenience had proved no lesse dangerous to the Writings of *Homer* then the former, had not *Aristotle* redrest it by an exact correction of his *Iliads*, which he presented to *Alexander* as the most excellent Pattern of military Vertue: *Strabo* saith, That *Alexander* himself, together with *Calisthenes* and *Anaxarchus*, laboured in the correction of this Work; this Book he took along with him in his expedition into *Asia*, and made his constant companion; insomuch, that he put it every night, with his dagger, under his pillow; and in a victory over *Darius*, having taken a Casket of Unguents, of extraordinary value, amongst the spoils of *Darius*, (made of a Reed or Cane) beset with Pearls and precious stones, his friends telling him how many uses it might be put to, because Unguents did not become a Souldier, Yes, saith he, it shall serve to keep the Books of *Homer*, that the most precious Work may be kept in the richest Cabinet;

Plin. lib. 29.

*Cabinet*; hence was this corrected Copy called *ex vaporibus, of the Cane*.

No leſſe ſtudious of *Homer* was *Caffander*, King of *Macedonia*, who, as *Athenæus* affirms, had a great part of his *Verses* by heart, and kept by him; written with his own hand, both the *Iliads* and *Odſſes*, which words of *Athenæus* ſome interpret, as if *Caffander* had laboured in the correction of *Homers* Text; in like manner as *Alexander* and *Ariſtotle*.

The same attempt of restoring *Homer* was in the time of *Ptolomy* the first (as *Suidas* relates) undertaken by *Zenodotus* of *Ephesus*, a Poet and Grammarian, disciple of *Philetas*, and Keeper of the Library of *Alexandria*, Tutor to the Sons of *Ptolomy*.

About the same time, or not long after, *Aratus* made another Edition of the *Odyssees*, called from him, *The Aratean Correction*; some adde that he went into *Syria*, where he lived with *Antiochus*, and at his desire corrected the *Iliads* also, which had by many been exceedingly depraved.

Another Edition by *Aristophanes* of *Byzantium*, disciple of *Zenodotus* and *Callimachus* is mentioned by *Suidas*, termed, *The Aristophanean Edition*.

But *Aristarchus*, Son of *Aristarchus*, by birth a *Samothracian*, but made free of *Alexandria*, disciple of *Aristophanes*, nothing satisfied with the Edition of his Master, did in the time of *Ptolomæus Philometor* (whose second Son, *Ptolomie Evergetes* he taught, in the hundred fifty sixth *Olympiad*) anew correct the Works of *Homer*, and restore them to their primitive purity and splendor. This was termed, *The Aristarchæan Edition*; by some reprehended: *Ptolomæus* of *Ascalon* wrote a Book concerning it; and *Zenodotus* of *Alexandria* was required to give his opinion concerning the *Homericall Verses* rejected by *Aristarchus*; but so generally was this Edition approved by the Ancients, that those Verses which he rejected were not admitted to be genuine, and such as were judicious censurers of other mens Works, were called *Aristarchi*. This seems to be that Edition which we have.

*Plat. de Aud. poet. Athen. l. 6. 5.*

Plat. de Aud.  
poet. Athen.  
lb. 5.

# EPIGRAMS



ΕΙΣ ΟΜΗΡΟΝ  
ΕΠΙΓΡΑΜΜΑΤΑ:

EPIGRAMS

Upon HOMER.

Εκ τοῦ πρώτου ἢ τοῦ τρίτου ἢ τοῦ πέμπτου ἢ τοῦ πρώτου  
τῆς Ἀνθολογίας.

Out of the first, third, fourth, and fifth Books of  
the Anthologie.

ΑΔΕΣΠΟΤΟΥ.

INCERTI.

ΟΠποίας τοῦ Ὀμήρου ἀναγραψόμεθα πάτρης;  
Κεῖνον ἐφ' ᾧ πᾶσαι χεῖρ' ὀρέγνυσσι πόλεις;  
Ἡ' τὸ μὲν ἐστὶ ἀγνωστον· ὁ δ' ἀθανάτοισι ἴσος ἦρως  
Ταῖς μύσας ἐλπίεν πατρίδα ἢ γενεάν;

Where *Homer* wert thou born? since thee to  
So many Countries strive: or is't unknown?  
Or hast thou left it to the Muses care,  
That They thy doubtfull Countrey should declare?

ΑΝΤΙΠΑΤΡΟΥ.

ANTIPATRI.

Τίς ποθ' ὅταν Τροίης πόλεμον σιλίδεσσιν ἡρώεσσιν;  
Ἡ' τίς ὅτ' ἡ δολιχὴ Λαρτιάδαο πλάγιον;  
Οὐκ ὄνομα εὐκλειᾶ σαφές, ἢ πόλιν ἔρανε Ζεὺς;  
Μήποτε σὺν ἐπέων δόξαι Ὀμήρος ἔχει;

Who sung the Trojan Wars? who did rehearse  
*Ulysses* Travells through the Universe?  
He and his Birth-place both of doubtfull Fame:  
Thine *Jove* these Works, though *Homer* bear the name.

ΛΕΩΝΙΔΟΥ ΤΑΡΕΝΤΙΝΟΥ.

LEONTIDÆ TARENTINI.

Ἄσπερ μὲν ἐμαύρωσε ἢ ἱερὰ κύκλα σιλλῶν  
Ἄσπερ δὴ δὴσας ἔμπερος ἥλιος.  
Τὸ μὲν οὐλόους δ' ἀγαλλῶν ἀπημάλλυνεν Ὀμήρος,  
Λαμπρότατον μὲν σὺν φέγγος ἀσασχάμενος.

As in his lustre the bright Sun at Noon  
The Stars eclipseth, and the pale-fac'd Moon:  
All Poets else so *Homer* doth outshine,  
Adding the greatest Glory to the Nine.

ΑΝΤΙΦΙΛΟΥ εἰς Ἰλιάδα ἢ Ὀδυσσεῖαν.

ANTIPATRI IN IL. ET ODYS.

Ἄ βίβλοι, τίς ἐστὶν ἡ χάρις ἡμῶν;  
Μαγονίδου, μύθων δ' ἱστορίας Ἰλιάδας;  
Ἄ μία μὲν μελῶν Ἀχιλλέως, ἥρα τε χεῖρος  
Ἐκπέραις, δεικνύς τ' ἄλλα λεγὼν πολέμου.  
Ἄ δ' ἐπεὶ, μάχῃ τ' Ὀδυσσεύς, ἀμφότεροι λίκτεται  
Χηρείοις ἀγαθὰς δάκρυα Πηλεΐδας.  
Ἰλάτῃ σὺν μύσασιν, μεθ' ὑμετέραις γὰρ αἰοῖδας,  
Εἶπεν ἔχον ἄν' ἐνδὲχαι Πηλεΐδας.

Whose Poems these? what theam? *Homers*, who sings  
The Trojan Wars, and jarts of mighty Kings;  
*Achilles* rage, and *Hectors* conquering Arms,  
The Ilian Siege, and ten years hot alarms.  
*Ulysses* Travells, and the tears were shed  
By his chaste Wife, in her long Widdowed Bed.  
To your faire Quire, Muses, these Sisters joyn,  
And so, two adding, make Eleven of Nine.

ΑΝΤΙΠΑΤΡΟΥ εἰς τὸν αὐτόν.

ANTIPATRI in eundem.

Οὐχὶ πέδον Σμύρνης ἰλοχέωσατο θεῖον Ὀμήρου,  
Οὐ Κολοφῶν, τεραφεῖς ἄστρον Ἰονίης;  
Οὐ Χίος, οὐκ Αἴγυπτος εὐσσορος, ἢ Κύπρος ἀγνή,  
Οὐ νῆσος κραναή, Λαρτιάδαο πάτρην,  
Οὐκ Ἄργος Δαναοῖς Κυκλωπείῃ τε Μυκῇ,  
Οὐδὲ τὸ Κερκονίαν ἄστυ παλαμογόνον.  
Οὐ γὰρ ἐφ' ἡμῶν ἐρρηγ' ἀπ' αἰθέρος ἄλλα ἔμυσται  
Πέμψαν, ἵν' ἡμεῖοις δώρα ποθητὰ φέρῃ.

Not Smyrna Thee, renowned *Homer*! bare,  
Nor Colophon, barren *Ionias* starr,  
Not Chios, *Egypt*, nor the Cyprian strand,  
Nor rocky *Ithaca*, *Laertes* Land,  
*Argos*, *Mycene*, *Athens* brought thee forth.  
No product thou art of the duller earth,  
But Thee the Muses from Heavens Arches sent,  
That Mortalls thou mightst precious Gifts present.

ΑΔΕΣΠΟΤΟΥ.

INCERTI.

Ἐπὶ πόλεις μέγαντο σφίον ἄλ' ῥίζαν Ὀμήρου,  
Σμύρνα, Χίος, Κολοφῶν, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

Seven Towns for *Homer* strove, Colophon, Smyrna,  
Chios, Pyle, Argos, Athens, Ithaca.

ΑΛΦΕΙΟΥ Μιτυληνάς.

Ανδρομάχης ἐπὶ θρήνων ἀκούομεν, εἴ σ' ἐπὶ Τροίῳ  
Δερκόμεθ' ἐκ βλήθρων πᾶσαν ἐρπιομένην,  
Καὶ μέγ' οἱ Λιάντιοι ἔσθ' ἀφ' αἰῶσι πόλιος,  
Ἡ δ' ἂν τὰ ἐξ' ἱπποῦ ἔκτορα συρόμενοι,  
Μαυροῖσιν ἄλφ' ἔμψαι' ὅν' ἔμ' αἰατὶς αἰεὶ  
Κοσμοῖται, γᾶς δ' ἀμφοτέρης κλίμαται.

ΦΙΛΙΠΠΟΥ.

Οὐρανὸς ἄσπερα τέχνοι ἀποσέσθ', ἢ τὰ χαυκτός  
Ἡ ἥλιος φαιδρὺν ὅψιν ἀσφράσσειται,  
Καὶ γλυκὺν ἱάμα θάλασσα βροτοῖς ἀροτῆσιμον ἔξει,  
Καὶ νέκυς εἰς ζῶν' ἄνθρωποι ἀναδράμονται  
Ἡ ποτὶ Μαινίδαο βαθυκλῆς ἔνομ' Ομήρου  
Λήθη γεγραμένη ἀρπάζεται σελίδων.

ΑΔΕΣΠΟΤΟΥ.

Εἰ θεὸς ὅστις Ὀμηρος, οὐ ἀθανάτοισι σιέεσθαι  
Εἰ δὲ αὐτὸς μὴ θεὸς ὅστις, τοιμζέσθαι θεὸς εἶναι.

ΑΝΤΙΠΑΤΡΟΥ εἰς τὸν αὐτὸν.

Τίς ποτ' Ὀμηρεὺς μεγάλης ὀπὸς ὅστις ἀπευθύνει;  
Τίς ἔδωκε, τίς δὲ θάλασσαν μάχην οὐκ οἶδεν Ἀχαιῶν;  
Δῆμος ὁ Κιμμεῖων, πανδερκέος ἀμμορὸς ἀγλῆς  
Ἡ ἥλιος, Τροίης ὅσοι ἐκλυον, ἐκλυον Ἀτλάς,  
Οὐρανὸν εὐρύτηρον ἔχει ἐπικείμενον ὁμοῖς.

ΑΔΕΣΠΟΤΟΥ.

Ἄ Χιὸς ἔφυς; ἢ ὅφρημι. ἢ τίς λαί, Σμυρναῖος; ἢ ἀπαυδῶ.  
ἢ Κύμη δ' ἢ Κολοφὼν πατρὶς Ὀμπερ σέθεν;  
ἢ οὐδ' ἄτερ. ἢ Σαλαμίς δὲ τῇ πόλιν; ἢ ἔλ' ἀπὸ ταύτης  
Ἐξέφυγ' ἢ ἀλλ' αὐτὸς λέξοι' ὅππῃ γέγονας.  
ἢ οὐκ ἔρεω. ἢ πῶς ἢ ῥά; ἢ πῶς εἰσιμι' ὅππῃ τῆς ἐκείνης εἰπὼν,  
Ἐξω τὰς ἄλλας ἀμύνει ἀπερρομένης.

ΑΔΕΣΠΟΤΟΥ.

Διεξίω' Ὀμπερ τίς κεχαυμένη  
Φθονεῖν ἀφῆχας τὰς ἀπορήτους πόλεις.

ΠΑΥΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ.

Εἰ θάδε Πιερίδων τὸ σφόνδιον, θεῶν Ὀμπερ  
Κλεινὸς ἐπ' ἀγχιάλῳ τῷ μὲν ἔχει σκοπέλῳ.  
Εἰ δ' ὀλίγη γεραῖα τόσσον χάσκει ἀνερξήσας,  
Μὴ τὸδε θαμνίσσης ὡς ξένη δερκόμενος.  
Καὶ γὰρ ἀλητευσσά κρηνηνὴ ποτὶ Δῆλον  
Μητρὸς ἐπ' ὠδίνων δέξασθαι Ἀπολλοῦ.

ALPHÆI MITYLENÆI.

Andromache we yet lamenting hear,  
And Troy layd wast, and Ajax sweating near  
The fearfull City, valiant Hector slain,  
And by Achilles Steeds drag'd o're the Plain.  
That Muses fame which, Homer, thee inspires,  
One Land confines not, the whole World admires.

PHILIPPI.

Stars first shall cease to shine; bright Phæbus mask  
In gloomy night; salt waves grow fresh; his Task  
The Plowman plying, sow the boisterous Main,  
The dead with those alive converse again,  
E're Homers Muse forgotten be, or Name  
Effac'd from Records of eternall Fame.

INCERTI.

If Homer be a God, then worship him:  
If not, Him as a Deity esteem.

ANTIPATRI.

Who hears not Homers fame? what Earth, what Sea,  
Knows not the Grecian Wars? Cimmeria,  
Which never sees the Sun, of Ilium hears,  
And Atlas who on spreading shoulders bears  
The fixed Stars in ever-wheeling Sphears.

INCERTI.

Art thou a Chian? No. Of Smyrna? Nay.  
Cuma or Colophon thy Countrey, say?  
Neither. Boasts Salamis thy Nativity?  
Not so. Then tell thy selfe. I will not. Why?  
The rest, should I declare where I was born,  
That now contend for me, then me would scorn.

INCERTI.

Thou, Homer, flourishing Cities envious made,  
That they like Troy were not in ashes layd.

PAULI SILENTIARI.

Under this rocky shroud, which here thou see'st,  
Great Homer rests, the Muses sacred Priest:  
That such a Worthy, I, an Isle so small,  
Should thus confine, Friend, wonder not at all:  
So on my Sister Delos streightned shore,  
Pregnant Latona great Apollo bore.



ΜΟΣΚΟΥ ὁ ἑπιταφ. Βίωνος.

Τὺ τοι τοι, ὦ ποταμῶν λιγυράτα, δεύτεροι ἄλγες,  
 Τὺ τοι, Μέλῃ, νέον ἄλγος· ἀπάλετο ὦράν τοι Ὀμήρος,  
 Τῆ το Καλλιόπης γλυκερὸν ὄμμα· χεῖρ σὲ λέγουσι  
 Μύρεσθαι χαλδὶ ἦα πολυχάυτοι ῥέεθροις,  
 Πᾶσαι δ' ἐπλήσας φωνᾶς ἄλλα· νῦν πάλιν ἄλλον  
 Ταῖ δακρυῖς, αἰὲν δ' ὅπ' ἐπ' αὐτῇ τάχῃ  
 Ἀμφοτέροι παρταῖς πεφιλαμμένοι· ὅς μὲν ἔπινε  
 Παρασίδος κρήνας, ὁ δ' ἔχε πῆμα τὰς Ἀρεθούσας·  
 Χὼ μὲν Τιτυδαρείου χαλὰν αἶεσι θύρατρα,  
 Καὶ Θέτιδος μέγαν ἦα, ὃν Ἀτρεΐδαν Μηνέλαος.  
 Κεῖνος δ' ἔπαλεμνος, ὃ δακρυῖα, Πᾶσα δ' ἐμύλπε,  
 Καὶ βότας ἐλίχαινε, καὶ αἰδοῖτο ἰόμεναι,  
 Καὶ σύεργας ἐπύχε, καὶ ἄδ' ἔα πόρπῃ ἀμείλα,  
 Καὶ πᾶσιν ἐδίδασκε φιλήματα, καὶ τ' ἔρωτα  
 Ἐπέρειε καὶ κάλποισιν, καὶ ἦριε τὴν Ἀφροδίτην.

ΛΑΚΑΙΟΥ ΜΕΣΣΕΝΙΟΥ.

Ἡρώων τ' αἰοῖσιν ἰσθ' ἐν παῖδες Ὀμήρου  
 Ηἰκαχοῖ, ἐκ μουσῶν ῥέθοι ὑψηλόμενοι.  
 Νέκταρ δ' εἰσάλειπ ἱερήδης ἐχρίσαντο,  
 Καὶ νέκτω Ἀχίλλῃ θῆκεν ὑπὸ σπλάγχνῳ,  
 ὅττι θεὸς καὶ ἦεν καὶ ἦεν, καὶ μὴ ἄλλων  
 Ἡρώων, Ἰθακῆ' ἔρ' ἔσματα Λαερτιάδων.  
 Ὀλβίῃ νῆσος πύργῳ Ἴος, ὅττι καὶ ἦεν  
 Βαίη Μυσῶν ἀπὸ τοῦ καὶ Χαρίτων.

ΛΑΣΚΑΡΕΩΣ.

Ὅσπότε δὲ μαχέσθαι εἰς ὁμήκεν ἦσαν Ἐρμῆς  
 Μαοῖδῃ σοφὸς εἶπε· ἀπαρτίστῃς,  
 Μῶμος ἀλαστήρας, τίτ' ἦν ἐπ' αὐτοῖς, εἶπε,  
 Ἀντιγὸς αἰθερὶ τυφλὸς ἀνὴρ ἐπέβη  
 Τὸν δ' αὖ Ἀητοῖδης σέβεισπι· βάσκαρε Μῶμος,  
 Ἀφραδέως σάο' ἦσαν αὐτὸς ἔρως γ' ἀλαός.  
 Οὐ μὲν δὲ τερψίμομος, Διὸς ἐκ γένος, ἔδρακεν ὅσα  
 Γαῖα, θάλασσα, αἴηρ, ἔρανος ἐντὸς ἔχει.  
 Ταῦτα φανὼν μερόπιοι· χατῆλυνεν ἐκ Διὸς ἐς γαῖαν.  
 Νῦν δ' εὖ πάντες πόρπῃ, ὅς ἐστις ὁ δ' ἐμολαι.

MANILIUS.

— Cujusque ex ore profuso  
 Omnis posteritas latices in carmina duxit,  
 Annemque in tenues ausa est deducere rivos,  
 Unius fecunda bonis.

T. Lucretius Carus, Lib. 3.

Adde repertores doctrinarum atque leporum :  
 Adde Meliconiadum comites : quorum unus Ho-  
 merus Mongit whom great Homer did the Scepter sway,  
 Sceptra potitus, eadem aliis sopitu quiete est.

MOSCHI in Epitaph. Bionis.

This, ah ! to thee, of murmuring Rivers chiefe,  
 This to thee, Meles, proves a second Griefe.  
 First Homer dy'd, Calliope's delight,  
 Whose losse bewailing, Thee vast Amphixrite  
 Thy mournfull Waves heard disimboguing roare :  
 Now this thy Son no lesse dost thou deplore,  
 And pin st with Grief, from briming margents shrunk.  
 Both dear to Nymphes ; This Arethusa drunk,  
 That Helicon : and did faire Helen sing,  
 Thetis bold Son, and Spartas injurd King :  
 His Muse no Tragick notes, but Pan and Swains,  
 His Flocks still grafsing, sung in softer straines :  
 Reeds He conjoyn'd, drew down the swelling Teat  
 Of sweet-breathd Heifers, and Youths Kisses set ;  
 Cherisht soft Cupid in his amorous Breast,  
 Fanning such Flames as pleas'd Loves Mother best.

ALCÆI MESSENI.

Ionian Fisher-boyes thee, Homer vext,  
 And with a Riddle thy great Muse perplex :  
 But Sea Nymphs thee with Nestor did annoint,  
 And neer Aetean cliffs thy Tombe appoint,  
 Who honour'd Thetis Son, and many more,  
 And brought Ulysses to his native shoare.  
 Ios, though small, thy confines happy are,  
 Where lyes the Muses and the Graces Star.

LASKARIS.

When Hermes to the House of Gods conveyd  
 Learn'd Homer, Momus thus disdainingly sayd ;  
 This onely yet remaind, here to provide  
 Seats for the blind : When Phæbus thus replyd ;  
 Thy foolish scoffs show thou art blind thy selfe :  
 My Pupil sprung from Jove knows, spitefull Elfe,  
 What ere Sea, Ayre, or Heaven contains, and went  
 From us to Earth, there Mortals to present  
 With precious gifts, and now he home retreits,  
 Before no stranger to Cœlestiall Seats.

MANILIUS.

From whose deep Fountain all th' inspired Crew,  
 From Age to Age their Heavenly Raptures drew,  
 Which, trenchd in smaller Rivelets, with its store  
 Inrich'd and fruitfull made ten thousand more.

T. Lucretius Carus, Book 3.

And those who Arts and Sciences first found ;  
 And who Parnassus forked Turrets crown'd ;  
 (merus Mongit whom great Homer did the Scepter sway,  
 All these in quiet slumber lye in Clay.

Q. Val.

C. Val. Paterculus lib. 1. cap. 5.

*Clarissimum deinde Homeri illuxit ingenium, sine exemplo maximum: qui magnitudine operum, & fulgore carminum solus appellari Poëta meruit. In quo hoc maximum est, quod neque ante illum, quem ille imitaretur, neque post illum, qui eum imitari posset, inventus est. Neque quemquam alium, cujus primus auctor fuerit, in eo perfectissimum præter Homerum & Archilochum, reperiemus. Hic longius à temporibus belli, quod composuit, Troici, quam quidam rentur, abfuit: nam ferme ante annos nongentos quinquaginta floruit, intra mille natus est. Quo nomine non est mirandum, quod sæpe illud usurpat,*

*Οἱ τοὶ νῦν ὁποῖοι εἰσὶ —*

*Hoc enim ut hominum, ita sæculorum notatur differentia: quem si quis cæcum genitum putat, omnibus sensibus orbis est.*

Then also in his full brightnesse shined the most noble and, without comparifon, the matchlesse Wit of *Homer*, who both for the greatnesse of his Work, and clearnesse of his Verses, did alone deserve to be called a Poet. In whom this is most glorious, that neither was there before him any one for him to imitate, nor after him any found that could imitate him. Nor shall we find any other besides *Homer* and *Archilochus*, who was the first Author of his own Work, that did therein reach to an absolute perfection. He was longer after the *Trojan War*, of which he wrote, then some suppose; for he flourished almost nine hundred and fifty years since, was born within these thousand years; for which cause it is not to be wondred at, that he often useth that,

*Such men as now are —*

For by this is discerned the difference of Times as wel as of Men, whom if any do believe to be born blind, he is himself deprived of all his senses.

Quintilianus lib. 10.

*Igitur ut Aratus a Jove incipiendum putat, ita nos rite capturi ab Homero videmur. Hic enim, quemadmodum ex Oceano dicit ipse amnium fontiumque cursus initium capere, omnibus eloquentiæ partibus exemplum & ortum dedit. Hunc nemo in magnis rebus sublimitate, in parvis proprietate, superavit. Idem læus & pressus, jucundus ac gravis, tum copia tum brevitate mirabilis, nec poetica modo, sed Oratoria virtute eminentissimus. Nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel unus liber, quo missa ad Achillem legatio continetur, vel in primo inter duces illa contentio, vel dicta in secundo sententiæ, omnium litium & consiliorum explicant artes? Affectus quidem, vel illos mites, vel hos concitados, nemo erit tam indoctus, qui non in sua potestate hunc autorem habuisse fateatur. Age vero, non in utriusque operis ingressu in paucissimis versibus, legem proæmiorum, non dico servavit, sed constituit? Nam & benevolum auditorem invocatione Dearum, quas præsidere vatibus creditum est, & intentum proposita rerum magnitudine, & docilem summa celeriter comprehensa facit. Narrare vero quis brevius, quam qui mortem nunciat Patrocli? Quis significantius, quam qui Curetum Ætolorumque prælium exponit? Jam similitudines, amplificationes, exempla, digressus, signa rerum & argumenta, cæteraque probandi ac refutandi sunt ita multa, ut etiam qui de artibus scripserunt, plurima earum rerum testimonia ab hoc Poeta petant. Nam Epilogus quidem quis unquam poterit illis Priami rogantis Achillem precibus æquari? Quid? in verbis, sententiis, figuris, dispositione totius operis, nonne humani ingenij modum excedit? Ut magni sit viri virtutes ejus, non æmulatione, quod fieri non potest, sed intellectu sequi. Verum hic omnes sine dubio & in omni genere eloquentiæ, procul a se reliquit, Epicos tamen præcipue; videlicet clarissima in materia simili comparatio est.*

Quin-



Therefore as *Aratus* thought fit to begin from *Jupiter*, so we conceive that we may begin best from *Homer*; for he (as himself saith, that Rivers and Fountains have their begining from the Ocean) gave pattern and rise to all the parts of Rhetorick; in great things none exceeded him for height, in small for propriety; Luxuriant and close, sweet and solid, admirable both for copiousness and brevity: most eminent not onely in Poetry but Oratory: For (not to instance in praises, exhortations, consolations) doth not that one Book in which is contained the Embassy to *Achilles*, or the contest betwixt the two Commanders in the first, or the Sentences spoken in the second, manifest all the Arts of Contentions and Councils? Both kinds of passions, as well the quiet as the violent, there is no man so unlearned but must acknowledge that this Author had at his command: Besides, in the begining of either Work, hath he not in a few Verses (I say not observed but) ordained the rule of Proems? for he renders his Auditor benevolent, by invoking the Goddeses believed the Patronesses of Poets; attentive, by proposing the greatnesse of the Subject; and intelligent by a summary easily comprehended. Who can relate more succinctly then he that brings the news of *Patroclus's* death? Who more expressely then he that recounts the Battell betwixt the *Curetes* and the *Ætolians*? Now as for Similitudes, Amplifications, Examples, Digressions, signs of things, arguments, and the like, proving and disproving, of these there are so many, that even they who have written of these Arts, take most of their testimonies from this Poet. For what Epilogue can equal the prayers of *Priam* petitioning *Achilles*? What? in words, sentences, figures, in the disposition of the whole Work doth he not exceed the bound of humane wit? So that he must be a great man, not who emulates him, which is impossible, but who understands him: But doubtlesse in this, and in all other kinds of Eloquence, he hath left all other persons farr behind him; especially the Epicks; for comparison appears clearest were the subjects are alike.

THE  
COUNTRY & TIME  
OF  
HOMER,

More particularly examined.

**A**Lthough the precedent Narrative of HERODOTUS be the most considerable of that kind extant, yet since the Country and Time of HOMER were esteem'd by the Ancients of so great uncertainty (neither did Chronology arrive at any exactness amongst the Greeks till long after the time of HERODOTUS) it will be necessary that we make a further scrutiny into both these.

As for his Country, there was not in all antiquity a question esteemed more difficult if not impossible to be determin'd; Many wrote expressly concerning it; amongst whom was DIDYMUS the Grammarian; Senec. Epist. 89. but of all those who made this enquiry, APION pretended to have taken the surest course, affirming "he had raised spirits to demand of HOMER in what Plin. lib. 30. cap. 2. Country, and of what Parents he was born, but "durst not divulge the answer which he return'd him; The same question ADRIAN the Emperour propos'd to the PYTHIAN Prophetesse; whose answer was contradicted by other Oracles; insomuch that PAUSANIAS concludes, "these things indeed we have "collected concerning HOMER, partly from Traditions, and partly from Oracles, but we assert not any thing positively, either of his Country or "Time.

d\*

The



Procl: Plin:  
Strab: Philostr:

The occasion of which variety and uncertainty seems to be this; HOMER (as many observe) either through modesty, or a desire to busie after-ages, forbore to mention his own Country, (at least in his Epick Poems) whence LUCIAN sportively saith, "he knew it not himself; The whole course of his life was in a manner itinerant, from one place to another; after his death he no sooner became eminent but most of those Countries through which he had past, and either by his Verses or Actions had left some memorable Testimonies of his being there, arrogated to themselves his birth, as the greatest honour they could receive, for which they might be renoun'd by all succeeding Ages. This begot a great emulation amongst them; many were the Cities that contended for it; "glorying more to own Him, then "in all that they possesse besides. A contest it was so universall, that some scruple not to affirm all Cities were engaged in the quarrell; and ALPHÆUS closeth an Epigram in his praise thus,

Zuflath: Prolegom: in Iliad:

Antibolog:

—one Country could not own his Birth;  
But both the Hemispheres of this wide Earth.

Lucian: var. hist:  
Tzetx: Chyl:  
Athen deipn:

To begin with the Eastern Countries (from which the Greeks acknowledge to have received all their learning) some there are who affirm he was a Babylonian, others a Syrian, in proof whereof MELEAGER alleadgeth that "according to the custom of that "Country he maketh the ancient Heroes abstain "from fish, notwithstanding the great plenty thereof "in the Hellespont; for which, PLATO and DION CHRYSOS, some assign a far better reason, that roasted flesh which was their diet is more easily cook'd, and  
• affords

affords a much more solid nutriment; but indeed the observation it self is deficient; for in the Odysses he relates that the Companions of ULYSSES, their Provision failing, betook themselves to fishing and fowling: Besides of the Syrians onely, those abstained from fish who had a particular devotion to the Goddesse ASTARTE, the rest did not. Lib. 12. 6.  
lib. 19.

Far more were there (as AGELLIUS, CLEMENS Siron. 1. and SUIDAS) who supposed him an Ægyptian; ALEXANDER the Paphian, LUCIAN, OLYMPIODORUS, TZETZES, CHALCIDUS and others add more particularly of THEBES. HELIODORUS argues this from his Poem, which (saith he) is mix'd with all pleasure, and as it were Ægyptian delight. Lib. 3. "That HOMER was there they prove (saith DIODORUS amongst other Arguments from NEPENTHE the potion given by HELEN to procure forgetfulness, in use onely with the Theban women: and this indeed seems to be the onely ground of the report, for it is much more likely that a Grecian might be skill'd in the Ægyptian Rites (as were afterward many Philosophers and Mathematicians) then that an Ægyptian should be so well skill'd in the Grecian Language, of which at that time there was not the least print in Ægypt.

Upon a like ground some assert him a Trojan of Cenchreæ, for in that Town he lived a while, and informed himself of the Trojan Affaires.

Nor are they more to be credited who report him an Italian, some of Luca, others of Rome, (which at that time had no being.

All these forraign Countries give way to the right which



which Greece challeng'd in him; but neither in this is there any greater certainty; for (not to mention MYCENÆ, to which some refer him) there were no less than eleven Cities that made this claim; seven of them are comprised in one verse; which is so variously read, as that it discovers three more; it being uncertain whether the Verse is

Antholog:  
Suid:

Epigr:

Antipater in  
Antol:

Agel: 3. II.

*Cumæ, Smyrna, Chios, Colophon, Rhodos, Argos, Athenæ.*

OR. *Smyrna, Chios, Colophon, Ithace, Pilos, Argos, Athenæ.*

OR. *Smyrna, Rhodos, Colophon, Salamin, Ios, Argos, Athenæ.*

Four are of constant reading; SMYRNA, COLOPHON, ARGUS, ATHENÆ; seven varied; CUMÆ, CHIOS, RHODOS, SALAMIS, IOS, ITHACA, PYLUS.

Anon: vii:

Eustath:

CUMÆ leads the way, a maritime City of Æolia, betwixt Myrina and Phocæa. EPHORUS and other Historians report him born here; adding that the word HOMER (signifying a blind man) was peculiar to the Æolians. Some to confirm this, observe that he describes Sacrifices and other Rites, after the Æolian manner; such is that of roasting the inwards of Beasts upon a Spit with five broaches, which in the Æolian phrase he terms *πρυμπαβόλα*. that he used many Æolick words is noted also by the Greek Etymologist; but EPHORUS the chief assertor of this opinion being himself a Cumæan, seems to have spread it only to gratifie his own Country.

Next to Cumæ as well in Scituation as in the order of the Verse, is Smyrna; one of the most eminent Cities of Ionia. Besides the Testimonies of PINDAR, ARISTIDES, SOLINUS (even of HOMER himself as some conceive, who suppose the Verses lately cited in his life, to be genuine) as also of all those who report him begotten by, or born at Meles, a River

ver which runs close by the wals of Smyrna, the Smyrnaeans themselves shewed a Cave, in which they say he made Verses. To confirm this further, they built a square Portico, naming it Homereum, in which there was both the Temple and Statue of HOMER. They likewise stamped a Brasse Coine called Homereum, in honour of him.

For RHODES, PYLUS, and ARGUS, there is not any considerable testimony besides the Verse it self; nor for Athens, more then that of ARISTARCHUS and DIONYSIUS the Thracian: some indeed observe that in the very first Verse of the Iliads he useth the Attick dialect, *Ἰνδνίδης*, and elsewhere *Μενέλαος*, and that he bringeth in AGAMEMNON swearing by *Ἀθηναίη* (MINERVA) which form of oath was no less proper to the Athenians then the word was to their Dialect: But that he never was at Athens, (though some report MEDON received him kindly, & others that the Athenians fined him 50 drachms) is manifest from the precedent account of his life, which affirms he fell sick and dyed in his journey thither. Diog. Laert.

“ There are also (saith PLUTARCH) who say he was a Colophonian, alleadging for the greatest argument the Verses under his Statue,

*Homer thou Son of Meles dost adorn  
All Greece, and Colophon, where thou wer't born.*

Of this opinion were ANTIMACHUS and NICANDER; the Colophonians themselves to confirm it “ shewed “ a place in which they sayd, he taught and studied Poetry, and wrote his (Poem entitled) Margites.

Some report him of Salamis, by which name without any farther addition is alwayes understood the Athenian Salamis, renown'd for the birth of AJAX; “ Others, saith Plutarch, doubt not to assert he was born



“at Salamis in Cyprus, another City of the same name, founded by TEUCER; which of these two is meant in the Verse we need not examine, since the testimonies for both are so slight.

Nor is the pretence of Ithaca better grounded, having (besides the mention of the same Verse) no other warrant then the Oracle to the Emperour ADRIAN, which how invalid, we hinted formerly.

But of all the Countreys which contended for HOMER'S birth, Chios (an eminent Island in the Ægean Sea, having a City of the same name) supports her claime with the strongest arguments and most authentick testimonies.

The chiefeſt of these arguments (alleadged by STRABO and others) is, that the family and ſucceſſors of HOMER, called from him HOMERIDÆ, lived for a long time after, in great repute at Chios; they are mentioned by PINDAR, ACUSILAUS, PLATO, ISOCRATES, and many others; one of these was PARTHENIUS the Chian; of whom SUIDAS.

Add to this, that the great affection of the Chians to HOMER ſurvived his perſon; for SCINDAPSUS his ſervant omitting the rites of his Funerall, and neglecting to burn his body, they puniſhed with a Fine of a thouſand Drachmes: Whence by the way we may obſerve that the Eſtate which HOMER had at Chios was (as Proclus and Dion Chryſoſtome report it) not inconfiderable (contrary to thoſe who affirm he was little better then a beggar) ſince his ſervant was able to bear ſo great a charge.

There is likewise a little Village near Boliffus (a town mention'd in the precedent narrative of Herodotus)

tus) which preservs an account of the birth of HOMER and the most remarkable passages of his life, by a continued tradition to this day. Leo Allatius (to whose learned discourse upon this subject we owe much) professeth to have been an eye-witness of some old ruines, almost wholly ruined by time, in which place the Inhabitants told him Homer lived.

These Arguments are seconded by the Testimonies of SIMONIDES, PINDAR, THEOCRITUS, EUTHYONE, CONSTANTINUS, THEMISTIUS, CLAUDIAN, PAULUS SILENTIARIUS, and many others, but above all, this of HOMER himself, in his Hymn to APOLLO.

Αλλ' ἄγε δὴ Λητοῦ μιν Ἀπολλόν τε Ἀρτέμιδι ξυώ,  
 Χαίρετε δ' ὑμῖν πάσαι· ἐμῷ δὲ καὶ μετόπισθε  
 Μνήσασθε· ὅππότε κέν τις ἐπιχθονίῳ ἀνθρώπῳ  
 Εἰρήσῃ ἀνέρεται ξένος ἑλαπείλειος ἐλθόν,  
 Ω κοῦρα, τίς δ' ὕμνῳ ἀνὴρ ἡδίστος αἰδῶν  
 Εἰρήσῃ πολέεσσι, καὶ τῶν τήρεσθε μάλιστα;  
 Ὑμῖν δ' ἐν μάλα πᾶσαι ὑπεκρίνασθε ἀφ' ἡμέων,  
 Τυφλὸς ἀνὴρ, οἷκεν δὲ Χίῳ ἐνὶ παιπαλοέσῃ.  
 Τῷ πᾶσα μετόπισθεν ἀειτεύουσιν αἰοῖσιν.  
 Ἡμεῖς δ' ἡμέτερον κλέος οἴσομεν ἔοσσι ἐπ' αἶαν  
 Ἀνθρώπων σφραγίσμεν ὅσα πόλεις ἐν γαῖα βάσας.  
 Οἱ δ' ἐπὶ δὴ πείσομεν, ἔπει καὶ ἐτέτυμόν ἔστιν,  
 Αὐτὰρ ἐγὼν ἔλῃξω ἐκὼν ἑσέλον Ἀπάλλωνι  
 Ὑμῖν ἀργυροτόξῳ, ὃν ἡύκομεν τέκε Λητοῖα.

Latona, Phœbus, and Diana hail !  
 Remember me in what may most avail.  
 When any stranger landing on this Coast  
 Inquires, who your best Poet is ? who most  
 Delights your eare, and far the rest excels ?  
 A blind man say, in rockie Chios dwells,  
 That best in your esteem deserves the Baies,  
 For sweetest Notes and highest fancied Laies.  
 Thus we our Fame shall through the Universe,  
 And all the Cities of the World disperse ;  
 This truth They will believe, attested so :  
 Then shall Apollo with the silver Bow,  
 Nor bright Latona, his blest Mother, want  
 Their praise, which I eternally shall chant.

The word οἷκεν, as it is frequently understood by HOMER, not of Habitation onely, but of Country, so is it particularly in this place interpreted by the learned; and though some deny these Hymnes to be HOMERS, yet being attested by Herodotus, Pausanias and Suidas, we have not any reason to doubt them.

Upon good grounds therefore was it, that the Chians stamped the figure of Homer on their Coin, as the Mitelenæans that of Sappho (who was born at Miteles) and called the Coin it self by his name, a Homer; it was of Brass, on the reverse a Sphinx, the proper Symbol of the Chians; its figure this,

No





No lesse difference is there amongst Writers concerning the Time wherein HOMER lived: Their opinions being so various, we shall for the better perspicuity lay them down in order, accommodated to the Julian Period.

DIONYSIUS and DIODORUS place him about the time of the taking of Troy; which according to the Arundelian Stone set forth by M<sup>r</sup> SELDEN, is coincident with the year of the Julian Period ————— 3505

PHILOSTRATUS, before the descent of the Heraclidæ after the taking of Troy 24 years ————— 3529

CRATES the Grammarian, about the returne of the Heraclidæ, after the taking of Troy 80 years ——— 3585

ERATOSTHENES after the taking of Troy 100 years ————— 3605

EUTHYMENES and ARISTOTLE, at the plantation of the Ionian Colonies by NELEUS, which was after the taking of Troy 120 years ————— 3625

Or according to others who reckon the time of that Colony 127 years after the taking of Troy ——— 3632

Or, as ARISTARCHUS, in the time of the Ionian Colony, after the taking of Troy 140 years ——— 3645

The Arundelian Stone (by computation) after the taking

taking of Troy 160 years. CASSIUS somewhat later;  
in Annal. de Hom. & Hes. ————— 3665

HERODOTUS (in his life) after the taking of Troy  
168 years ————— 3673

PHILOCHORUS, after the Ionian Colonie, 180 years,  
which by the former accounts was after Troy 120  
years, or 7 years later ————— 3685

EUTHYMENES and ARCHEMACHUS, in the time of  
ACASTUS; after the taking of Troy 200 years ————— 3705

The anonymous Authour of his life, 150 years after  
NELEUS ————— 3775

Euphorion and Archilochus, after the taking of  
Troy 200 years ————— 3815

APOLLODORUS, after the Ionian Colony 240 years,  
at what time DORYSSÆUS was King of LACEDÆMON;  
the Ionian Colony being 120 or 127 years after the ta-  
king of Troy, this falls upon the same year with the  
former, or 7 years later ————— 3832

SOSIBIUS, in the 8<sup>th</sup> year of CHARILLUS: Charillus  
reigned 64 years; his Son NICANDER succeeding him,  
reigned 39. in the 30 year of NICANDER was instituted  
the first Olympiad, so that by this account HOMER  
preceded the first Olympiad 90 years ————— 3849

PLINY and PATERCULUS, by the calculation of Sal-  
masius ————— 3865

SOLINUS, 272 years after Troy ————— 3877

ARTEMON in the 9<sup>th</sup> Olympiad, which begun — 3905

THEOPOMPUS 500 years after Troy ————— 4005

EUPHORION, in the time of GIGES, who begun his  
raign in the 18<sup>th</sup> Olympiad ————— 4006

EUPHORION (cited by EUSEBIUS) and ARCHILOCHUS,  
in the 23 Olympiad, which began ————— 4026.



Of all these Testimonies there is not any more  
valid then that of the Arundelian<sup>s</sup> stone, whose irre-  
fraggable authority in Chronologie, may serve for a  
sufficient confutation of the rest: We conclude there-  
fore that HOMER lived 160 years after the taking of  
Troy; about the 3665 of the Julian Period.

Upon







*Homer's Statue*

Upon Homers Statue cast in Brasse, ex Antholog.

Εμφρονα χαλκῷ Ομῆρος ἐδείκνυεν, ἔτε μενοινῆς  
 Ἀμμορον, ἔτε ἰδὼς κεχρημένον, ἀλλ' ἄρα μένης  
 Φωνῆς ἀμβροτῆς, ἀνέφαινε δὲ θυάδα τέχνην,  
 Ἡ δὲ χαλκῷ ἔχουεν ὁμοῖ Θεὸς εἰσεὶ μωρῆς.  
 Οὐ γὰρ ἐγὼ χτ' ἑμὸν οἶομαι ὅτι μιν αἰὲρ  
 Ἐρροπόνιος χαλκαυσι παρ' ἐσχαρεῶι θαλάσῃ,  
 Ἀλλ' αὐτὴ πολύμητις ἀνέπλασε χερσὶν Ἀθηνῆ,  
 Εἶδος ὅπτα μένη το, τ' ἐφάκειν. ἐν γὰρ Ομῆρῳ  
 Αὐτὴν ἀμετάστα σφύει ἐφ' ἔγγυτο μολπίδι,  
 Στυοίμοις Ἀπόλλωνι. πατὴρ δ' ἐμὸς, ἰσόθεος φῶς,  
 Ἰστατο θεῖος Ομῆρος· εἶχτο μὲν ἀνδρὶ νοῦσαι  
 Γηραλέω, τὸ δὲ γῆρας εἰμι γλυκὺ. τὴν γὰρ αὐτῷ  
 Πλειοτέρειον ἔταξε χάριν. κεκέρχτο δὲ κόσμῳ  
 Λίδιόν τε φίλῳ τε. σέβας δ' ἀπαλάμπετο μορφῆς.  
 Αὐτοὶ μὲν κύπιοι π' ἔχον ἐπεσῖρετο βότρυς,  
 Κρήτης εἰσοπίσω πεφορμημένος. ἀμφὶ δ' ἀκνῆς  
 Πλαζόμενος κεχάλαστο, καί τοι δ' εὐρυόετο πάγων  
 Ἀμφιταθῆς, μαλακὸς δὲ δ' εὐπρόχοις· ὅδ' ἐγὼ γὰρ ἦεν  
 Ὁξυτελής, ἀλλ' εὐρὺς ἐπαύετο, χαλκὸς ὑφάρων  
 Στήθεϊ γυμνωθέντι, δ' ἱμερόεντι περσέσῃ.  
 Γυμνὸν δ' εἶχε μέτωπον· ἐπ' ἀπλοχάμῳ δὲ μετώπῳ  
 Ἦτο σπαρρομένη κουροτρόφος. ἀμφὶ δ' ἄρ' ὄφρυς  
 Ἀμφοτέρω περσέσῃ εὐσκόπος ἐπλασε τέχνη.  
 Οὐ π' μάτλιον φαέων γὰρ ἐρημάδες ἦσαν ὀπωπαί,  
 Ἀλλ' ἔκ μ' ἀλάφ' ἐταλὶ γυμνὸν ἀνδρὶ νοῦσαι.  
 Ἐζέτο γὰρ κατεῖς χάρις ὁμῶσιν· ὡς δὲ δοκεῖν,  
 Τέχνη τὴν τέλεον, ὅπως πάτεραι φαίνῃ  
 Φέγγος ὑπὸ κραδίῳ σοφῆς ἀσβεστον αἴρωι.  
 Δοιαὶ μὲν ποτὶ βασιὸν ἐκοιλαιόντο παρειαί,  
 Γῆρας ῥιχνήσῃ κατὰσχετοί· ἀλλ' ἐν ἐκύναις  
 Αὐτογενὲς χαλκίτερος συνέστιος ἵζανεν αἰδέας.  
 Πιερίῃ δὲ μέλιοντα φθιτόμα θεῖον ἀλάτο,  
 Κηρίον ὠδίνοντα μελιταγῆς ἀμφοτέρω δὲ  
 Χεῖρας ἐπ' ἀλλήλοισι πηγῆς ἐπερείδοντο ῥάβδῳ,  
 Οἷα φ' ἐν ζωοῖσιν. εἰμὶ δ' ἐκλινεὶ ἀκούειν  
 Δειξιτέρῳ δόκειν δὲ δ' Ἀπόλλωνος ἀκούειν,  
 Ἡ δὲ Πιερίδων πῦρ ἐγγύθῃ. οἷ δ' ἄρα θυμῷ  
 Σχεπόμεναι μὲν εἶχτο, ἴος δὲ οἱ ἔνθα δ' ἔνθα  
 Ἐξ αὐτῆς πεφόρητο πολυστρέπιοιο μενοινῆς,  
 Πιερίκῃς Σειρῆος ἀρήϊοι ἔργον ὑφάρων.

This reverend Brasse, resembling Homer, vaunts  
 A Soul and Science, onely Language wants:  
 The Heavenly Artist much himself surpass,  
 When he this Statue so divinely cast;  
 For sure no Mortall sweating at his Forge,  
 Could ere his skill with like success discharge:  
 I know the hand, these Lines Minerva drew,  
 Who best his faces aire and features knew;  
 She with Apollo did his Breast inspire  
 With Heavenly raptures. Like an ancient Sire  
 My Father Homer stood, his visage sage,  
 Stew'd lovelier with the wracks of wasting Age;  
 So sweet an Aire grac'd his divine Aspect,  
 His spreading hair his stooping shoulders deck'd;  
 And o're his ears in parted Tresses hung,  
 His well-kemb'd Beard, broader beneath and long,  
 With equidistant curls, no common grace  
 His naked Bosome gave, and comely Face.  
 His Forehead high, upon whose barer spot,  
 Youths ablest guide, celestially Prudence Sate;  
 So rarely well the Artist had design'd  
 His jutting browes, he seem'd to see, though blind,  
 Those slighted Orbes the Graces made their Sphears,  
 Moving as fix'd Intelligences there,  
 Whose sprightly beaming radiance exprest  
 Those entheus flames inform'd his sacred breast.  
 His fawn Cheeks wrinkled, in whose dimpled cells,  
 Sweet Modesty, the Graces Partner, dwells:  
 About whose Lips a busie Bee did hum,  
 Extracting Hony from that richer Combe:  
 His hands a-crosse, one o're the other laid,  
 Supported by his staff, th' illustrious Maide  
 Had drawn to life, erecting his right eare,  
 As if Apollo or some Muse were near,  
 Prompting their Poet, his still-labouring Soul,  
 From her recesses travest from Pole to Pole,  
 With various Fancies studdying to compile  
 A Martiall work in a Majestick Stile.

THE



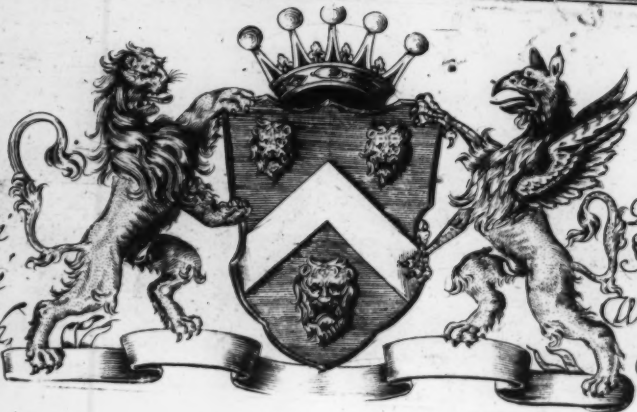








Honoratiss: Domino  
Equiti Aurato, Comiti  
Wentworth, Baroni  
Woodhouse, Newmarch,  
Tabulam



Do: Gulielmo Wentworth,  
Straffordiae Vicecomiti  
Wentworth de Wentworth,  
Oversley, et Raby. Lib. 1.  
hanc. D.D.D.I. M. I.O. ver. 14.

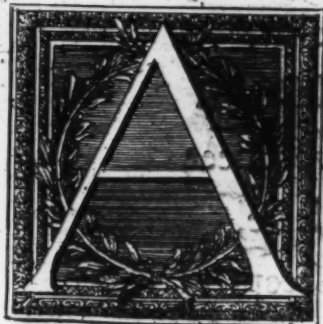


# HOMER'S (4) ILIADS

## THE FIRST BOOK.

### THE ARGUMENT.

Chryses suit slighted Phœbus did incense ;  
Who strikes the Army with a Pestilence :  
Calchas the cause declares ; Achilles rage  
And Agamemnons, Nestor strives t' assuage.  
Chryseïs to her Father Chryses sent.  
Briseïs fetcht from sad Achilles Tent :  
He to his Mother for redress complains :  
Shee Jove Petitions, and her suite obtains.  
Juno disturbs the Gods Cœlestiall Court,  
But merry Vulcan anger turns to sport.



ACHILLES (b) Peleus Son's destructive Rage  
Great (c) Goddesses! sing, which did  
the Greeks engage  
In many woes, and mighty (d) Heroes  
Ghosts

Sent down (e) untimely to the Stygian Coasts :  
Devouring Vultures on their Bodies prey'd ,  
And greedy Dogs (so was Joves (f) Will obey'd.)

gion in them, entreated Jupiter that she might be eas'd of such a burthen; whereupon he rais'd the Theban War, wherein great numbers of them peris'd. After consulting with Momus, he propos'd to him (as a milder way then a generall Conflagration or Deluge) the Marrying of Thetis to Peleus, and the begetting of Helen; whence the Birth of Achilles, and the originall of the Trojan War, which eas'd the groaning Earth of a great part of her oppression: This Fabulous History is related by the Scholiast.

B

Because

(\*) This Title or Inscription Scaliger (l. 1. Poet.) dislikes, because the destruction of Ilium is not comprehended in this Work, but in his Odysses; but this exception is too weakly grounded, the scope of this Poem being onely to describe the Actions perform'd in the ninth year of the Trojan Siege, in which the Valour of Achilles was most eminent and active; whose Atchievements Homer more particularly designs to set forth, as Patterns and Examples for Heroical imitation. Some (sayes Ansonius Periocha in Iliad:) ignorant of Poeticall Oeconomy, may happily accuse Homer of omitting many memorable Passages of the Trojan War, which he undertakes to write, in regard he begins but at the Quarrell betwixt Achilles and Agamemnon; but he is in this particular vindicated by the ablest of Defenders, Aristotle: nor indeed hath he omitted any thing pertinent to the Story, enriching his Poem with delightful Episods, that convey the Actions of precedent years down to the present, in which Methodical Ataxy he is followed by Virgil. Hor. in his de Poes. commends this as a peice of Art, and propounds it as a pattern for imitation. *Nec gemino bellum Trojanum orditur ab ovo, Semper ad eventum festinat, & in medias res Non secus ac notas auditorem rapit.* Nor he the Trojan War begins From Leda's Egg producing Twins, But neer the end, thence hastning on, As if the middle well were known.

(b) Peleus was Son of Æacus and Father of Achilles, whom he begat on Thetis, the Daughter of Nereus, or as Tzetzes (in Chiliad:) of Chiron.

(c) Calliope one of the Muses, President of Poetry.

(d) The Heroes were a middle kind between the Gods and Mortalls. Hesiod makes them that Race or Generation of men that lived between the Brazen and Iron Ages, and saith, that they died (most of them) in the Theban and Trojan Warrs, and that after their death, Jove translated them into the Fortunate Islands.

(e) The Ancients suppos'd those that died a violent death, to dye before their time, and that such deaths came not by Fate, wherefore Virgil saies of Dido, that — *nec fato, merita nec morte peribat, Sed misera ante Diem* — implies such an unnaturall anticipation of Fate.

(f) The Earth oppress'd with the multitude of men, who had no Piety or Religion.



(g) He was called *Achilles*, being formerly named *Ligyros*, either ἐν τῇ χεῖρὶ μαστὶς ἢ περὶ στήθεσιν, as *Apollodorus* l. 3. because he never laid his lips to the Breast; or as *Tzetzes*, ἐν τῇ στήθεσιν μαστὶς ἀναγέρειν, because he was nourished with no common food, being fed by his tutor, or as some, his grandfather *Chiron*, with the entrails of Lyons, and the marrow of wild Beasts. *Agamemnon* cited by *Tzetzes*, saith, that his Father gave him this name upon his taking him out of the fire (his lip only being burnt) into which his mother *Thetis* put him by day, anointing him with *Ambrosia* by night, conceiving (saith *Apollodorus*) by this means to render him immortall.

(h) *Apollo*: See the Fable in *Ovid*, *Metam.* l. 6.

(i) *Agamemnon* the Son of *Atreus*, and *Erope*, according to *Homer*, or (as *Hesiod* will) of *Polydectes*.

(k) *Phæbus* is called *farr-shooting*; ἐκαστὸν, not from ἐκαστὸν, the hundred Arrows he spent upon *Python*, but from ἰσχυρὸς, his influence upon this inferiour Orbe at so vast a distance, which is so great as that he virtually concurs to the generation of Mettalls, Gold especially, in the entralls of the Earth; his Arrows here being his Rayes or Beams.

(l) Στέφανος was that woollen Fillet or Headband wherewith the Priest, during the time of his Officiating, bound in his haire; this, when they became supplicant to any, they still carried in their hands, wrapping it about a sprigg (most commonly) of Olive, or as here (*Chryses* being Priest to *Apollo*, who appropriated that Tree in memory of his beloved *Daphne*) of Lawrell. Of these Ornaments of *Chryses*, thus *Dittys Cretensis*, *Chryses* the Priest of *Apollo* *Sminthius*, understanding that his Daughter *Astynome* was kept by *Agamemnon*, trusting in the Religion of so great a Deity, went to the Fleet, bearing the looks of the God, and certain Ornaments of his Temple, that so he might with more ease, by the representation of the Deity, infuse a reverence of himself into the Princes and Rulers.

(m) Every Planet having his metall assign'd it, Gold is appropriated to the Sun, as Silver to his Sister the Moon, whence in Heraldry *Sol* is the Blazon for Or, Gold, and *Luna* for Argent, Silver.

(n) A Scepter amongst the Ancients was a Symbole of Sovereignty, Oratory and Justice. Hence *Homer* allots every Commander in Chief his Scepter; Thus *Telemachus* going to make a set Speech, had a Scepter reach'd him; and *Achilles* being injured by *Agamemnon*, swears by his Scepter. Scepters also were assign'd to the Deities of the first Rank, of which was *Apollo*. Hence that of *Seneca* in *Medea*, *Præmii Septiferis colla*. *Tonantibus Taurus celsa ferat* &c. (o) Hence some collect the State of the *Greeks* at the Siege of *Troy*, to have been compos'd of a mixt Democracy and King-ship for which reason *Chryses* sues to all the Officers, as well as to the Princes, but chiefly to the *Atrides*, it being in them to approve or disapprove what the people should Vote, as we see in *Agamemnon*, who had the Supreme Authority. (p) The reason why *Agamemnon* only and not the other *Atrides* deni'd to return *Chryses* Daughter, *Eustathius* coldly conjectures to be, because he was the elder; but *Seneca* in *Agamemnone Tragedia*, gives a better and truer.

*Amore Capta captus, immotus prece*  
*Smynthea ianuit spolia Phœbai ducis,*  
*Amore sacra virginis jam tum furens.*

A Captives Captive, with requests un-sway'd,  
The *Smyntean* spoils of *Phæbus* Priest he stay'd;  
With love then raging of the sacred Maid,

Because Great *Agamemnon* fell at odds

With sterne (g) *Achilles*, off-spring of the Gods.

What angry Power such dire Contention rais'd?

(h) *Jove's* and *Latona's* Son, highly displeas'd

With *Agamemnon*, great Mortality

Upon the Army sent, the People dye,

Because (i) *Atrides* us'd with dis-respect

*Chryses*, his Priest, and did his Suit reject.

He to the *Grecian* Navie to redeem

His Daughter, Presents brought of great esteem;

(k) *Farr-shooting Phæbus* (l) Lawrell in his hand,

And (m) Golden (n) Scepter; (o) All that bore Command

He courted much, the Princes more, but most

The Royall Brothers, Leaders of the Host.

*Atrides*, and you vvell arm'd *Greeks*! the Gods

Inhabiting *Olympus* high Aboads,

Grant you may *Priam's* vvealthie Town destroy,

And thence Triumphant home return vwith Joy:

If you my Daughters Ransome not reject,

Paying illustrious *Phæbus* due Respect.

Straight all the *Greeks*, as one, their Voices give,

The Priest to honour, and his Gifts receive.

But not so pleas'd, *Atrides* did resist,

And roughly Him with menaces dis-mist.

Be sure, old Dotard! Thee I never meet

Here lingring, or re-visiting our Fleete,

Least Thee that sacred Wreath nor Scepter save:

Rest satisfied, (p) Her thou shalt never have,

But

But in our Court far from her native Home,  
Till Age approaches, she shall ply her <sup>(q)</sup> Loom,  
And there attend the pleasure of our Bed.

Be gone, nor vex us, wouldst thou save thy Head.

The Old man fearing, his Command obeys,  
And silent went by the re-sounding Seas,  
Where to great *Phœbus*, bright *Latona's* Son,  
This humble Supplication he begun.

O hear me, Thou who bearest the <sup>(r)</sup> Silver Bow,  
Thou to whom <sup>(s)</sup> *Chrysa* and blest *Cilla* owe  
Their Safety, sacred <sup>(t)</sup> *Sminthius* ! Who dost reign  
O're <sup>(u)</sup> *Tenedos* : If ever I thy Fane  
Adorn'd with Presents, or the brawny <sup>(x)</sup> Thighes  
Of <sup>(y)</sup> Bulls and Goats to Thee did Sacrifice,  
Hear my Request, and grant the <sup>(z)</sup> *Grecians* may  
Bloud for the Tears which I have shed repay.

their Gods delighted with nothing more then with multiplicity of Titles, and that they could no way sooner prevail with them to grant their requests, then by such accumulation. See *Ovid. Met. l. 4. de Origiis Bacchi*, with *Pindarus Pyth. Od. 1. v. 15*. Hence *Diana in Callimachus* begs this Boon, amongst others, of her Father *Jupiter*, that he would give her many Names or Titles.

Δὲ μοι πατρὶς δῶνον ἄπαι ποσειδάων,  
καὶ πολυὺν τίτλον.

Grant me I may my Virgin honour keep,  
And many Titles —

that so in this also she might resemble her brother, touching whose Stile and Titles, see the *Acrostick* upon the Greek Alphabet cited by *Lil. Girald* : How *Apollo* came to be stild *Sminthius*, for this *Eustathius* hath this Story. The *Teucris* intending to draw forth a Colony from *Crete*, consulting the Oracle, received this Answer ; That they should there settle, where *γυνῆς*, the Earth-born should assault them. Being entred into the *Trojan Territories*, and keeping in a defensive posture, as expecting the opposition of some puissant Fox, night and sleep overtakes them : rising in the morning they find the braces of their Shields, with whatsoever other Arms or Weapons were made of Leather, rendered all unserviceable by the gnawing of Mice. Conceiving this to be the sense of the Oracle, they there build a City, and erect a Temple in honour of *Apollo*, thence termed *Sminthius*, with his Statue pressing a Mouse under his Feet, which in the *Cretan Ideome* was called *σινθῆ*. The *Scholiast* relates another like Fable, as the reason of this denomination, which see in *Him*.

(u) An Island between *Lesbos* and the *Hellepont*, lying against *Troy*, distant from the *Sigæan* shore about 12. miles, from *Lesbos* 56. formerly call'd *Leucophrys* from its white Beach, *Calydna*, *Phanice*, and *Lyrnessus*, before the *Trojan War* *Tennes*, taking that name from *Tennes* the Son of *Cygnus*, who not complying with the wanton desires of his Step-mother *Phylonome*, was accused by her to her husband for attempting her chastity, which his father lightly crediting, committed him, put in a Chest, to the mercy of the neighbouring Ocean. But by the care & compassion of his Grandfather *Neptune*, being driven upon the coast of *Leucophrys*, he was kindly intreated of the Inhabitants, who creating him their King, called their Island after his name. He was famous for the severe execution of his Laws, concerning which see the Notes on the 2. Book of *Virgils Aeneis* in English. (x) He mentions the Thighes only, because this part alone of the Sacrifice was totally burnt, being wrapped in a double Caule or Lease of fat to cause them to burn the clearer, it being esteemed ominous, and of an ill presage if they smothered only, and did not consume with a light flame. The other parts being roasted, were eaten by the Priests and Sacrificers ere they departed the Temple. (y) The Bull was sacred to *Apollo*, *ὡς ἐργαπύς τῆς γῆς* &c. for that tilling the Earth, he was the Coadjutor of the Sun in the production of fruits. The Goat, *ὡς ζῶν καὶ εἰς ὕψος ἀλμπύς*, for its activeness and agility ; for which reason the *Persians* consecrated to him the Horse, *ὡς τῶν δυνάμεων ἡγεστὰς* τὸ ἐν τοῖς ποσὶ ταχύτατον, he being the swiftest God, and the Horse the fleetest creature. Besides, the *Grecian* Bows being made, not as the *Scythians*, of wood, but of the Hornes of Goates ; for this reason also was the Goat Sacred to *Apollo*, he being the Patron and President of Archery and Archers, for which see *Odysses, lib. 21*. where the Suitors of *Penelope* being to shoote a Match, and to try who could draw the ablest Bow, agree among themselves to offer first a Sacrifice of Goats *ἀπὸ λαῶν καὶ ποσειδάων*, to *Apollo* the Archer. *Eustath.* (z) *Didymus* making here this Question, why *Agamemnon* being solely in fault, *Chryses* prays *Apollo* to punish the *Greeks*, whom he himself knew averse to the detention of his Daughter, saith, that he did it as conceiving it the best expedient for the compassing his desire. Had *Agamemnon* (saith he) solely suffered, the Army (probably) had disbanded upon it, and so his Daughter been transported for *Greece* : whereas the Army suffering, the cause of the Pestilence being questioned, and *Calcas* affirming the displeasure of the God to be incur'd by his disrespect of his Priest, he was necessitated, preferring the publick weale before his private interest, forthwith to return her. Besides, Prince and people being (civilly) but one body, it is not only usuall, but just also, that they be punished one for another ; Thus here

*Quicquid delirant Reges, plebsuntur Achivi.*

*The People suffer for their Princes Crimes.*

He adds, not so well ; That they deservedly suffer'd as accessories and consenting, in that they oppos'd not *Agamemnon's* single Will, and forced him to a restitution. A gloss not contrary only to the practise of those Times, but to the sense also of the Poet, who being a great admirer of Monarchy, is withall, I observe, a constant Assertor of the Sovereign Power, allowing all invested with it a liberty of dissenting or negative Voice, and that without the formall attemperation of a *Le Roy avise*.

*Phœbus*

(q) The baser and more servile offices of the Femall Sex amongst the *Greeks*, being Baking and drawing of Water, the more liberall and ingenuous were Spinning and Weaving, the proper imployments of their greatest Dames, as of *Helen* in *Troy*, *Penelope* in *Ithaca*, of *Calypso* and *Circe*. The *Roman Ladies* (and ours Anciently) were likewise *Spinners*, as appears by that old and usuall Bultuary Inscription upon their nobler Matrons ; *Domum servavit, lanam fecit, &c.*

(r) *Pindarus* stiles *Apollo χρυσότοξος*, The God with the golden Bow, *Olymp. Od. 14*. both *Epithites* importing no more then lovely or shining, a bow of either, pure and unmixt, being wholly useless. *Apollo* making bold with his sister *Luna's* silver, repaies her, saith *Eustathius*, in Gold, in those golden beames and rayes of light which he communicates to her. *Phœbus* is said to be adorn'd with Bow and Arrows in regard of the Irradiation of his light.

(s) *Chrysa* was a City of *Cilicia*, not far from *Thebes*, famous for the Temple of *Apollo Sminthius*, as *Cilla* likewise a City of the same Province, built by *Pelops* in memory of *Cillo* who drove his Chariot. See the Story in the *Scholiast*. Of both which *Ovid* in 13. *Metam.*

—*Chrysenque & Cillan Apollinib*  
*Urbes.*

(t) The superstitious heathen conceived



(a) By this is implied, either the indisposition and malignity of the Aire, which in times of Infection is dark, likely, and foggy, or the secret and clandestine approach of the Deity, or lastly, his formidable aspect, which is well described by the night, stiled by the *Greeks*, in regard of the feares it creates, *ὕλη*; the contrary countenance being denominated *ἡμέρα*, from *ἡμέρα* the day.

(b) Mules and Dogs were more subject, saith the *Scholias*, to take the Infection; first, in respect of their naturall constitution, which is hot and dry: secondly, by reason of their proneness to the earth, and their subtil fence, a fence in these two exquisite, the Mule also, when lost, being directed by her Nostrill. He adds, that the Mule being of a promiscuous extraction, as begot between Creatures of a different kind or species, is of a more tender constitution, and so less able to withstand any Pestilentiall impression. These Dogs also being *τεταμένης*, such as were fed from a Trencher, as being kept by the *Grecian* Princes for show more and state then use and service, were in that regard also, as abounding with humours, more capable of Infection. *Ætius* out of *Rufus* saith, *It is easy for an observing Wit to fore-see a Pestilence, for if the Aire be infected the Birds will die, if the Earth, Cattle and other Beasts will fall.* *Didymus* adds, that *οὐρανὸν ἐν τῷ θῆον*, that the God being mercifully inclin'd, sent this Plague or Murrain first upon Brutes, Dogs and Mules, that so the *Greeks* seeing the mortality of these creatures, which being of most frequent use were most usually in view, by their repentance might prevent their own: for which reason the Ancients portrayed *Apollo* holding the *Graces* in his right hand, & his Artillery in his left, to intimate, that he was more ready to pleasure and gratifie mankind, then to afflict or prejudice the *Macrob.*

(c) It was the Custome anciently of the *Greeks* to burn the bodies of their dead, and from them derived to the more Northren Nations; for holding fire to be of a purifying qualitie, they thought by this kinde of Purgatory to cleanse the pollutions of the Flesh. Besides, conceiving the soule to be *πνεῦμα θερμόν*, a warme, and hot breath or Spirit with the *Stoicks*; and *πυρῶδες σύννεμον*, a fiery composition with *Democritus*, they believ'd it had not any greater Antagonist, then the contrary Elements, Earth & Water; whence as they abhor'd inhumation or interring, so deprecated they no death so much as drowning, conceiving the persons so perishing *ἀδανάτους*, and the death it selfe, as stiles it *Achilles*, *λευγέλιον*, that is, *destructive*, believing the soule to be totally this way lost and quite annihilated. An opinion, if not assum'd, seconded at least by that expresseion of our Poet, *Odys.* 4. where speaking of the untimely end of *Ajax* the younger, who was suffocated in the sea, thus concludes his Narration of it,

ὣς ὁ μὲν ἐν θ' ἀπὸ λωλέων, ἐπεὶ πένε ἀλμυρὸν ὕδωρ.

And so he perisht, in salt Water drown'd.

whereas of all others he saith, — *αἰθερὶς δὲ καὶ ἡλίου.*

— and downe to Pluto went.

Thus conceived they *καὶ ὁ ὕδατος θάλασσαν ὁλεθρον εἶναι καὶ αὐτῆς τῆς ψυχῆς*, according to the Tenet of *Heraclitus*, that water was the bane of the soul. Whence *Synesius* observes, that all other the deceased *Heroes* being present at the Solemnization of two severall Obits or Obsequies in *Homer*, *Ajax Oileus* his Ghost was only missing, *ὡς τῆς ψυχῆς ἡ ψυχή ἐν ᾧ δὲν*, because it never arrived at *Elisium*. (d) *Homer* makes *Achilles* to take notice first of the Infection, and not *Nestor*, *Ulysses* or *Menelaus*, who yet were no less vigilant for the publick good, because he alone was skil'd in Physick, being instructed in that Science, by his Tutor *Chiron*, a great Master in that Profession. Of which thus *Claudian* de 3. *Consul. Honorij.*

— *Nec ocyus hausit Achilles*

*Semiferi praecepta senis; sen cuspide artes,*

*Sive Lyra cantus, sive sen disceret herbas.*

Nor learn't *Achilles* sooner *Chiron's* Arts,

Song to his Lyre, or throwing deadly Darts,

Or Physick curing sickly Mortals hearts.

Whence after ten dayes observation (a competent time to make a rationall conjecture) concluding the disease malignant, and sent (as having in it *τὸ θῆον*) by *Phæbus* (the Plague being appropriated to that Deity as proceeding *ἐκ τοῦ ἐμπροσθεν* from inflammation) the Poet makes him to summon a Councell upon the intimation and instigation of *Juno*, *Heg*, that is *ἄηρ*, the Aire, the Pestilence being occasion'd through the distemper of that Element. (e) Revelations by dreams or sleep are said to proceed from *Jove*: Of which consulting the Gods by Dreams, frequent mention is found in the Poets. It may not seem amiss to add what *Strabo* l. 16. writes of *Moses* as to this particular: Having spoken of what things he taught his Country-men, he adds, *He enjoy'd that any man for himself, and for others such should sleep as were good Dreamers.*

To

*Phæbus* with pitie mov'd his Prayer attends,  
And much incens'd from Heaven to Earth descends;  
Speed through th' etheriall Tracts the God did make,  
His Bow and Quiver rattling at his Back,  
The fatall Arrowes in his Motion rung;  
(a) Nights duskie Mantle or'e his Shoulders flung,  
Farr from the Fleet he fate, a Shaft lets goe,  
Dreadfull the Twang was of his silver Bow.  
First on swift, (b) Dogs and Mules his Arrow lightes,  
After on Men he spends his deadly Flightes.  
(c) On Piles in every Quarter Bodies blaze,  
Thus rag'd a deadly Pestilence nine Dayes;  
The tenth, (d) *Achilles* did to Councell all  
The prime Commanders of the Army call,  
Mov'd by Heavens Queen: white-wristed *Juno* griev'd  
To see the *Grecians* perish un-reliev'd.  
Soon as a Court the summon'd Princes made,  
Great-soul'd *Æacides* arising said.

*Atrides*! wearie of our great Designe,  
The Souldiers wishes homewards now incline,  
That with this Country Death they may avoid,  
Here both by War and Pestilence destroy'd.  
Come then! some Priest or Prophet let us move,  
Or Dreams Interpreter (e) (Dreams come from *Jove*)





## His Arms

Nullaque intarsi tempestatq; proficitur oris.

Her tongue is inoffensive, mild her eyes,  
From them no rashly sparkling fervor flies,  
No cholerick blood swells her distorted veins,  
Nor tempest in her changed looks remains.

His



His <sup>(1)</sup> Breast with choler <sup>(2)</sup> burnt, with fire <sup>(3)</sup> his Eyes,

And frowning then to Calchas thus replies:

<sup>(4)</sup> Ill boading Prophet! never speak'st thou well

<sup>(5)</sup> Of me, but mischeife gloriest to foretell.

<sup>(6)</sup> Good canst thou neither do, nor yet presage,

And now thou tel'st the Princes, Phœbus rage

The Greeks with this dire Pestilence pursues,

Cause I Chryseis Ransome did refuse;

'Tis true, I would have kept her, and above

Faire <sup>(7)</sup> Clytemnestra <sup>(8)</sup> plac't her in my Love:

To whom shee not inferior is in parts,

Beauty, nor Mine, nor Skill in curious Arts:

Yet take her to appease the Deity,

<sup>(9)</sup> None tenders more the Armies good then I,

Whose Safety more then my owne Life I prise,

But let me have another I advise:

It were unfit I of the Greeks alone

Should want my Lot; this must, you see, be gone.

To this *Æacides*; Oh! thou the most

Renownd, and yet the greediest of the Hoast!

(1) The Concupiscible Appetite being lodged by Authors in the Liver and Loynes, the *Ira'cible* is seated by them in the upper venter or region of the Breast, called constantly by *Homer* *ἐγχευς* (as the opposite part in the back, between the *scapula*, *μίσθρενον*) and is that *διέζωμα*, that transverse sept or membrane, which called commonly the Diaphragme or Midriff, divides the Liver and Kidneys from the Heart and Lungs: It takes its name *ἀνδρὸς ἐγχευς*, from *Wisdom*, for that this membrane being inflam'd, affects streight the Head, the seat of sense, and causeth a *Delirium*, or phrensie, and this long of the sympathy it hath with the brain, by reason of the numerous progenie of nerves it derives from it.

(2) *Homer* makes *Agamemnon's* breast here, *black*, or *burnt* (for so he stiles it, *ἐγχευς ἀμυμυλάναι*) not only for that the *Præcordia*, *δία τῆς ἐν ἑσθλῇ ἀνδρὸς*, being deeply seated in the body, are not at all exposed to view or sight, nor yet *δία τῆς οὐρανὸς διαφανῆς* *τῆς ἐν ἑσθλῇ κίμωνας*, respecting the deep, serious, and unsearchable thoughts of Princes, but as well or rather, to expresse the sad and dismall effects of passion, resembling, for the terrour and horreur of them, the darknesse of the night, whose likenesse therefore *Apollo*, revenging his neglect upon the *Greeks*, is sayd to assume. Others, somewhat more bold, saith *Enst.* observe, That *Homer* making *Agamemnon's* eyes sparkle through the ardour of his passion, makes his breast, persisting in the Metaphor, black & discoloured by its vapour and fume, the one part giving the vent, the other the passage, *τὸ ἀνὰ τὴν ἑσθλὴν*, as the Tragedian elegantly, to that metaphorical fire of wrath.

(3) Anger, saith *Aristotle*, proceeds from the fervour of the blood inkindled by the extremity of the veins, into the eyes, which thence, for the neer relation of the blood with fire, are sayd to sparkle: Of which thus *Lucretius*.  
The bosome boyles inflam'd with ire,  
Whence furious Eyes dart sparkling fire.

led in the heart, which surrounding the body, exonerates its thinner and more refined parts, by the extremity of the veins, into the eyes, which thence, for the neer relation of the blood with fire, are sayd to sparkle: Of which thus *Lucretius*.

*Est etenim calor illi animo, quem sumis ab ira,  
Cum fervescit, & ex oculis micat acris ignis.*

The reasons of this read in *Camerarius Observat. lib. 2. cap. 8.*

(4) *Agamemnon* repeats the same thing here, as *Enst.* observes 4. times over, *ὀργισμένον δὲ τὸ τὰ αὐτὰ πολλὰς ἔπειτα, καὶ γὰρ τὸ ἐγχευς ἀμυμυλάναι*, it being the property, saith *Phorins*, of men in passion to *Tautologize*, & often to iterate the same things againe, choler being a barren humour, and an enemy to invention. See besides, saith *Enst.* *ὁ γὰρ διὸν ἢ ὀργὴ ἐπ' ὕψους μεταφύκει τὰ ἐπ' οὐκ ἂν τῆς ἐγχευς ἀμυμυλάναι*; Observe, saith he, how anger objects that as a fault, which is so far from deserving reproof, that it merits praise; for *Calchas* foretelling nothing but what came after to passe, and his declaring it conducing not the least to the accomplishment of it, his predicting it was not any crime at all, but rather a commendation. (5) Because being at *Aulis*, from that portent of the Serpents eating the eight young Sparrows and their Dam (which Serpent was turned streight to a Stone, to expresse the irrevocable Decree of Destiny) he foretold the War should continue ten yeares; and that *Agamemnon* having incensed *Diana*, by disparaging her skill in Anchery, professing himselfe the better Marks-man (*Liban.*) their Navy should lye Wind-bound, till the Goddess were attoned, which could not be done but by sacrificing his Daughter *Iphigenia*. (6) It being the character of a good man, *ἀγαθὸς λέγειν, & ἀγαθὸν ποιεῖν*, to say well and to do well; *Agamemnon*, his choler loosing the reins to his tongue, cannot afford *Calchas* so much as either, *Enst.* (7) His Wife, Sister to *Helena*, sayd to be hatched, *ἐκ τῆς αὔης*, out of the same Egg both, for that *Leda* their Mother was delivered of them *ἐν τῷ ὀφθαλμῷ*, in an upper Room, or Story. (8) *Agamemnon* was so copious in the commendation of *Chryseis*, and his respectfull use of her, to induce the *Grecians* to beleive, that the Plague was not occasioned by her detention; it being nothing probable that his so faire treatment of her should the least offend, but that it was a meer device and designe of *Calchas*, to force her from him, and fathered by him upon the Deity, but to colour onely the business, and credit it. Others say he did it, to indeare the more his curtesie with the *Greeks*, as parting for their sakes, with one of most accomplished parts and perfections, and whom he so highly prized. (9) *Dikys Cretensis* saith, The *Greeks*, upon the Prophecie of *Calchas*, resolved to make *Achilles* their General, as the Person upon whom the Expedition chiefly depended: But *Agamemnon* fearing to lose his Command, declared at the Councell, that none was more concern'd in the welfare of the Army then himselfe; that he would restore *Æthynome* (*Homer's Chryseis*) unto her Father, upon condition he might have *Hippodamia*, who belonged to *Achilles*, in her stead: This, as too rough, *Homer* moderates, making *Agamemnon's* demand at first onely generall.

How



(e) Every Prince and Commander had his *γῆρας* presented him, that is, a select portion of the spoyle, and this though he were absent from the Fight or League, as appears from *Dilys Cretensis, lib. 2.* So had *Philottetes* his, though in *Lemnos*.

(f) The word in *Homer* is *ἔλασσαν*, which comes of *λάσσω*, signifying that cavity in the body, which lyeth between the bastard or smaller ribs, and the two bones, *sacrum & pubis*, which part the *Greeks* call also *καὶνὸν ἐν κατὰ ὄσπον*, because free of bones; hence us'd of the sacking or emptying of Cities by the spoyle and plunder of the Souldier.

(g) *Laomedon* contracted with *Apollo & Neptune* to surround *Troy* with a wall, who knowing it to be in the Fates, that *Troy* should be sack'd and burnt, which could not be, had such hands onely erected it as were immortall, rooke to them for this Reason *Æacus* as an Assistant; of which thus *Pindarus, Olymp. Od. 8.*

*Τὸν μὲν δ' Ἀλφεὺς ἐπεμύδατο το Πεισίδην,*

*Ἰλίου μύδωρτος ἐπὶ τείρατον*

*Τείχεα, καλίστατον οὐρανῶν*

*Τείχεα· ἦν ἔν νιν παρρηφύον*

*Οργυμίων πόλεμον*

*Πηλεΐδης δὲ μελάναι*

*Ἀλφεὺς ἀμύνειναι τείρατον·*

*Phœbus and Neptune did this mortal call  
T'hem to assist to build the Trojan Wall,  
Because the Fates decreed by wars at last,  
Which mighty States and wealthy Towns*

*devast,  
Ilium should fall, and greedy fire destroy,  
The lofty Turrets of well-fenced Troy.*

(b) Lust bringing the most suitable pleasure to the grossest sense, that of the Touch, no one vice againe is so hardly subdued, with that reluctance and regret, no not the desire of glory it selfe, which yet *Tullius* tells us, Men deposite last; so much are men enslav'd, and even Kings themselves in subjection to this vile, sensuall, and bestiall affection. *Agamemnon*, who to serve his ambition, sacrificed his own Child, forgetting himself a Father, whilst he but too well remembered he was a King, would not part, no not with a Captive, to the disappointment of his Lust, and that though the welfare of his Army, and the successe of their Armes depended upon it; insomuch as neither the menaces of *Achilles*, nor the miseries of his People, nor the Oracles of *Calchas*, a Prophet ever formerly honoured of him and observed, could stir him the least, or gaine upon him; of which obstinacy and inexorableness of his, thus *Clytemnestra* in *Sen. Agam.*

*Non illum Achilles flexit indomitum minis,*

*Non ille solus fata qui Mundi videt,*

*In nos fidelis Angur, in Capas levis,*

*Non populus ager, & reluctantes rogi.*

Not him *Achilles* threatnings could amate,

Nor *Calchas* skilfull in the Book of Fate,

(Beleev'd gainst us, but not for Captive Dames)

Nor his sick People, nor their funerall flames.

(i) He instanteth in these three onely, as them that were the greatest Freinds, and more intimate with *Achilles* then any other, so that what any of them suffered, would be resented by the rest. *Ajax* had *Tecmessa* the Daughter of *Telonus*, *Ulysses* *Laodice* the Daughter of *Cyprus*. (k) Whatever exceeded the ordinary size and standard, were it quantity and bulke, or in some quality or vertue, the Ancients termed *Δίον, divini*. Thus is *Achilles* stil'd *Δίον, divini*, for his extraordinary prowesse and valour, *Ulysses* for his wisdom, *Paris* and *Clytemnestra* for their beauty, and the Sea it selfe here, for the vastnesse of its extent, an expression obvious also in the Eastern Tongues. Others refer this Epithite to the many profits and commodities that accrue from it, men continuing commerce, and keeping Intelligence, by the meanes of this fleeting Element, with the whole Universe: Nor contributes the Sea to our wants onely, supplying men their necessities, and transporting the riches and rarities of remote Countreys, but to their infirmities also and greifs, as being indowed with some medicinable qualities and vertues. We read of *Plato*, how that being in *Ægypt*, he was drench'd by the Priests there in the Ocean, the *Egyptians*, as saith *Homer*, being most of them Physicians, and so cured of the falling sicknesse, applying thence to the Sea that Verse,

*Ὀκεανὸν ἰατρὸν πᾶσι τῶνδε γένετον κακῶν.*

*All mortals griefs the briny Ocean cures.*

which yet others more ingeniously interpret of the *Sal convivale*, of the Salt of our Tables, high animosities being there digested, and many great differences taken up and composed. (l) *Βουλευτής* signifies not onely a Senator or Statesman, but any one also that is able to advise and give counsel to others. Hence the *Egyptians* conceiving there was no certainer or better Counsell then what was given by, or taken from the Stars, calling the twelve Signes of the Zodiack, *Σεπτεμύχου*, the *Consiliarie Gods*, made the seven Planets, whose motion was more rapid, and lesse regular, *Ἰπὸς τῶνδε γένετον κακῶν*, their *Messengers* or *Pursuants*.

Let

How shall we with another thee supply?

The Grecians have no common Treasury:

What ever spoyles were taken in this War,

From ranfack'd Cities, all <sup>(c)</sup> divided are;

These once dispos'd, we may not recollect.

Let *Phœbus* have the Virgin, and expect

Three times her worth, nay four times more enjoy,

When *Jove* shal grant we <sup>(f)</sup>sack <sup>(g)</sup>strong-bulwarkt *Troy*.

With <sup>(b)</sup> Her on such slight termes Ile never part,

Replyd the King, though thou so valiant art.

Make not your selfe beleieve that I will grant,

That you shall keep a Prisoner, and I want:

Yet if they'le put another in her roome,

Of equall worth, which may a King become:

But if they faile, I shall require <sup>(i)</sup> thy lot,

Or *Ajax* prize, or her *Ulysses* got:

Whose I enjoy, his anger I despise,

But more of this hereafter wee'l advise.

Now launch a Vessell to the boundlesse Flood,

Well man'd, and her with sacred Offerings load;

Let faire *Chryseis* the tall Ship ascend,

And there some <sup>(l)</sup> Nobler Pilot her attend;

Let *Ajax*, or <sup>(m)</sup> *Idomeneus* go,  
Or <sup>(n)</sup> *Ithacus*, or <sup>(o)</sup> Thou that vauntest so,  
That *Phœbus* dreadfull wrath may be allayd.  
Then frowning on him, sterne *Achilles* sayd;

Oh! Thou whom <sup>(p)</sup> Craft and Impudence divide,  
How can the *Greeks* thy harsh commands abide?  
Or in the <sup>(q)</sup> Stratagems of War delight,  
Or valiantly in open Champaign fight?  
I had no cause here to ingage with Thee,  
The warlike *Trojans* never injur'd Me,  
Ne're seiz'd my Steeds, nor on my Cattell preyd,  
Nor waste the Fields of fertile <sup>(r)</sup> *Phthia* layd.  
Betwixt us Mountaines cloath'd with shady Woods  
Are interpos'd, and loud resounding Floods.  
Armes we for thee, and for thy Brother beare,  
That he his losse of Honour may repaire  
Upon the *Trojans*, whilst, how thou dost prise  
Our Love, we see writ in thy dogged eyes.  
And now thou threatst to take my dear Reward,  
For which no labour I, nor danger fear'd,  
When we some wealthy *Trojan* City gaine,  
Though my sole prowess must the Brunt sustaine

(m) *Idomeneus* was the Son of *Du- calcor*, the Son of *Minos*, the Son of *Æacus*, and so the fourth from *Jove*. I find him inserted by *Hyginus*, *Fab.* 270. in the List and Catalogue of such as were famed for beauty. Hee adds, that he was a great admirer and Ser- vant of *Helen*. There was another of that name, a Son of *Priam*.

(n) *Ulysses* was called *Ithacus* from his Countrey, *Ithaca*, an Island surroun- ded with steep pointed Rocks, a very inconsiderable spot of ground, so little, that *Tullie* in his *1. de Orat.* resembles it to a Birds-nest, — *ut Ithacæ illam, in asperissimis scopulis cœni nidulum af- fixam, sapientissimus vir immortalitatis anteponebat.* — inasmuch, saith he, that the wisest of men, preferred his *Ithaca*, but a small Birds nest in comparison, built amidst sharper Cliffs, before im- mortality it selfe; so inamoured was he of his native soyle.

(o) *Eustathius* observes, that where- as *Agamemnon* menacing many, still threatens *Achilles* first; *ἐν τοῖς ἰσχυροῖς λέγει*, when he mentions any Transa- ction or Negotiation of Honour, hee names him ever last, and not then nei- ther without some kind of neglect, con- tempt and scorne.

(p) Some by *καταλαβόντων* under- standing, one either highly avaricious, or sliely wise; others hence both rouz the *Lyon*, and unkennell the *Fox*, con- ceiving the word composed of either, of *κατά* and *λαβόν*, and *Agamemnon* ex- pert in this peice too of King-craft, *τῇ λαοσφίᾳ καὶ καταλαβόντων*, when the *Lyons* spoyle proves of the shortest, to eeke it out with the *Foxes* ease.

(q) There are two kind of wayes, say the Jewish Rabbins; the one the *Lyons* Road, *λαοσφία*, broad and vi- sible; the other the *Foxes* path, narrow and intricate, which two wayes lead also to Victory; this being atchieved either by open force, or secret strata- gems: This latter way, *ἐκ τῆς ἐκείνης*, by Ambuscado, is much decryed by some of the Ancients, their practise and opinion being both to the contra-

ry. *Alexander* being advised to set upon the Enemy by night, refused to do it upon this account, saying, This was no better then *Furari victoriam*, to steale a Victory, not to win one. What their opinion was in this particular, we read in *Euripides* his *Rhesus*.

Οὐδὲν ἀνδρὶ θυ-φυχῶ ἀξίον λείδεν κτείναν  
Τὸν ἔχοντα, ἀλλ' ἰὼν ἔτι σέμα.

Brave men account all Victories disgrace,  
Basely atchiev'd, not fighting face to face.

(r) *Warr* is styled *πανδαίῳ*, for its doubtfull chance, and the uncertainty of its issue and event. Victory favouring in the same Feild, some on one side, sometime another; hovering as it were, between either Army, not resolved where to fix, whence *Homer* calls *Mars* elsewhere *ἐπιελαία*, and *ἀλλοτριότατος*, as fickle and unconstant; and *Lycophron* styles him *ὀρχιστήν*, a Dancer. Others refer all these Epithites to that *ἐνέτατος* καὶ *πυρρίχου* ὄρχηστος, the *Mattachin* dance, those Military measures trod by the Souldiery in compleat Armes, taught the *Romans* first by *Romulus*, fearing least himselfe might suffer, as he caused the *Sabines*, by a surprize: This the *Greeks* call *ἀρόλις*, and was first practised by the *Curetes* upon the Mountaines of *Crete*, on purpose by the noyse of their Armes, to drown the cries of *Jupiter* then newly borne, least *Saturnus* discovering him, should have devour- ed him as he did the rest. Of which thus *Callim.* in *Hymn.* ad *Jovem*.

Οὐλα δὲ Κούρετ' ἔπει' ἀρόλιν ἀρχόμενοι,  
Τεύχεα πηλὴν ὄρχησται; ἵνα Χρόν' ἔκασιν ἡχῇ  
Ἀρόλ' ὁμιλῶν, καὶ μὴ αἰὲ κρυφίῳ.

For thus the *Curetes* dancing strik their Spears,  
And clasp'd their Shields, to deafe old *Saturnus* ears,  
Least he his new borne Infants cries should heare.



(s) *Phthia*, a Maritime City and part of *Thessaly*, so called either from *Phthius* the Son of *Neptune* and *Larissa*, or else of *Phthia* a Nymph, for love of whom *Jupiter* is sayd to have assumed the shape of a Dove; termed also *Thetidi-on* from *Thetis*, upon this accident and account. *Thetis* requesting *Vulcan* to forge Armes for her Son *Achilles*, could not prevaile with him upon other termes, then that he might enjoy her, which she assented to upon condition, that she might first try them upon her selfe, being of the same size and stature, she sayd, with her Son. Putting them on, she betooke her to her feet and fled. *Vulcan* vexed to be so deluded, and disappointed of his expectation, and not able to reach her, ἀπαυαίς τὰς χεῖρας ἐμπίπυρρον (as *Naxien.*) not daring to venter his body upon such slender stilts, casts his Sledge after her, and brui- seth her heel, for cure whereof repairing to *Phthia*, she left her name to the place, and took the Town into her tu- tion; of which thus *Pindarus*, *Nem.* 4.

Θῆναι δὲ καλεῖται

And *Phthia's* strands  
Thetis commands.

And *Sen.* in his *Troas*,  
An virostellus dare militares,  
Aptior *Phthie*?  
Or must we now to *Phthian* Coasts,  
Whose soyl such valiant people boasts?  
The City is reported to have beene  
built by *Minerva*.

Τὴν δὲ Ἀθηνᾶν τεχένην, καὶ τὴν χαλκῷ  
Διότῃ Πηλῖανδ' ὡρομένην. *Apol.* l. 1.  
*Minerva* did this *Phthie* City build,  
Whose Timber she on lofty *Pelion* field.

(t) He calls Kings *δορυφόροι*, saith *Eusebius*, ὅτι τὰ ἀσπιδόμορφοι δορυφόροι, &c. because *Jupiter* being allyed as it were to them, they being ἀσπίς μορφή, of the same lineage and extraction, takes an especiall care of, and confers more upon them than on others: So *Hesiod* *Theogon.*

Ex δὲ Μυρμιδων, καὶ ἐκ τῶν Ἀπιδων, &c.  
Ἀπιδες δὲ οὗτοι ἱκανοὶ ἐστὶν ἡδύνα, καὶ ὑδατοῖς.  
Ex δὲ Διός, βασιλεύει.

The Divine Poet, and Musitian Springs  
From *Phæbus* and the *Muses* Quire; but Kings  
From *Jove* descend.

(u) A People of *Thessalie*, which followed *Achilles* to the Trojan Warr; named either from *Myrmidon* their King, the Son of *Jupiter*, or from *Myrmex* an *Athenian* Virgin, whom *Ceres* (displeased that she had communicated the invention of the Plough) transformed into an Ant, from whom a multitude of the same species proceeding, they were upon the wish of *Æacus* (wanting Associates) turned into men. Others relate it thus; *Jupiter* forcing away *Ægina* the Daughter of *Asopus*, a River of *Thebes*, carryed her to *Phlius*, a City of *Peloponnesus*, where he had by her *Æacus*: *Asopus* going in search of his Child, understands by *Sisyphus* both who was the Ravisher, and whither they were gone; whereupon pursuing with all possible speed, *Jupiter* being surprised almost in *compotry*, in the manner, transforming *Ægina* into an Island of the same name, metamorphoseth himselfe into a great Stone. *Asopus*, coming to the place and not finding them, returned to his owne Springs. *Jupiter* resolved to punish the In- former, condemnes *Sisyphus* to roll in the Infernall Regions, and that perpetually, a Stone of the same bulke and weight that himselfe was turned to. *Æacus* being left alone upon the Island, *Jupiter* commiserating his condition, upon his request, converts all the *Pismires* of the Countrey into Men, who thence were called *Myrmidons*, μύρμιξ signifying an Ant or *Pismire*, see *Ovid.* *Met.* 6.7. The ground of which fiction was this, the ancient Residents of that Island, inhabiting like Ants, in Caves and Grotts, and storing their Provisions, their Corne and Fruits, in Cells and Repositories under ground, were thence stiled *Myrmidones*, but *Æa- cus* arriving there out of *Peloponnesus*, civilized the Nation, whence it was bruited abroad, that the Inhabitants of that place were from Ants transformed to Men. *Eusebius* adds, That the *Ægineta* being very industrious, and well seen in the art of Husbandry, the surface of their Land being unequal, and the soyle it selfe barren, both levelled and improved it, by the Earth they digged from under it, in which also resembling the Ant, they had thence their name. The Ant likewise ventures upon burthens bigger then her selfe, in which she was imitated by them of *Ægina*, inso much as φέρει Ἀντιπηκός, became a By-word or Adage, for a burthen people not portable.

10

11

I shall

I shall give Order to convey her back:  
But I from thee will thy <sup>(x)</sup> *Briseis* take,  
That others from th' Example may beware,  
Thus to dispute, and haughtily compare.

*Achilles* then with extream greif oppress'd,  
Felt mighty struglings in his <sup>(y)</sup> manly Breast;  
Whether he should draw forth revengefull Steele,  
Break through them all, and *Agamemnon* kill;  
Or else himself compose, and wrath assuage.  
Whilst thus his Reason combated with Rage,  
<sup>(z)</sup> His Sword halfe out, down to the Royall Tent,  
*Juno* from <sup>(a)</sup> Heaven Illustrious *Pallas* sent:  
(In her Affection both had equall share)  
<sup>(b)</sup> Behind <sup>(c)</sup> unseen shee seiz'd his <sup>(d)</sup> golden Haire;  
<sup>(e)</sup> Straight looking back he knew her, and <sup>(f)</sup> dismay'd  
At sparkling of her dreadfull <sup>(g)</sup> Eyes, thus sayd.

Daughter of Thundring *Jove*, come you to see  
How proud *Atrides* hath affronted me?  
And so you shall, he with his lives expence,  
Shall satisfie me for his insolence.

To whom <sup>(h)</sup> the bright-eyd Virgin thus reply'd;  
Straight all distracted Passion lay aside,

(x) *Protesilaus* in *Philostatus*, denies that *Agamemnon* and *Achilles* fell out concerning *Briseis*, but about *Palamedes*, whom *Agamemnon* had sentenced to death upon *Ulysses* treachery, for which *Ulysses* himselfe was so long tost upon the Seas, as is described in the *Odysses*.

(y) An hairy breast, for so *Homer*, Στῆθασιν λαοῖσις, is a symptome, say Physiognomists, of both subtilty and courage; the latter onely whereof is here intended, *Viz.* Courage or Choler, *Homer* mentioning the Breast onely, no other part, for that the Irascible faculty of the Soule is thereabouts seated, the Heart, in which resides τὸ θυμὸς, θυμὸν καὶ μανικὸν ἵψους, this impetuous and frenzicall heat of the soule, being couched under the Sternum. *Hermogenes* the Oratour, *Leonidas*, *Aristomenes* of *Messene*, the Dogs of *Lyfander* and *Alexander*, were found to have their Hearts o'regrown with haire.

(z) *Julius Scaliger* finds fault with *Homer* for making *Achilles* put up so high an indignity and affront as he did, so tamely; taking no other revenge upon *Agamemnon* then by words onely; but as he evidences μεγαθυρίαν, the greatnesse of his Spirit in attempting to kill the Generall, so expresseth he likewise εὐσέβειαν καὶ ἐνσώφειαν, his piety and easinesse to be perswaded, by his not disobeying *Minerva's* command to the contrary.

(a) *Minerva*, that is, *Wisedome*, is made to come εὐεγνόμεν, from Heaven, she being to seize *Achilles* by the haire, and not any other part of the body then that, where the rationall faculty of the soule hath its seat and aboad; that is the head: suitable thereto the Mythologists feigne *Metis*, being big of *Minerva*, to be swallowed up by *Jupiter*, who going out his full time, was delivered at his head of her compleatly armed.

(b) Shee pluckt *Achilles* hair behind onely, to cause him to remember and recollect himselfe, the cell and seat of indulging that his subject, saith, That *Minerva* seiz'd his Haire behind, not by election and choice, but being forced to it, and of necessity, ὡς ἐκ ἑσῆς ἐκ τοῦ περιέχοντος, he having no haire, and so no hold to be taken, elsewhere, as being ἀλωπυλίας, bald before. (c) *Minerva* was unseen of others, because *Achilles* onely was able to see and know his owne *Demon*, or *Genius*, and was solely conscious of his own minde and intention. (d) *Homer* allows all magnanimous and generous Spirits, and not *Achilles* onely, ξανθὸν καὶ αἰδὼν κομῶν, a yellow or deep red haire, intimating thereby, τὸ θυμὸν καὶ ἐρίλον τῶν ἡρώων, their heat and choler, Men of that haire being likely ξανθήλοιοι. (e) In this *Homer* sets forth τὴν ἀγχινοῖαν, the great sagacity and understanding of *Achilles*, who suddenly, in so imperceptible a point of time, was able so well to advise and resolve what to do for the future: whence amongst other Etymologies of the word, *Pallas*, *Eustath.* gives this for one, that she was so named, ἀπὸ τοῦ πάλλας τοῦ διὰ τὸ πινῶ, from πάλλα which signifies to move, διὰ τὸ εὐφροσύνην ἢ φρεσὶν ἑκταῖον ἢ ἐξυκλίνον, to note the quick and sudden apprehension of prudence and wisedome. (f) Prudence creates not onely an awe and reverence of it selfe in men, but strikes them into a feare also and consternation; whence *Minerva* is made to be born in her full strength and vigour, and also compleatly armed, ἐκπληρῆς, to expresse saith *Tzetzes* upon *Hesiod*, τὸ κατὰ φύσιν, καὶ ἐπὶ πάντων, καὶ τὸ κατὰ φύσιν, the terror that still attends her, together with her presentnesse of spirit and resolution. (g) *Eust.* understands this of the eyes of *Minerva*, which being διασπινόμενοι, *Achilles* could not look against, their aspect was so terrible; the Scholiast, of *Achilles* his eyes inflamed through choler: Others say, that *Achilles* his eyes became bright and shining through the reflexion of hers. (h) Γλαυκῶπις, notes such an eye as strikes the beholder with astonishment and terror, a thing incident, it should seem, to that colour above others, τὰ γὰρ γλαυκὰ τῶν ζώων κατὰ φύσιν, all creatures, saith *Tzetzes*, of that colour and complexion, being fierce and cruel, the most majestick Lyons being known by the deepnesse of this colour; of which colour are the eyes also of Dragons, sacred for this reason to *Minerva*, and taking their name, ἀπὸ τοῦ δέγκω, from the acutenesse of their sight. See *Pindar. Olymp. Od. 8.* Again, by this outward and corporeall sense we are to understand the spirituall and inward. For the intellectuall faculty, in which we agree with Angels, the Platonists call *Sight* also. So *Aristotle*, Intellect is the same to the soul, that sight is to the body. Thus the Scholiast of *Hesiod*; *Minerva*, that is, *wisedome*, saith he, is styled γλαυκῶπις, μύσθητις, by a Metaphor, ὡς ἡ καθαρὴ καὶ ἐρδῶς ἐρδῶσα καὶ κρίνουσα τὰ ἀράγματα, as having a cleer insight into things, and a sincere judgment. Or as *Eust.* ὡς παραδέρουσα τὰ διὰ τὸ σκοτεῖν καὶ μέλλοντα, as certainly foreseeing things, yet, as it were, in the dark, and future.

Great



Great *Juno* sent me from th' etheriall Skies  
 ( You both alike are gracious in her Eyes, )  
 To bid thee sheath thy Sword; no more contend,  
 But as thou mayst thy Cause with words defend.  
 For th' Armies safety he put to his shifts,  
 Shall court thee with invaluable gifts;  
 And for this high Dishonour trebly pay;  
 Therefore Our will without dispute obey:

Then he; Bless'd Mayd! to your advice tis fit  
 That I with all humility submit;  
 And, highly though displeas'd, just vengeance spare:  
 Who hears the Gods, the Gods will hear their pray'r.

Then on his Silver Hilt his hand he layd,  
 And, sheathing of his dreadfull Sword, obeyd.  
 From thence she mounts to thundring *Joves* aboads,  
 And plac'd her selfe among <sup>(i)</sup>immortall Gods.  
 Yet feirce *Achilles* could not wrath restraine,  
 But thus provokes *Atrides* once againe.

Thou <sup>(k)</sup>Dog-eyd Drunkard, hearted like a Deer!  
 That never arm'd in Battell durst appeare,  
 Nor with our Cheifs in Ambuscado lye;  
 Then so gaine Honour, thou wouldst rather dye:  
 For in the Army thou hast better shifts,  
 Canst rob the Souldier of the publick Gifts,  
 Dishonouring whosoe're thy Counsells thwart.  
 Thou the <sup>(l)</sup>devourer of thy People art;  
 And Subjects rul'd by Tyranny debas'd,  
 Else hadst thou never any thus disgrac'd.

(i) *Δαίμονας*, so *Homer*, that is, *Demons*, by which the Scholiast understands the Gods themselves, so termed, either *ὡς δαίμονας*, for their universall knowledge, or else *ὡς δαίμονας* ἢ δαίμονας τῶν ἀνθρώπων, from their disposing and ordering all humane affaires. *Hesiod* makes these *Demons* the Soules or Ghosts of the Heroes deceased, those that lived under *Saturn* in the Golden Age, made after by *Jupiter* the *Ture-lar* Angels, as it were, and Guardians of Men.

Αὐτὴ δὲ θεὸς ἦν καὶ ἡ γὰρ ἑλάνη, ἔδρασε, ἐπὶ δὲ θύοι, φύλακας δὲ τῶν ἀνθρώπων.

Οἱ δὲ φαντασθεὶς ἐν δίκῃ καὶ ἡρώδῃ, ἡγεῖται τῶν ἀνθρώπων καὶ τοῦ κόσμου ἐν τῇ αἰῶνι, ἐλευθεροῦν καὶ τὸν ἡγεῖται βασιλῆος ἔχει.

When these by death forsooke terrene aboads,  
 Great *Jove* advanc'd them to the state of Gods,  
 And neer earth hovering Mortalls Guardians made,  
 Strickly to marke what ere they did or sayd:  
 Cloath'd with thin ayre about the World they go,  
 Such Regall pow'r on them did He bestow.

*Tzetzes* makes them onely spirituall essences, or such Soules as were prudent and experienced, *δαίμονας* ἢ δαίμονας πάντα κέρους καὶ ἀέρος, which by severing and distinguishing of things, understood their intrinsecall worth and value, and so passed a true estimate upon them.

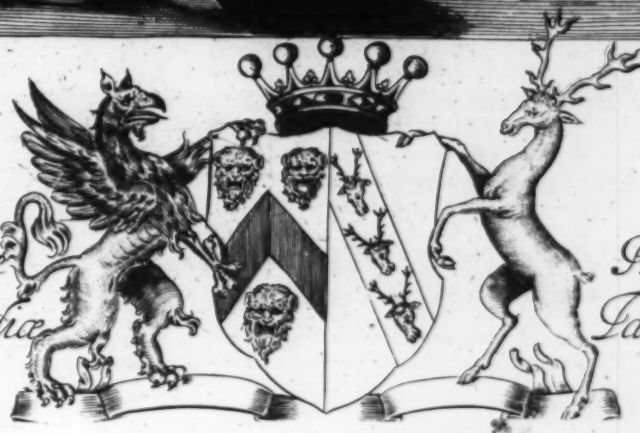
(k) Drunkenesse, Impudence, and Cowardice, the greatest Vices and defects in a Souldier and Commander. The *Athenian* Law instituted by *Solon* (which if *Spondanus* had remembered hee would not have cited that of *Plato*, borrowed from it) punished the *Archon*, or cheif Magistrate taken drunke with death. The most impudent of Creatures is, according to *Oppian*, the Dog, the Dog-Fish especially; the most timorous is the Hart, which vices *Homer* implies by the Eyes of the one, and the Heart of the other, which being great in any, is a signe and symptome of feare and timorousnesse.

(l) He speaks not this of *Agamemnon*, as though hee were any way corrupt, or addicted to Bribery, whence *Hesiod* calls such Kings, *Βασιλῆας δωροφάγους*, *ὡς περὶ τοὺς ἐν τῶν ἀνθρώπων*, as fattening themselves with the spoyle of their People, whereas he stiles good Princes *Πατριάρχας*, as studying the enriching of their Subjects; but objects it as the character of a Tyrant.

Now



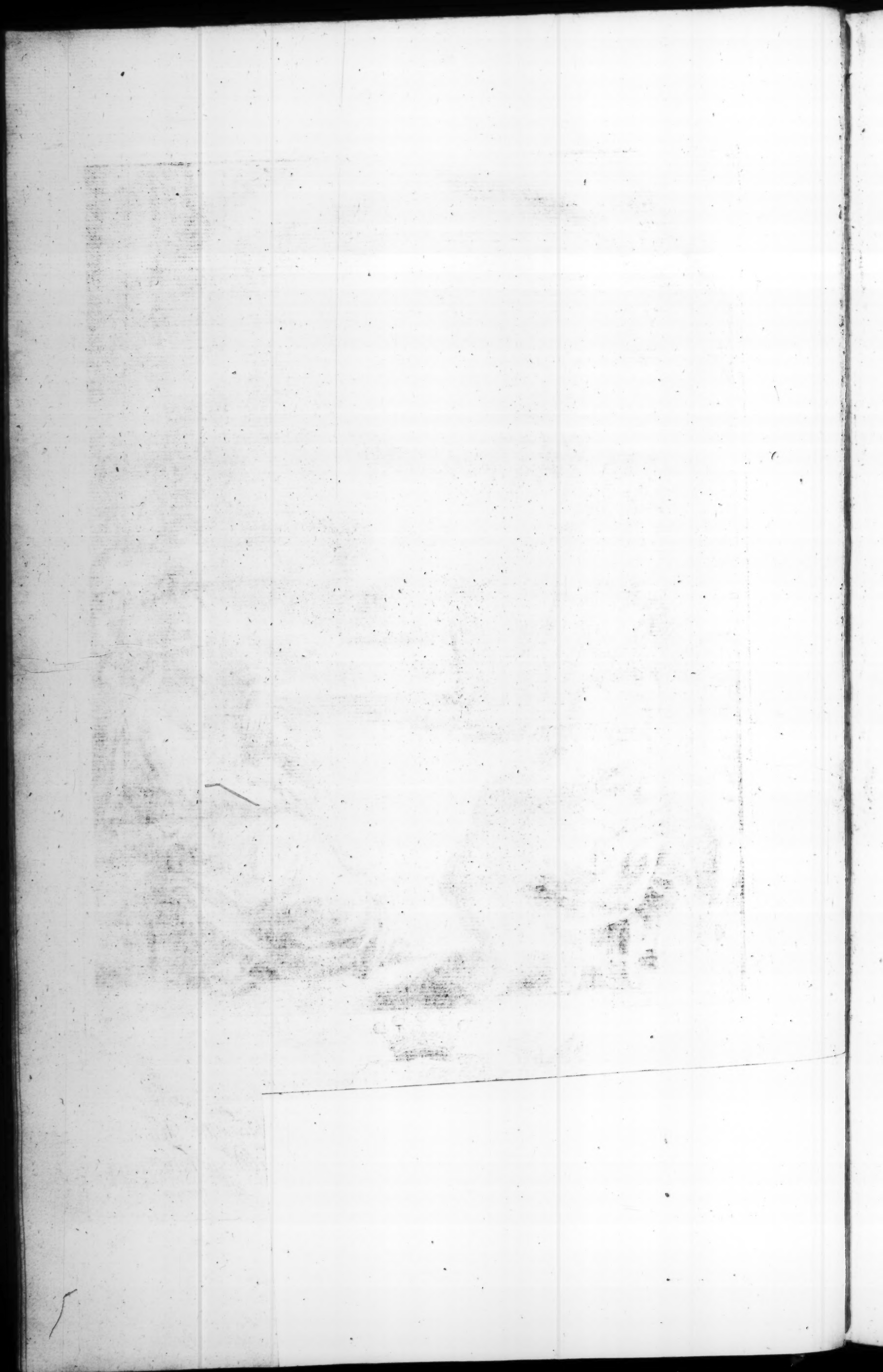
Honoratiss. Do. Domine  
Comitessæ Straffordicæ



Henriette Maria  
Tabulam hanc. D.D.D.  
L.M.I.O.

Lib. 1. Ver. 200.





Now solemnly I by this <sup>(m)</sup> Scepter swear,  
Which ne're will burgeon more, nor branches bear,  
Since from the Mother it no Sap receives,  
Having to <sup>(n)</sup> Steel bequeath'd both Bark and Leaves,  
And borne by Grecian Princes, who maintain  
Those sacred Laws <sup>(o)</sup> Jove did himsele ordain:  
This solemn Vow I never will recall.

The <sup>(p)</sup> time will come, when the whole Army shall  
Languish to see Achilles in the Feild,  
When thou shalt Woman-like assistance yeild  
Onely with tears, not able to withstand  
The <sup>(q)</sup> Heroe-slaughterer conquering Hector's hand;  
Let smotherd greif then <sup>(r)</sup> break thy heart, who hast  
The valiantest of all the Greeks disgrac'd.

This saying, down he cast his ponderous Mace,  
Imboss'd with Golden Studs, and took his place;  
Choler as much Atrides did incense.  
Then <sup>(s)</sup> started Nestor up, whose eloquence

(m) He swears by his Scepter as the Symbole of Justice, and the Embleme of Sovereignty; or, as the Scholiast, swearing by his Scepter, he invokes and attests, *αὐτὸν δὲ ἔργον τὴν βασιλείαν Θεόν*, the Lord Paramount of Kings and Kingdoms. It was the custome of the Greeks to swear by any thing next at hand, forbearing to attest their Gods out of a religious reverence. Callimachus in *Hecale*, By this (though withered) Tree. Menander, By these dores; for the same reason Socrates used to swear by a Dog, Cock, and Plane Tree, nay τὴν γῆνα, the Goose it selfe being not forgotten. The Primitive Christians swore by the Cross, the Egyptians by their Apis, and by the life of their Prince, which Oath being interdicted the Franks, they swore by the Love of God and their Arms; the Bulgarians by their drawne Swords: Gellia in *Martial* by her Pearls and Jewels, lib. 8. and the Greeks μὲν νεφέλαι, μὲν γῆν, by the Clouds and Earth, and their Princes, by their Spear or Scepter. Vid. Suid. in *Nai* μὲν τὸ, &c. and in *Socrates*. The Originall of Scepters seems to be this; A Spear, as Festus observes, was the mark of supream Command in an Army, *Hasta olim summum imperium significabat*: nor in military affairs only, but in Civil likewise did a Speare denote Authority. Justin. *Epitome Trogi Pompeij*, lib. 43. In those times Kings in stead of Crowns carryed Speares, which the Greeks call Scepters: for originally they worshipped Speares as Deities; in reference to that religious Ceremony, the Images of the Gods have Speares. Thus Justin, from whom it appeareth, that Speares heretofore were used for Scepters; and afterward, *Δόρυ αὖτε ὡς ἄρ' ἔστιν ἄρ' ἔστιν ἄρ' ἔστιν* a Spear was

taken for a Scepter. Euripides of *Polymnestor*, in *Hecuba*, *ἄδον ἐν δούρον δόρυ*, ruling the People with a Speare. For this reason, Commands and Offices were conferred by giving a Staffe, and taken away with the Staffe; a Ceremony in use at this day: (n) Homer hath it *χαλκός*, Brasse; for the Ancients having an art (now lost) to harden it, used it for Armes, Weapons, and all Instruments and utensils for Husbandry, the invention of Iron and Steel being much later, as appears by Hesiod in his description of the *Brassen Age*.

Τοῖς δ' ἦν χαλκῶν μὲν τὸν χαλκόν, χαλκοὶ δ' ἦν οἱ οἶκοι,  
χαλκῶ δ' ἔργαζοντο, μέλας δ' ἦν ἔκαστος οἶκος.

Brassen their Armes, their houses all of Brasse,  
Brassen their Tools, Steel not invented was.

(o) The Heathen Law-givers gave it out, happily from Moses his receiving the two Tables from God, that they had correspondence with the Gods, and from them received their Laws, so to beget in their People the greater esteem, both of themselves and them. So Aecus and others. Thus Numa Pompilius pretended that he had nightly communication with the Nymph Egeria, and consulted her upon all emergences and exigents of State, so to wean the Romans from their over-great affection to Marriall affairs, and to gain the greater respect and reputation to those sacred Laws and Ceremonies that himsele should enact. (p) Many things were requisite to the taking of Troy, as the Palladium, and Arrows of Philoctetes, but above all the presence and performances of Achilles, who conscious himsele of it, makes good what he menaceth. (q) Homer being not profuse, much lesse impertinent in his Epithites, using them ever *ἐνέχως*, extreame appositely, no one passing him without great judgement, and mature deliberation (*ἵνα μὴ γὰρ λέγειν εἰκὴν παραστήσῃν ὅτι δὲν αὐτός*, so Eustath.) makes Achilles stile Hector here, not as frequently elsewhere, *χαλκοκορυμβήν*, from his brassen Helmet, nor yet *ἱπποδάμον*, from his good Horsemanship, but *ἀνδροφόνον*, from his killing and slaughtering the most daring of men, this Epithite being most proper in this place, as likeliest to terrifie and astonish the hearers. Besides, *ὅς ὃ τις ἔστιν μέλας ἀνὴρ ἐν δούρῳ*, *ὅς τ' ἔτι καὶ ἄλλος ἐπαινέει*, whatever men are eminent for, saith the Scholiast, or expert in, that cry they up usually in others, as knowing that such praise and commendation reflects in conclusion upon themselves. (r) Such as are inwardly grieved and cannot aveng themselves, or vent their passion, are sayd to feed on their owne hearts; which is the meaning of that Pythagoricall Symbole, *Eate not thy heart*, The Egyptians expressing a man wasted with cares by this Hieroglyphick, a consumed gnawn Heart. (s) Amongst the Ancients none used any other posture; not the King himsele, in speaking to the People, then that of standing. The Scholiast seeming to blame Homer, as not observing here τὸ πρῶτον, a Decorum, this suddennesse of rising unbecoming Nestors gravity, as better suiting with hot and heady youth, then sober and stayd old age, answers, That Nestor did it as a good Patriot, out of his zealous affection to the publick Weale, to prevent a mischeife, which otherwise he foresaw would unavoydably ensue, and so is not at all to be blamed for it, no more then an old and expert Master of a Ship, for youthfully bestirring himsele, for the preservation of his Vessell, in an impetuous storme. Besides, the desire of honour, an affection not at all impaired by age, but improved rather, may as probably ferment and fire an old mans blood, as his that is younger, and cause him to put forth himsele and adventure upon things beyond his strength, especially such an one as Nestor, who being extreame happy at an extemporary Speech, conceived that what he should deliver would be well repented.

E

Had



(r) Hereby *Homer* expresseth the copiousness of *Nestor's* discourse, together with the sweetness and fluentness of his stile, of which two the Bee with its Honey seem not onely to be Emblemes and Symboles, but may be allowed also the formality of a cause: The Bees settling and buzzing upon *Plato's* lipps, whom his Mother had left in a Grove of Mirtles, whilst his Father *Ariston* was sacrificing to the *Muses*, upon the Hill *Hymettus*, were conceived to portend by their singing, *τὴν ἐν γλώττιαν*, his surpassing Eloquence and silver phrase. And *Eusebius* relates it of *Homer*, how that a drop of Honey falling into his mouth from his *Egyptian* Nurser's Breast, he imitated the same night, and that exactly, nine severall notes of so many Birds. Here also observe, how aptly and judiciously our Poet accommodates the stiles of Persons to their Characters; *Thersites* importunately and impertinently obstreperous, *Θερσίτης δ' ἐν μῦθῳ ἀντροπῆς ἰκνέσθαι*. Clamorous *Thersites* prated like a Jay.

*Menelaus* briefe and quaint, never from the point or purpose; *Μενέλαος μὲν, ἀλλὰ μάλ' ἀνδρῶν, ἐπεὶ ὁ πολὺς μῦθος*. But few his words, yet much to purpose were.

*Ulysses* high and vehement, but not without great deliberation. *Nestor* the Counsellour; *Νέστωρ ὁ γαρυφύλλης*. In which three we have also the three most commendable Species and Characters of Speech or Oratorie; *τὸ ἰσχυρὸν* in *Menelaus*; *τὸ ἀσπρὸν* in *Ulysses*; and *τὸ μέτρον* in *Nestor*. Of which three thus *Aufonius* in his *Professores Burdigal.* in *Crispo & Urbico.* 22.

*Priscos Heroes ut olim*

*Carminum Homeri commemoratos*

*Hando referres:*

*Dulcem in paucis, ut Plithenidem;*

*Et torrentem, cum Dulichij*

*Ningida dicta;*

*Et mollite Nestore vocis*

*Dulcia facta verba canentem*

*Nestora Regem.*

(u) *Porphyrius*, expoundeth *ἡνία*, and so *Cicero*, *Ætas* (an Age) thirty years, in which sense the word is used by *Herodotus* (in *Euterpe*). And *Plutarch*, de *Orac. Defect.* So likewise *Censorinus* de *die Natali*. According to this exposition, three Ages, which *Nestor* compleated, exceed not a hundred years, one of the Ages understood by *Ovid Metam.* 12. where he brings in *Nestor* recounting his age,

*Annos bis centum, nunc tertia vivitur ætas.*

Two Ages finish'd, in the third I live.

But the same Poet in his eight Book, avers that *Neptune* in his first years was contemporary with *Perithous* and *Theseus*, *Peleus* and *Læertes*, with whom he met at the hunting of the *Calydonian* Boar. *Theseus* ravished *Helena*, and *Læertes* lived till *Ulysses's* return into his Countrey, ten years after the taking of *Troy*. According to this computation, his Ages may be thus ranged; the first when *Hercules* besieged *Pylus*; the second between that time and the Expedition against *Troy*; the third, the time of the Trojan Warr, wherein he fought. *Hyginus* adds, that what years his Mother *Cloris* and his ten Brethren were abridged of by their untimely deaths, were by the favour of *Apollo* annexed to his. (x) Being of a greater age, and elder then either, it was no disparagement (he tels them) to give him the hearing, and to be directed by him, age being accompanied usually with prudence and experience, of which thus *Euripides* in *Pheniss.*

*Οὐκ ἀναιδὴ τὸ γῆρας ἔστι*

*Ἐπιστάτης γένεσιν, ἀλλ' ἡ ἐμπειρία*

*Ἐξ ἧς ἡ ἀρετὴ τῶν νέων ἐκέρχεται.*

All ill, *Ereclus*, vex not Age,

Whose knowledge breeds advice more sage,

When *Foetus's* distemper makes them rage.

(y) The Son of *Elatus*, and King of the *Lapithi* first a young beautiful Virgin of *Thessalie*, named *Canis*, ravished by *Neptune*, who in requitall of the injury he had done her, bad her ask any gift and she should obtain it; she requires first that she might change her Sex, that so she might be no more subject to the like violence, and then that she might be invulnerable; this granted, she changed also her name, was called *Caneus*, and became one of the most eminent Heroes of those times, insomuch as conceiving none equal to him in valour, he became so arrogant, as that fixing his Spear in the Market place, he caused it to be adored as a God, and all that passed that way to swear by it. Of his disastrous end thus *Apollonius* in the first of his *Argonaut.*

*Καῖνα δ' ὅτε τῶν ἐν κείνῳ αἰσίδι*

*Κερταυροῖν ὀλέσθαι, ὅτε σφῶν δὲ ἀπ' ἄλλων*

*Ἥλας, ἡεστῶν δὲ δὲ ἐμπαλῶν ἐμπαλῶν,*

*Οὐτ' αὖτ' ἐκείνῳ σφῆρτι δῖος, ὅτε δὲ δὲ*

*Ἄλ' ἀπὸ τῆς, ἀσπυρῆς ἰδὲ σφῶν γαίης*

*Θνητῶν σφῶν γαίης, κατὰ γῆν ἰδὲ σφῶν.*

Poets of *Caneus* sing as yet alive,

Who single did whole Troops of *Centaur's* drive,

But they returning, him incircled round,

Whom they could neither overthrow nor wound,

Sinking in earth unhurt upright he stood,

Under whole loads of *Fir* and thrown-down Wood.

This punishment *Jupiter* inflicted on him, for that he neither sacrificed nor prayd to any God, save onely his Spear; thus returned his crime upon him by a kind of retaliation, his suffering being *ἐμπεριστατός* conforme and suitable to his sin and offence. (z) One of the *Lapithi*, mentioned by *Ovid Met.* 12. ὁ ἐξ ὧν ἔχον ἐν τῷ δῶκῳ, so called from his being good at pursuit. (a) One of the *Argonauticks*, who assisting *Hercules* in his search for *Hylas*, was left ashore in *Mysia*, where he built *Gios*.

*Dryas,*

(b) *Dryas*, (c) *Perithous*, and great (d) *Theseus*, who  
 Did the immortall Deities out-do:  
 Earth never forth such valiant Heroes brought;  
 Monsters they quel'd, with (e) mountain Gyants fought,  
 And with strange prowesse bravely overthrew:  
 These me from (f) *Pyle*, my native Countrey, drew,  
 There I the honour of their Freindship gaind,  
 And some repute in feats of Armes obtaind.  
 None now alive such Worthies durst assay,  
 Yet would they hear my counsell, and obey.  
 Let me a Reconciliation make,  
 Though you (such your Prerogative) may take  
 The Virgin which the *Grecian* Princes gave,  
 Yet let him, what he well deserved, have:  
 Thy (g) *Passion* too *Æacides* command,  
 Nor with the King in competition stand,

(b) The Son of *Mars*, one of them that hunted the *Calydonian* Boar.

(c) *Perithous* the Son of *Ixion*, the contemporary and intimate Friend of *Theseus*, so called either *ὁν περὶ τοὺς εἰς τὸ δαίμων*, from his swiftnesse of foot, or *ὁν περὶ τοὺς εἰς τὸν οὐρανόν*, from *Jupiter's* courting about, when he accompanied with his Mother *Dia* in the forme of a Steed.

(d) Son of *Ægeus* King of *Athens*, Successor to his Father, for his many memorable exploits reckoned by some in the number of the many *Hercules's*.

(e) The *Centaur*s, saith the Scholiast, which were *Διφύες*, Monsters of a mixt and promiscuous nature, halfe Horfe, and halfe Men; whence it was anciently sayd of them, *ἵππος ὡς ἀνθρώπου ἀνδρα*, *βροτὸς δ' ἀνθρώπου ἵππος*, that the Horfe disgorged a Man, and the Man vented a Horfe. The first of this race was *Eurition*, begotten by *Ixion* on a Cloud, substituted in stead of *Juno*, whom he passionately affected, and coveted to enjoy; for which attempt *Jupiter* punished him after death by racking him upon a Wheele, albeit with little equity, *Jupiter* really effecting upon *Dia*, *Ixion's* Wife, what *Ixion* but vainly attempted on his. So severe censurers are great ones of those very crimes, whereof none are more guilty then themselves. This Poeticall descant had this Historicall ground. The

*Centaur*s being the first that brake and backed Horfes (this use of them being not knowne at the time of the *Trojan* Warr, *Homer* not knowing *μοῖστρος ἵππων*, single horsemen, as *Pollux* observes) were hyed by *Ixion* to encounter with a certaine wilde race of Bulls, which descending the Mountaine *Pelion*, much infested the lower grounds of *Thessalie*, to the great hurt of the fruits of the earth, from their vexing and goaring of which they were styled *Centaur*s, *διὸν τὰς αὐτὰς ἀχαιδῶναι κατὰ τὸν ποταμόν*. They were beleived to be halfe Men, halfe Horfe, because living by Plunder, when they fled away with their booty, no more appeared of them to such as looked after them, then the hinder parts of the Horfe, with so much of the Man as was above the Saddle, and so they seemed both one body. Besides, *Ixion* being *παρτασικόνους*, having high and aspiring thoughts, and aiming at *ὑπερβαίνειν*, Sovereignty and Rule, is thence feined to be enamoured of *Juno*, *τῆς Ἥρας*, that is, the ayre, but his ambition proving abortive, he is sayd to have engendered with a Cloud in stead of *Juno*, that is, *οὐρα πνεύματος* & *παρτασικόνους* ὑπερβαίνειν, the shadow and apparition of that dignity he had fancied to himselfe, and of it begat *Centaur*s; that is, *ἀνθρωποῖς ἵππων*, arrogant and imperious thoughts. *Hyginus* saith, That those first Horsemen inhabiting a Mountainous Countrey called *Nephelæ*, in Greek, a Cloud, gave the occasion to this part of the Fable. *Ixion* was the first of the Greeks who imbrued his hands in the blood of his Kindred, trecherously killing his Father-in-law *Dionæus*, by letting him downe by a trapp into a burning Cole-pit. For which unworthy murder being distracted and abominated of all, insomuch that they refused generally to purifie and absolve him; *Jove* commiserating his condition, took him up into Heaven, and there kindly intreating him, expiated him of that blood, which curtesie of his, *Ixion* endeavoured to return unto *Juno*, being extreemly taken with her beauty, but this coming to *Jupiter's* knowledge, he was punished as before. Of which thus *Pindar*. *Pyth. Od. 2.* — *Εὐμάρης γὰρ παρὰ Κρονίδης Γλαυκῷ ἰδὼν βίβον, &c.*

Nor long he held those blest abodes,  
 With Saturns Race and favouring Gods;  
 For with distracting Lust inflam'd,  
 He at no lesse then Juno aym'd;  
 Who had the honour Jove to wed,  
 Injoying of his Royall bed:  
 Who torture did for him invent,  
 Matching his crime with punishment.  
 Two high offences did procure,  
 Paines he for ever must endure.  
 First he his Kinsmans death design'd,  
 And Treason with foule Murder joyn'd.  
 Next on the Marriage bed he strove,  
 To force Heavens Queen, the Spouse of Jove;  
 Who with a shade and painted fire,

Soft as Juno, and as faire,  
 Met him attempting, and the proud  
 Deluded with a pleasing cloud;  
 For which upon a foure spok'd wheele,  
 He must eternall torments feele:  
 His fastned limbes extended are,  
 That others may such crimes beware.  
 The Cloud produc'd a horrid birth,  
 In Heaven detested, and on Earth;  
 Whose Mother him did Centaur call:  
 He in Mount Pelions fertile Vale,  
 Cover'd Magnesian Mares, whose Seed,  
 Brought forth this dire and wondrous Breed;  
 Like to both Parents, since they were,  
 Above a Man, below a Mare.

(f) This *Pylus* was a City of *Messene*, a Countrey of *Peloponnesus*. There was another *Pyle* in *Elis*, wasted by *Hercules*, and a third called *Teopoliæon*, watered by the River *Amathois*.

(g) *Dithys* *Cretensis* gives this character of *Achilles*, *Non aberat ab eo vis quadam inconsulta, & sera morum impatientia*, that he was inconsiderately violent, and of a cholerick and intractible disposition.

He



(b) So elsewhere,  
 Οὐκ ἀγαθὸν πολυκράτειν, εἰς κείρανθ' ἔσω,  
 Εἴς βασιλεύς, ὃ ἔδωκε Κρόνῳ παῖς ἀγκυλο-  
 μήτηρ,  
 Σκῆπτρον τ' ἠδὲ δόρυ, ἵνα σφίσιν βασι-  
 λυῖν.  
*Many Commanders never good did bring,  
 Let one have Regall honour, and be King,  
 whose Legislative power from Jove doth  
 spring.*

As also *Pindar. Olymp. Od. 1.*

ἐν ἄλλοι-  
 σι δ' ἄλλοι μεγάλοι. τὸ δ' ἔχον κορυ-  
 φῆαι βασιλευσὶ μέγιστον  
 πᾶσι πρῶτον.

*Degrees of place 'mongst men are known,  
 But highest is the Regall Throne,  
 Above invested Kings are none.*

So naturall a thing is it to esteeme the  
 Persons of Kings sacred, and to beleive  
 the Gods themselves to have an especial  
 care of them: Hence *Sophocles* calls the  
 Royall Scepter, *The Divine Scepter of  
 Jove*. A truth consonant also to Scrip-  
 ture, where we finde Kings not onely  
 styled Gods, their Thrones his; and  
 their Judgments his Judgments, but an-  
 nointed also with his holy Oyle, that  
 sacred Composition, which to use was  
 death for any stranger. And indeed all  
 Dominion, Regall more especially, is a  
 Capitall, and so more legible Character,  
 and an indelible impression of the Di-  
 vine power. For Sovereignty and Su-  
 premacy are not by intrusion or usur-  
 pation, but are the immediate Institu-  
 tion of God himselfe, and no lesse his  
 Ordinance then the Sunne and Moone  
 themselves, to which the Psalmist re-  
 sembles them. All Principality then and  
 Power derived from whatever other o-  
 rigin and Fountaine, is not *Διωματι*, a-  
 ny Image of God, but of the Beast ra-  
 ther, bearing not his Image or Super-  
 scription, but rather that of the many  
 headed Beast, the People. *Didymus*  
 on this passage further observes,  
 that *Nestor* limits his Speech to those  
 Kings only that rule by the will of God,  
 from whence every one that commands  
 derives not his power, but such only as  
 having a rightfull Title, rule justly, be-  
 ing Tyrants neither *exercitio* nor *ritulo*,  
 as was *Herod*, of whom it was sayd, that  
*Nec nascendo, nec vivendo Rex fuit*, that  
 he was a King neither by birth nor life.  
 Here also is implied, that not onely the  
 application of the power, but the desig-  
 nation also of the Person is of God.

(i) *Achilles* was not onely offended  
 with *Agamemnon*, but highly also dis-  
 pleased with the other Princes, imput-  
 ing it to their tameness and pusillani-  
 mity, that he was so injur'd and affront-  
 ed, infomuch that the Commanders  
 giving him, after his retirement, a visit,  
 he refused to admit them, nor looking  
 upon them, nor owning them for his  
 Freinds, who so unworthily had deser-  
 ted him, *Distys Cretensis*.

(k) *Patroclus* the Son of *Moenetius*,  
 and *Sthenela* the Daughter of *Polyme-  
 tes*, who was the Son of *Peleus*, he be-  
 ing banished for killing casually *Cyfo-*

*nymus* at play, went to *Phthya*, where he was kindly received by *Peleus*, to whom he was of kin, and brought up under *Chyron*  
 together with *Achilles*, with whom he contracted a strict amity, and accompanied him to the *Trojan War*.

He upon whom that Title <sup>(b)</sup> *Jove* bestows,  
 And once a Scepter weilds, no equall knows:  
 Though thou art great, and thee a Goddess bore,  
 Yet he is greater, and commandeth more.

*Atrides* calmer be, and Ile asswage  
 With soft perswasions stout *Achilles* rage,  
 Who in this Warr, which cost us so much blood,  
 Like a strong Bulwark for his Countrey stood.

To whom thus *Agamemnon* answer made,

You have spoke truth, have well and wisely sayd;  
 But he would All to his subjection bring,  
 Would on Us trample too, and be Our King;  
 Which I beleive none here will ever grant:  
 Because the Gods made him so valiant,  
 He Greatest Princes thinks he may upbraid.

Whom interrupting thus *Achilles* sayd,

I were a Coward, and a worthlesse Soule,  
 If me thou shouldst in every thing controule:  
 Others command, but never shalt thou me,  
 Nor more observance will I pay to thee.  
 Besides, no Quarrell will I undertake  
 With thee, or any, for a Womans sake:  
 Since <sup>(i)</sup> these recall what freely they bestow'd.  
 Whatever spoyles besides my Vessell load,  
 Without my license offer not to seise:

But you may come and venture, if you please,  
 That all may know how you were entertain'd,  
 When your best blood my Javelin hath distain'd.

Thus they in bitter language did contest,  
 Untill the summon'd Councill was dismiss.  
 From thence *Achilles* and <sup>(k)</sup> *Patroclus* went,  
 Their Party them attending, to their Tent.

*Atrides*

Atrides launch'd a Vessell to the Flood,  
 With twenty Oars, and Offerings for the God;  
 And the tall Ship with fair *Chryseis* freights;  
 On whom as Captain wife *Ulysses* waites.  
 Soon as through briny waves they left the Land,  
 Great *Agamemnon* gave the Priests command  
 To <sup>(l)</sup> purifie the Camp, and so they doe:  
 And all <sup>(m)</sup> their soile into the Ocean throw:  
 Next <sup>(n)</sup> Bulls and Goats they on the Altars lay,  
 And compleat <sup>(o)</sup> Hecatombs to *Phæbus* pay:  
 In clouds of curled smoak the savour flies,  
 From Sea-washd margines to the arched Skies:  
 Thus duely were the sacred Rites perform'd.  
 But yet incens'd *Agamemnon* storm'd  
 As much as ever, and thus un-dismaid,  
 To *Eurybates* and *Talthybius* sayd;  
 (Who Heralds were on all occasions sent)  
 Go, bring *Briseis* from *Achilles* Tent;  
 If he refuse, it shall for him be worse,  
 I with a Guard will fetch her thence by force.

*ἀγνίσαι*. Where also that purification alone is sayd to be right, which is performed *θαλασσῷ ὁρώσῳ*, with Sea dew; where also *Hecuba* washes her Daughter *Polixena* being dead, *ποτίσας αἵδης λυγροῖς*, in that *Briny Bath*. When they were at some distance from the Sea, they used some neighbouring streame; in relation to which practice, the Priests Vest officiating at these services was pure and without spot, *nec K. nec S.* that is, *nec fœnesta, nec fulgurita*, which had neither been worne at any Obit, nor blasted with lightning; and was either of Purple or Linnen, the one resembling the colour of the Sea, the other of fresher waters. What things they used in such expiations they cast behind them over their shoulders, as appears by that of *Thetis* *Idyl.* 31.

Ἦσι δὲ συλλήεσθαι κόνιν πυρὸς ἀμφοτέρων πῖς,  
 Πιλάτω, εὖ μάλα πᾶσαν ὡς ποταμῷ φέρουσα,  
 Ρωγδάς ἑς πύργας ὡς ἕλον· ἂν δὲ νέεσθαι,  
 Ἀστράτῳ· καδάρῳ δὲ πυρὸς πᾶσι δῶμα δαίτω  
 Πράτον, ἔπειτα δ' ἄλεισι μίμνῳρον, ὡς ναυόμισσαι,  
 Θάλασσ' ἐπὶ ῥόισιν ἐς τιμὸν ἀβλαβὲς ὕδωρ.

And also by *Nemesianus Bucol.* 41.  
*Quid prodest, quod me pagani mater Aminta,  
 Ter vittis, ter fronde sacra, ter thure vaporo  
 Lustravit, cineresque aversa effudit in amnem,  
 Incendens vivo crepitantes sulphure lauros,  
 Cum sic in Meroën totis miser ignibus arsi?*

<sup>(m)</sup> What ever things they used in expiation, they cast into the Sea, so to remove them out of sight, conceiving the view or touch of them onely to be infectious. Besides, they beleived that the Gods gathered up what they so cast away, in reverence to whom, deeming the service too sordid and beneath them, they forbore to looke back; *Servius* observing that the Gods were unwilling to be seen but upon pressing occasions.

<sup>(n)</sup> When they desired expedition in what they prayed for, they sacrificed such animals as were at full growth and stature; but when they petitioned for ought to be established or augmented, they offered such as were young, and growing.

<sup>(o)</sup> A Hecatombe was the greatest Sacrifice: The word being indefinitely used for many Cattell, *Didymus* understands it of a perfect Sacrifice. It is denominated, either *ἑκατὸν βοῶν*, from an hundred head of Oxen, or *ἑκατὸν βόων*, from an hundred Feet, which made twenty five.

(l) The Ceremonies of Lustration or purifying preceded those of Sacrifice, the very Heathen rightly beleiving that the Offerings of such as were impure were so farr from propitiating, that they rather incens'd the Deity: for this cause *Asterius* was thunder-strucken, as appears by these Verses of *Tymarchidas* in his *de Coronis* cited by *Nat. Comes, Mythol. lib. 1. Cap. 10. and 14.*

Χαροὶν ἀνέμοισιν ἔχων Διὸς ἡ-ἔπετο βοῶν,  
 Τούναδ' μιν πυρὸν πᾶσι κατέβηκε κα-  
 εἶναι.

Ἐξοχα δὲ καδάρῳ καὶ θύτον δῶμα δαίτω·  
 He with foule hands Joves Altars did  
 prophane,  
 For which hee was from Heaven with  
 Thunder slaine.

None sacred Rites may touch who are un-  
 cleane.

These Ceremonies were various according to the nature of the Deities whom they were to atone; when Celestiall, they washed their whole bodies, if conveniently they could, otherwise their hands; when Heroës or subterranean, they used onely a *ransime* or sprinkling. A Ceremony *Aristides* the Orator alludes to in his *Encomium* or Character of *Antoninus* the Emperour, who was so free and facile of access, as that he admitted all that would to his presence, not excluding any from speaking with him, *ὡς καὶ οὐ μετ' ἄλλων, ἀσ-  
 θονγ, faith hee, they were all ready  
 sprinkled or initiated.* The water of the Sea was conceived to be of greatest efficacy, *διὰ τὸ πᾶσι πᾶσι* *Id.* in respect of its saltnesse, Salt being used in all kinds of expiations and exorcismes, whence it is sayd of *Orestes* in *Eurypides* his *Iphig. in Taur.* that being judg'd unfit to offer any Sacrifice, by reason of his pollution, it behoved him to be first purified with Sea water, *πᾶσι πᾶσι*

Early your Mayd must th' ashes sweep, and them  
 Cast backward on the Rock with winds and streame,  
 Nor must shee look behinde, and every Room  
 Let her before with native Sulphur fume;  
 Then Salt and Water mixt, as is the dew,  
 Let her from verdant Olive branches strew.

Though me *Aminta's* Mother thrice did cleanse  
 With Fillets, sacred Boughes, and Frankincense,  
 And th' ashes backward threw into the streame;  
 Lawrells in Sulphur burnt, yet still I am  
 Waited for *Aeroë* in Loves cruell Flame.



(p) *Achilles* shews no discontent against the Heralds, and this he doth *παρρησιασθεως*, saith the Scholiast, *ingenuously*, we being not to impute crimes to any but to their Authors: Besides, the persons of publick Ministers were ever held inviolable, and still are; by the Law of Nations, onely the *Lacedemonians* broke this Law, and put Ambassadors to death: They were called *κίχρυς* from *Cherux* the Son of *Mercury*, by *Pandrosus* the Daughter of *Cecrops*.

(q) Their employment was both civil and sacred; they proclaimed the Feasts of the Gods; presided at all Sacrifices and Libations; assisted at all publick Councells and Convocations, at both which, they commanded the people silence, and attention, with *Ἀκαστε λίσω. Εὐφημῶντες. Στεγνῶντες ἑσω λαός*, and the solemn rites being performed, they dismiss the Congregation with a *λαὸν ἀφαισιν. Ita, missa est, the people may depart.*

(r) The Son of *Menæmus* and *Sthenela* the Daughter of *Acastus*, who being banished for killing *Clysonomus* the Son of *Amphidamas* by misfortune at play, went to *Phthia*, and was kindly received by *Peleus* his Kinsman (they being Cozen-germans by their Fathers) and brought up with his son *Achilles* under *Chiron*, with whom he contracted a strict amity, and accompanied him to the *Trojan* Warr.

(s) *Achilles* forswears any more to assist the *Greeks*, should their extremities never so much require his presence and protection; *ἢ ἡνέκα* here being as much as *ἢ, if as not*, after the use of the Eastern Nations, who still expresse their Negative Oaths, or Abjurations by *ἢ*, *If they shall implore my assistance, is, they shall not implore it, Scil. cum effectu*, that is, so as to obtaine it.

(t) *Πεῖρα καὶ ὀπίσσω*, a metaphor, saith *Eust.* taken from Fowles, whose necks being *ὑποκείμενα*, more flexible, can turn their heads behind them, which men cannot.

(u) *Homer* forbears to tell how *Crisis* took her parting with *Achilles*, his Story ingrossing the whole Scene at present, and contents himselfe to expresse it in this one word *γύναι*, which signifying a *Wife* as well as *Woman*, *ἡμπαρσιν ἔχῃ διαδοχῶς ἢ παρὰ ἀνδρῶν*, *ἡμπαρσιν ἔχῃ διαδοχῶς ἢ παρὰ ἀνδρῶν*, emphatically implies, the sad and perplexed condition of a loving Wife, forcibly parted from a tender Husband.

(x) *Homer* makes his Heroes still, *ἑυπλάγχυνες καὶ ἐπιμειδῶντες*, ever pittifull and letting down tears both with ease and plenty: Good men, as saith the ancient Adage, — *ἀγαθοὶ δ' αἰδουμένοι ἀνδρες*, being ever compassionate and full of bowels; and indeed as commiseration and compassion are infallible signes *ἡδὺς ἀγαθῶν*, of a good disposition, so indolency and hardnesse to weep, is a certaine symptome of a harsh and cruell nature, and argues a base extraction. (y) Such was the manner of supplication among the Ancients, they also extending their hands, but not as we, conjoyn'd. If they prayd to *Infernal* Deities, they supin'd their palms towards heaven. *Calo supinas stultitiam*, *Horat.* If to *Marine*, they stretch'd them towards the Sea: If to *Subterranean*, downwards; that of the Ancients is a submissive gesture, professing no opposition, nor resistance; ours yet more humble, implying an offer to be bound. And thus our praying *de geniculis, Terr. upon our knees*, attests not onely our submission and subordination, but implies a tacite confession also of *vis disparilis*, of a disproportion in power and strength. (z) *Thetis* the Daughter of *Nereus*, in whose Destiny it was, that the Issue born of her should be greater then his Father, this being known only to *Prometheus*, he promises *Jupiter*, who then courted her, if he would release him of his bonds, he would acquaint him with some thing which highly concerned him, which *Jupiter* granting, he advised him not to proceed in his love to *Thetis*, lest he were thrown out of his Kingdome by the Child she should have by him, as he threw out his Father *Saturnus*; wheredupon she was married to *Peleus*, and *Hercules* being ordered to kill the Eagle which alwayes tir'd upon *Prometheus* his heart, he was loosed from Mount *Caucasus*, to which he had been bound thirty years.

They sadly this unwelcome message bore,  
Along the murmuring Ocean's barren shore,  
Where *Myrmidons* their Quarters had apart,  
And he fate pensive with a heavy Heart.  
Small joy *Achilles* had when them he saw;  
But they surpriz'd with reverentiall awe,  
Silent, his pleasure long attending, stayd;  
When he, their businesse presupposing, sayd;

Y' are (p) welcome Friends, the (q) Messengers you are  
Of mortals, and immortall *Jove*, draw neer,  
You never gave me cause of discontent,  
But he who hath for faire *Briseis* sent:  
Noble (r) *Patroclus* forth the Virgin bring:  
(s) But Gods and Men, you and your cruell King  
Bear witnesse, if the *Greeks* assistance crave,  
That them from imminent danger I would save,  
And stop the conquering Foe's impetuous Tyde.  
Distracted Rage and Folly are his Guide,  
Nor knowes he how from (t) past things to direct  
Future Affaires, nor th' Army to protect.

*Patroclus* then his dearest Friend obeyd,  
Delivering up to them the beauteous Mayd,  
Who to *Atride's* Quarters streight depart,  
(u) Leading the Damsell with a heavy heart;  
When far from all Attendance, full of woes,  
To Sea-wash'd margents sad *Achilles* goes,  
Where, as he (x) weeping fate, and waves surveyd,  
Thus he with (y) stretch'd-out hands to (z) *Thetis* prayd;

Since

Since, dearest Mother ! in a hapless Houre  
I was brought forth, to perish in my <sup>(a)</sup> Flowre ;  
My short life *Jove* should lengthen out with Fame,  
But he neglects me, and I sleighted am.  
Proud *Agamemnon* by injurious might,  
Unworthily deprives me of my Right.

Thus sayd he weeping ; *Thetis* from the Maine,  
By th' Old <sup>(b)</sup> man sitting, heard her Son complaine,  
And from the bottom of the Ocean rose,  
Veild in a mist, and to *Achilles* goes ;  
His tear-dewd Cheeks she gently then did stroke,  
And thus to him compassionately spoke ;

What sad mischance, deer Son ! disturbs thee so ?  
Thy bosome ease, and let me share thy woe.

Then sighing he reply'd ; Why should I tell  
What so late hapned, and you know so well ?

<sup>(c)</sup> *Thebes* we besiedg'd, and took that sacred Seat,  
And brought King *Etiön's* riches to our Fleet,  
The conquering *Greeks* the Spoyles divide, and faire  
*Chriséis* falls to *Agamemnons* share ;

Whose Father his lov'd Daughter to redeem  
Came to our Fleet, with Gifts of great esteem ;  
Far-shooting *Phæbus* Lawrell in his hand,  
And Golden Scepter : All who bore command  
He courted much, the Princes more, but most  
Both the *Atrides*, Leaders of the Host.

Streight all the *Greeks*, as one, their voices give,  
The Priest to honour, and his Gifts receive :

But, not so pleas'd, *Atrides* did resist,  
And roughly him with menaces dismiss.

The old Man greiv'd departs, and to his God  
Appeals, who heard him from his high Aboad ;  
Streight on the Camp a Plague he sends, they dye,  
And every where his fatall Arrows flye :

(a) *Thetis* was told by *Nereus* her Father, that *Achilles's* life should be either long and obscure, or short and glorious ; whereupon shee concealed him in Womans apparell among the Daughters of *Lycomedes* in *Scyros* ; but because *Troy* could not be taken without him, *Ulysses* and *Diomedes* were employ'd to find him out, which at last *Ulysses* by deceit effected, *Ovid Met.* 13.

(b) *Nereus* her Father, from whom the Sea Nymphes were called *Nereides*.

(c) *Stephanus de Urbibus*, reckons ten of the same Name, the most eminent was that in *Egypt* called *ἱεραπολίς*, from her hundred Gates ; the next of note was that in *Boetia* called *ἑπτάπολις*, from her seven Gates ; but by this here he meanes *τὴν Ἰωνιαν*, that in *Troas*, so called from that adjoining Mountaine, now *Adramyttium*, where raigned *Etion* the Father of *Andromache*, married to *Hektor* ; besides her he had seven Sons, all slaine by *Achilles*.

Here it was, that *Oedipus* reigned, whose incest with his own Mother coming to the knowledge of his two elder Sons, *Eteocles* and *Polynices*, they imprisoned their Father, and indentured between themselves to rule by turnes, each his yeare. But *Eteocles*, who was the elder, refusing to resigne the Government, his year being expired, his Brother wages War against him, in which they both fell, and that by one anothers Sword in Duell ; nor did such their discord determine with their death, but was derived and transmitted to their very Urnes and Ashes, of which thus *Ansonius*, *Epigram.* 131.

*Nec Stygiis lucis ineunt sua fœdera fratres,*

*Oedipodionida, de misero ab ! miseri,*  
*Namque etiam ex uno surgentes aggeris*

*flamma,*  
*In diversa sui dissiliunt cineris.*  
*Infandos juvenes ! quos nec discordia,*

*cassos*  
*Luce, nec in semet linguit atrox animus.*

*Atque utinam & Thebas quissent pariter ipsas,*

*Regnorum & metas, ut cinerum nebulas.*

Nor could pale Death, nor Stygian shades conclude

These Brothers hatred, and inveterate Feude,

Whose Corps consuming in one Funerall fire,

Did in divided flames to Heaven aspire.

Unhappy Paire ! whose rancour with your breath,

Expired not, but survived after Death.

Ah ! could not you alive your Kingdome share,

As when deceas'd your flames divided were ?

The



(d) The true character of a Woman (so *Enfashim*) who doing so little commendable and so seldom, are perpetually yet talking of it, and have never done.

(e) For *Pallas*, *Zenodorus* reads *Apollo*, understanding by *ἰδύμποις* ἄλλοι, not the Gods, but (as doth likewise the Scholiast) the *Tiranois*; saying, That *Jupiter* usurping the Government of Heaven, ruled austere; whereupon *Neptune*, *Juno*, *Apollo*, and *Pallas*, conspiring, would have bound and secured him, but *Thetis* understanding of this their combination from her Father *Nereus*, who had the gift of Prophesie, hastens to his relife, bringing *Egeon* with her, to the terror of the Conspirators. This *Egeon* was a Sea Deity, the Son (as some say) of *Neptune*, or (as others) of *Celus* and *Tellus*.

(f) *Briareus* had a hundred hands, as *Typhon* a hundred heads, both together making *μετρίαι ἀρχαῖς σμύκολον*, an emblem of Sovereigne power, which requires both many heads for advice, and many hands for execution. Thus that great Mechanician *Archimedes*, throwing many stones and weapons, *μὴ μετρίαι*, at once, or out of one Engine, was called by them that beleaguered *Syracuse*, *ἰσχυρὸν*. The Mythologists, why these rather then others conspired against *Jove*, give these reasons; *Juno* did it, say they, out of jealousy; *Neptune* as distastd with his Divident or Lot; *Minerva* for his countenancing *Vulcans* intended Rape of her being newly delivered from *Jupiters* braine; and *Apollo* because he injoynd him to serve for hire: For this Treason thus disappointed, he bound *Juno* in Fetters, condemned *Neptune* and *Apollo* to serve *Laomedon*, and rewarded *Tethis* with the future glory of her Son *Achilles*. *Phornutius* interprets *Tethis*, Divine providence, and *Briareus*, Divine Omnipotence; he is sayd to have a hundred hands from so many Rivolets issuing from a Hillock, his Sepulchre, neer the River *Ryndacus* in *Asia*, whence thence the neighbouring people called *μετρίαι* *Βεργαυ*. *Briareus* his hands.

(g) *Homer* desirous to have it thought, that *ὁς μισθοφόρος ὦν διδᾷ καὶ τὰ θεῶν*, that he was brought up by the Muses, and conversed with the Gods; tells us, that they differed from Men, even in their language also, calling things and places by other names than mortals, instancing here in *Briareus*, and elsewhere in others: where we may observe that he still attributes the more ancient names, and such as sounded fuller, to the Gods; so learn'd desired he to appear, not onely in the common Idiom of *Greece*, and her several Dialects, but in that also of the Gods, speaking *Διῶσι* also, in the language of *Jupiter* himselfe, for which he is derided by *Dion Chrysost.* in his *Orat. de Troja non capta*. Thus our Poet brings in *Phemius* magnifying his profession, as being *Διὸς παῖς*, or *Διὸς παῖς*, as having learnt it of himselfe, or being taught it by the Gods, *Odys.* 22 v. 347.

Αὐτοὶ δὲ καὶ ἀντιγράψαντες ἀπέβη·  
 Αὐτοὶ δὲ καὶ ἀντιγράψαντες ἀπέβη·  
 Παισι δὲ ἀντιγράψαντες ἀπέβη·

To Gods and Men I sing,  
Learnt of my selfe, the Gods did me inspire;  
Teaching me Verse, and how to touch my Lyre.

(b) He excelled his Father in strength and prowess, crossing that Adage, *Heronis filii noxa*, the Sons of great ones degenerating likely from their Ancestors, according to that of *Hesiod*,

πᾶσι τοῖς πατέρας ἀκούει.

*Few Sons their Sires exceed.*

With which accords that of *Aristotle, Rhet. l. I. c. 15.* Το μὲν εὐχαιδαι τὸ φῶς αἰς ἡπποκλῆς ἔ συμβαίνει τοῖς ευγενέσι, *Not to go less than their Progenitors,* is a happiness that seldom attends Persons of Nobler extraction.

## That





And twelve dayes hence they back to Heaven resort,  
Then I will visit *Joves* Cœlestiall Court,  
Him Ile beseech, and hope I shall perswade;

Concluding thus no longer *Thetis* stayd,  
But left *Achilles* with a heavy heart,  
That thus with faire *Briseis* he must part:

Meane while *Ulysses* did to *Chrysa* come,  
His Vessell freighted with a Hecatombe,  
Straight to the bottome of the Bay they go,  
And furl'd-up Canvas in the Cabin stow:

Then strike and lash their Mast, rowing to shore  
Cast Anchor, and her Head and Sterne they moare.  
They land, that expiations may be payd,  
And faire *Briseis* from the Ship conveyd,  
With whom *Ulysses* to the Altars went,  
And to her Father thus did her present.

From *Agamemnon* I by Order come,  
Thus with thy Daughter and a Hecatombe;  
If so we may appease th' offended God,  
Who us chastiseth with his heavy Rod.

His beauteous charge, this sayd, to him he gives,  
Who his dear Child most joyfully receives;  
And streight a hundred head of Cattell round  
In order plac'd the stately Altars crownd:

Up with wash'd hands they unbruis'd Barley take,  
When *Chryses* thus his earnest Prayer did make;

Hear me, O thou who bearest the Silver Bow,  
Who dost to *Chrysa* and blest *Cilla* show  
Such favour, and in *Tenedos* dost raigne:

Thou lately heardst me when I did complaine;  
And in my favour didst at my request,  
The *Greeks* with great Mortality infest:  
Once more *Apollo* my Petition heare,  
And from this Pestilence their Army clear.

Thus

Thus *Chryses* prayd, his prayer *Apollo* heard.  
 They, their Devotions done, the Beasts prepar'd ;  
 First on their foreheads <sup>(m)</sup> Salt and Barley threw,  
 The Victims then, their necks <sup>(u)</sup> erecting, flew ;  
 Then flea, and to the <sup>(v)</sup> thighs lopt off, affix  
<sup>(p)</sup> A double Cawle, and leane with fat commix :  
 Next thinner <sup>(q)</sup> Steaks from parts extremer cut,  
 And round the thighes upon the Altar put ;  
 Which with cleft wood he burns, then <sup>(r)</sup> pours on wine ;  
 The youth brought Spits which <sup>(s)</sup> five in one conjoyn.

*Imponique sua videt inter cornua fronti,  
 Quas coluit fruges.*

And saw the fruit of his hard labour thro  
 Betwixt his Hornes.

With this Barley they mingled Salt, as the Symbole of Love and Unity. Its *Succedaneum*, Barley not to be had, was Oaken leaves, and this also in memory of that most simple and Primitive food, Acorns. Some, of whom the *Schol.* interpret *ἐλοχύλας*, τὰ ξύλα, the Baskets or Receptacles, from whence they took the Salt and Barley. <sup>(n)</sup> When they offered to Celestials, they elevated the head of the Beast, either that so the very bruits might seem to intercede for the Sacrificers, or in acknowledgment of the divine Omniscience, to whose peircing eyes all things are *παραχρησμένα*, that is, bare and naked: When they offered to Heroes or Infernalls, they cut their throats, bowing their necks downwards, or grovelling upon the ground, and thence were called *ἐντομα*, though others better by that word understand *Gelt Castell*, such being still offered to Demy Gods, or Subterraneans; *ὡς ἄγρια πῖς ἀνόνις*, whereas to Celestials *τὰ ἐννοχα*, those that were stoned. Againe, sacrificing to Supernals, they turned themselves to the East, to which Quarter they directed all their devotions, according to that of *Hyginus*, *Postea placuit omnem religionem eò convertere, ex qua parte Caeli terra illuminatur*, it being Universally received to addresse their devotions to that part of Heaven, from whence the Earth is first enlightened, suitable to the practice of the Primitive Christians, as appears by that passage of *Nazianzen* in his Epistle ad *Philagrium*, *ὡς τὰς χεῖρας ἐπὶ τὸν ἄνωρον ἀναδείνας, πρὸς τὴν ἀνατολὴν ἐὼς βλέπων* — extending his hands towards Heaven, and turning himself, as it were, to the East, &c. The Sacrifices offered to Demons were performed still *πρὸς δυσμὰς*, towards the West, as also towards Sun-setting, or in the night, and for this cause were ever black, *δαρπιδες γὰρ τὸ μέλαν*, *Hippocrat.* contrary to Celestials, to whom they never officiated after Noon, that first part of the day being thence styled *ἱερὸν ἡμέρας*, the holy day: And this, saith the Scholiast of *Pindarus*, they did upon this account, for that the Celestiall being in a full possession of a permanent at least, if not improving glory; the other were in their waine, and in a declining condition, *συμβολικῶς ἰδέσθαι τὸ ἱεὺς ἀπὸς τὴν ἀνέστην καὶ φθίνον ἐκείνους ὀφειλομένους*. Of those to Demons thus *Pindar* speaking of the honours given to *Hercules* and his Children after their decease.

*Τοῖσι ἐν δυσμαῖσιν ἀνγῶν,  
 Φλόξ ἀναπυρομένη σμερῆς  
 Πεννυχτὶς αἰδέσθαι καὶ  
 ὅσῃ λακτίζουσα χέπνῃ, Isth. Od. 4.*

To these, when in the Oceans streams  
 The Sun had quenched his glorious beams,  
 Nocturnall flames in smook assant,  
 From Sacrifice, Heavens starry vaults.

And also *Appollonius* in his *Argonautiks*. l. I.

*Ἐσπείροι ἀνέμιο πάλιν προΐησιν ἔχασαν,  
 Κάμιν κυδαίνοντες ὥσοι κήρας ἔντομα μέλαν  
 Κεῖαν, ὀφεινομένης αἰδὲς οἰδματι*

At night with prosperous gales to Land they come,  
 And honouring Dolops offer'd on his Tombe  
 Emasculated Castell.

<sup>(o)</sup> This part alone was made a *Holocaust*, *ὡς τι ἥμιον*, as more excellent then others, both for that it is the Organ and Instrument of locall motion, and also conduceth to generation, for which reason the Jews abstained from eating the Sinews of this part as sacred, not onely in remembrance of the hurt *Jacob* their Progenitor there received, but also for that themselves descended thence: Thus some will have *Abraham* by the Oath tendered to his Steward *Eleazer*, putting his hand under his Thigh, to have the like intention, *Viz.* To sweare him by his future Seed. Some say these thighs became *Diptychs* or double, not by infolding them in leaves or cawls of fat, but by laying them one upon another on the Altar, though others better expound it otherwise. <sup>(p)</sup> The Heathen were still studious to have the thighs totally consumed, and to burn with a clear flame, conceiving it otherwise *ἀνάσιον*, ominous, that they did not *καλλιερεῖν*, and so their Sacrifice un-effectuall. <sup>(q)</sup> They sliced from every part a peice, especially from the extremities, that they might be an *Epitome*, as it were, of the whole, and so make an *Holocaust*. This they called *ἀμοδιῆν*, either for that they were *ἀμά, ταν*, or for that they began *ἀπ' ὀμων*, with the shoulders, *Eust.* <sup>(r)</sup> They poured Wine upon the head of the Sacrifice, which they called *τὴν πρώτην καλῶσπείσεις*, the first libation, and did it for Probation, for if the Beast destined for Sacrifice was not stirred nor moved by it, they thought it ominous, and the Beast not to be offered; for which they give this naturall reason, that not to be moved was a signe *ψυχῆς ἢ καὶ αὐαῖν ἐχέσθαι*, of a distempered and diseased body; whereas they were to offer to the Gods nothing but what was every way perfect. It may be observed out of *Plutarch*, that upon the Goat they made this experiment not with Wine (perhaps because no other creature doth more prejudice the Vines) but with water, which yet seems contradicted by that *Epigram* where the Vine thus wipes the Goat:

*Κύλιν με γάρ γε δὴν βίβαν ὅμως γὰρ τι καρποροῦσιν, Feed on, yet Ile supply what shall suffice,  
 Ὅσον ἐποσπείσῃ σὺν ἱεράῃ θυομένην. To drench thy forehead at thy Sacrifice.*

They had recourse also to these Libations when they took a voyage or journey, when they went to rest, or when the contracted freindship. This Wine being such still as Physitians call *δινος δινωδής*, *Vinum vinosum*, that is, very much Wine, in opposition to that styled *ὀλιγοφές*, *Homer* calls *αἰδοπι*, either from the deepness of its colour, a thing incident to richer Wines, or in respect of its heat in operation. It was to be pure ever and unmixed, without bruising or sophistication; when therefore we read, as we do after, of any mixture in these Libations, we are to understand it of such Wines only as were *ἀκρατοι*, rich and racy, and as they came from the Grape. <sup>(s)</sup> Whereas all other Provinces of Greece, both in their private Kitchens and publick Feattings, alwayes used to roast their meat *τριωβόλοις*, upon Spits with three Broches onely, the *Aolians* used *πυποβόλοις*, one with five, which some alledge as an argument to make *Homer* that Countrey-man, of which see more in his Life.

The



(1) They ate τὰ ἐντοδία, the Inwards of the Sacrifice, the Milt, Heart, and Liver, in the Temple, ἀλλήντες ἐνδοσίως ἐν πυρὶ πάλιν τὴν θυσιάν, intimating, that in mens Devotions, the Gods respected not so much the *opus operatum*, the outward performance as the inward affection: thus *Strabo* reports of the *Perfians*, that sacrificing in some higher place to Heaven, which they conceived to be *Jupiter*, their Priests or *Magi* sharing the flesh of the Beast among themselves, and burning onely a peice of the Cawle, allowd the God no more then the soule onely, saying, ὅτι πυρὶς οὐκ ἐσθίου δίδου δ' αὖθις, ἀλλὰ δὲ θυσιᾷ, that God needed the soule onely.

(2) *Homer* makes his Heroes not to eat any flesh but what was roasted, and that of tame Beasts onely. The flesh is sayd to be roasted carefully, μετὰ σπουδῇ, because what is roasted requires more art and attendance then what is boyled or baked, inasmuch as the word it selfe, τὸ ὀπτῆν, to roast, takes thence its denomination, ὅτι τὸ πῶτον ἐπιπείας, from this frequent inspection. (x) Such as assisted at the Sacrifices had each their portion, but differing in proportion, the Grandees being allowed a greater Divident, respect being had to their Command and Quality; and not here onely, but their daily allowance also and *Dimensum* in the Camp exceeded much that of the private Souldier, and that both for Drinke and Meate; for Drinke see *Agamemnon's* speech to *Idomeneus*, *Iliad*. 4. V. 260.

Εἴτερος δ' ἄλλοι γὰρ κερκομύωντες Ἀχαιοὶ  
Δασυδὸν πίωσιν, σὺν δὲ πλεον δέπας αἰεὶ,  
Εἴηκε δ' ὅστις ἐμὸι, πένιν δ' ἐπὶ θυμῷ ἀνέοι.

For Meat see *Iliad*. 7. V. 321. where *Agamemnon* treating *Ajax* at a Sacrifice, causeth *perpetui tergum bovis*, a whole Chine of Beefe to be set before him.

Νότοι δ' ἄλκιυ δῖον Ἰλιον ἔχουσιν.

From which places it seems to appeare, that it was at the dispose of *Agamemnon* to order any what portion he pleased: Hence *Isaac Porphyrogenitus* in his Characters of the Greek and Trojan Worthies, calls *Ulysses*, *Idomeneus*, and *Diophobus*, διαιεταί, which *Vegetius* renders *Duplars*, from their double portions, which *Homer* calls μῶμεν, to which *Herodotus* agrees, telling us that the Kings Dish was the Chine, and that he had a double messe at all Feasts and Sacrifices; every Guest had his Table to himselfe, his Cup, and his Basket or Voyder: So *Athenaus*, who hence calls this eating, μονοπαγεῖν. *Plutarch* calls such kinde of Collations Οἰμειὰς καὶ δασίαι, *Homericall entertainments*. *Sympos*, lib. 2. Cap. 10. (y) To feed μὲν καὶ πόσι, plentifully and to satiety, being δαλοπρεπής, unbecoming Persons of liberall education, and fit onely, as *Athenaus* observes, for Slaves, *Homer* brings in his Heroes feeding on ordinary and common fare, without anything which being poynant might provoke their appetite, or Garlands on their Temples, eating as much only as would suffice nature. Whence observing so thin a dyet, it was no wonder at all ἀφρογμῶντος ἢ τὰ σμάματα καὶ τὰς ψυχὰς, they were every way so healthfull. *Xenophon* in his *Anag.* saith of *Socrates*, a great Disciple, (so *Dion Chrysost.*) of *Homer*, that he was of so spare and temperate a dyet, that he alwayes rose hungry from the Table. (z) This is to be understood either literally of crowning their Cups vvith Flowers, or Garlands, vvich *Tertullian* calls *Inorare Calicem*, or else vvith Wine filld to the brim; ἀρετὴ καὶ σφάνος, that is, saith the *Scholias*t, ἀρετὴ καὶ πλεον, which *Athenaus* expounds by σαρκαίους δι' κρατήρας ποιεῖν, ὅτι δὴ οὐκ οὐκ ἐπιπείας, the Wine swelling above the Boulds, as a Crown or Garland above the Temples. They had also a custome of putting Flowers into their Cups; so the same *Tertullian*, *Iam vero & in sinum conde, si tanta munditia est; in lectulum sparge, si tanta mollitia est; & in poculum crede, si tanta innocentia est*. De *Coron. Milit.* Put them in your bosome, if you are so neat; strew them in your Bed, if so effeminate; intrust them in your Cup, if you are so innocent. Of crown Cup or Brimmers, thus *Tibullus* lib. 2.

Tunc operata Deo pubes discumbet in herba,  
Arboris antiqua qua levis umbra cadit,  
Aut e veste sacris tendant umbracula sertis  
Vineta, coronatus stabit & ipse Calix.

These Cups, *Crateres*, were Vessells of larger contents, and not set upon the Table but after second Course, when they made their Libations to the Gods; and were crown'd also, as they were constantly who were present at any Divine Service: This crowning of their Cups had also something of Augurie, they implying, or imploring thereby a full and perfect happinesse, opposed to *καταστροφή*, Penury and want, there was something also in the Sphericall forme and fashion of their Boulds, that of all figures being most capacious. (a) Of *Paans* there were two kinds, the first ἐννάμειος, or ἐνκαμειος, sung before the Fight to *Mars*, the other ἐπὶ νίκῃ, to *Apollo* after the Victory, not that *Apollo* had any thing to do with *Armes*, but the first Song in honour of him being called a *Paan*, ὅτι πένιν, from his killing of *Python* by his Archery, all other Eucharisticall Carolls, ἐπὶ λύρῃ καὶ ὀργάνῳ, for deliverance from any incumbent pressure, were thence ever after called *Paans*. *Strabo* saith, That those parts neer *Delphos* being much infested by the incursions and Picories of a notorious Robber, *Python*, who from the spoyl and waste he made was stiled *Draco*, were freed from his outrages by the Bow of *Apollo*, during which combat the favouring Spectators showing Jo *Paan*, that is, *Strike Apollo*, it grew ever after to be the generall acclamation upon a Victory; others deduce it, ὅτι οὐκ οὐκ πένιν, from the cessation either of War, or some infectious sicknesse; so the *Scholias*t, who makes it a Hymne, ἐπὶ ἀφίσει λοιμῷ, for ceasing the Plague. This *Clearchus Solensis*, *Aristoteles*'s Disciple relates thus, *Latona* recarrying her two Children from *Chalcis* in *Eubæa* to *Delphos*, passing by *Pythons* Cave, they were unexpectedly assaulted, and had like to have perished, had not the Goddess animated her Son to his Destruction, calling out to him, ἰὲ παῖ, ἰὲ παῖ, Shoot Son, shoot; whence with the addition of some Syllables, he was after stiled παῖον, παῖον, παῖον. Of which thus *Callimachus* Hymn. in *Apollonem*.

Ἰὲ παῖον, ἀκρόμυ, ἔνεα τῶτο  
Δελφός τινι πρῶτον ἐφύμνιον ἔνετο λαός,  
Ἡμῶ ἐκκολίνην χρυσῶν ἐπιδέχουσιν τόξων.  
Πυθὸς τινι κερκῇ συνήντητο δαίμωνιός δ' ἄρ,  
Αἰνὸς ὅστις μετὰ μὲν οὐ κατήρατο, ἄλλον ἐπ' ἄλλῳ  
Βάλλον ὠκύν ὄρεον ἐπύθησε δὲ λαός  
Ἰὲ παῖον, ἰὲ βέλῳ· εὐδύ σὲ μήτις  
Γέναι δ' ἀσπληγῆ· τὸ δ' ἐξ ἐπὶ καὶ δὴν αἰδῆται.

In all eares Jo, Jo Paan rung,  
Which first to thee the Delphick people sung,  
When in bright Armes thou Golden shafts didst aime,  
Incounting Python who against thee came,  
And with a hundred Arrows him destroy,  
Whilst shoutes and Acclamations shew'd their joy;  
Latona thee a helper forth did bring,  
Whence all since Jo, Jo Paan sing.

Whom

Who in their sweet Composures took <sup>(b)</sup> delight,  
 And when the setting Sun resign'd to night,  
 Under the Shrowds, they on their Decks repose;  
 Soon as the <sup>(c)</sup> rosie-finger'd Morn arose,  
 Back to the Army they prepare to saile;  
 The God appeas'd sending a <sup>(d)</sup> prosperous Gale,  
 They raise their Mast, and hoise their Sailes arip,  
 Faire Winds give speedy passage to their Ship,  
 Bruis'd Billows thunder as her Course shee stood,  
 Cutting deep Furrowes through the foamy Flood.  
 No sooner they the Grecian Camp did reach,  
 Their well Calk'd Vessell bringing to the Beach,  
 Imploying for her Safety all their Art,  
 Then to their severall Quarters they depart.  
 But sad Achilles full of Discontents,  
 Neither the Council nor the Field frequents;  
 But at his Fleet remaining, would not fight,  
 Though War and Battells were his chief delight.  
 And now, twelve dayes expir'd, the feasted Gods,  
 Attending Jove, return'd to their Aboads;  
 When Thetis, mindfull of her Son, arose  
 Early from Sea, and to Joves Mansion goes:  
 Where Shee alone the God reposing found,  
 Placd on the highest Spire Olympus crown'd.  
 There down she sate before him, then his <sup>(e)</sup> knee  
 Seis'd with her left, and with her right Hand shee

(b) The Schol: observes, That Apollo was more taken with his own praises, then with the Greeks Prayer and Sacrifice, so dearly love we to be flatter'd, no melody striking the Eare with more pleasure, then what is composed in our own commendation: Thus Themistocles attended nothing with great complacency and delight, then his own *Panegyrick*, and *Encomium*, Cic. pro Archia.

(c) Rosie, the dawning complexion being of that colour commonly towards the East, before Sun-rise, *fingered*, in regard of the straight and long extended Radiation, or emission of light.

(d) Scaliger a bitter *Homere-mistick*, & that oft without just ground or reason, one who not contented to be accounted a Critick, affects it with a *utrip*, in the Superlative, exemplifying the Blazonie of his Coat, *A Dog on a Ladder*, quarrells here our Poet for stileing a faire or fore-wind, *ἔκπνοον* a coming wind, an *Epithite* suiting, (saies he) as well that which is contrary, all windes taking their denomination thence, being called *Venti à veniendo*, from coming, whereas *ἔκπνοον* imports no more then *ἀπὸ πύλων*, that is, *ἔκπνοον*, or as *Eustathius*, *ἐκπνοὸν ἐκ τοῦ ἔκπνοον*, such a wind as filling the Sails, *πύλων*, gives a vessell fresh way, & free passage: Besides, had he not been more ready to carp and cavill at things, then to save them by an ingenuous and candid constuction, he might as well, altering the Spirit, have deduced it *ἀπὸ τῆς ἔκπνοον* From moisture, according to that of *Homer Odysl. 2.v.478*.

*ἄνεμον δίδουμι καὶ ὕδωρ ἀέρω.*  
 Nor moisture breathing Windes molest  
 their Coast.

By this gale sent by Apollo, as *Eustathius* observes, our Poet intimates the cessation of the sickness, winds dispelling the infection by their agitating, and so purifying the Aire.

(e) *Pliny* observes, That the Ancients conceived a certain Religion to be in the knees, and therefore a kind of Veneration was given unto them by (almost) all Nations: Perhaps, for that there is in them a kind of *Vitality* or life, a wound in the cavity of the

*Patella* or Knee-pan, being accounted mortall, The same Author saith, That the knees of the Gods were consecrated to Pity, *Miseri cordie sedes consecrata*, whereupon praying, they not only imbraced that part, but committing also their desires to writing, and promising some *Anathema* or gift in case they prevail'd, they affixed a *Godisill*, containing either, to their knees with wax, not taking it off untill they obtained their Requests, of which thus *Juvenal. Sat. 10*.

*Propter quæ fas est genua incutere Deorum.*

Succeeding in their Suits, they there also affix'd their gift or gratuity. *Lucian* in his *Philopseude* telling of a certain statue, which dismounting its *Pedestall* or *Base* by night, went up and down about the Temple, saith, That at his feet lay many coynes and silver medalls, which had been fastned to his knees with wax, together with silver Plates, the vowed rewards and returns of such as were cured of Fevers, & other distempers. The like vows and prayers they affixed to the knees or thighs of those Images, which, as the *Turke* Gods of Ships, they placed on their sterns. *Philostrophus* in *Heroicis* speaking of such a statue saies, that it was worn much with age, καὶ ἡ δὲ οὐδὲν ἔτι ἀνέστη, καὶ οὐδὲν ἔτι ἀνέστη, καὶ οὐδὲν ἔτι ἀνέστη, and that both such as anoynted it, and they who seald their vows unto it, had much disfigured it; to which *Propertius* alludes, lib. 4. *Eleg. 6*.

*Solve metu patriam, quæ nunc te vindice freta,*

*Impulsit prora publica vota tua.*

This imbracing of the knee was in use also among the Greeks after their receiving of Christianity, as appears by that of *Chrysostome*, *πνέων ὑμῶν ἅπτομαι* I touch your knees. This custome gave occasion to that adage, *Θεὸς ἐν γόνασι καίεται* It lyes in the knees of the Gods, applied to things future and of uncertain event.

H

Stroking



(f) *Plinie c. 45.* It was the Custom of the ancient *Grecians* to touch the Chin also and Cheek of those to whom they sued; so *Hecuba* to *Ulysses*, in that Tragedy of *Euripides*, which beares her name.

Ἡ δὲ τὴν χεῖρα, ὡς φησὶ, χεῖρα,  
καὶ τὴν γνάθον προσέψαυεν πρὸς αὐτὸν.

*This hand you did (and you confest as much)  
And withered Cheeke with veneration touch.*

That this was in use also with the *Jews*, seemes to be implied in that instance of *Amasa*, 2 *Sam.* 20. Suppliants, saith the Scholiast of *Euripides*, touched the Chin, Hand, and Knee, of those whom they besought; the Chin in allusion to that forme of assenting, by bowing the head; or as others, the head being τὸ ἡγεμονικόν, the cheife part, διὰ τὸ λογιστικόν, as the seat of the rationall faculty; the hand διὰ τὸ πρᾶξιόν, as the instrument of action; and the knee, as of motion and progression; these three being, as it were, διονισμοὶ καὶ ἱερεῖαι τέλει, as so many Symboles of, and expedients for the accomplishment of our desires, this being implied thereby, *Viz.* That they should imploy for us both Head, Hand, and Foot; contrive, act, and go in our behalfe; Others say they applied the hand to the Chin, ὡς ἐν τῷ ἱερῷ τῷ ἀλλοτρίῳ τῷ δεξιῷ, the hand, ὡς ἐν τῷ γόμφῳ, the knee, ὡς ἐν τῷ βασίλει.

(g) *Thetis* commemorates not her good service to *Jupiter*, as taxing him with ingratitude; but by minding him of the good Office she had done him, implores the like, according to that of *Publius*, *Beneficium se dedisse qui dicit, petit*; He that tells a Man he hath done him a curtesie, in so doing begs another.

(h) As unquiet and inquisitive as *Juno* was, *Jupiter* is unwilling to do any thing purposely which might justly offend her, besides, Great men are here instructed not to be sudden, but deliberate in their Concessions.

(i) As the Fish *Polypus*, which not only takes the colour, but becomes one body, as it were, with the Rock it sticks too; To *Eustathius*.

(k) *Homer* marrying his Gods, allows them also the usuall consequences thereof, clamour, differences and discontent.

(l) Men are worse then their words for three causes, either by reason ἀπίστες, μεταμελῆαι, or ἀδυναμίαι, either intentionally out of deceit, or else through levity, or impotency, all which *Jove* removes from himselfe here in so many words, saying that his promise so made should neither be παλινάρετον, ἀπὸ πλῆθος, nor ἀπὸ ἀνότητος, that he would neither call it back, nor should it be fraudulent or fruitlesse; by the first he declares ὡς βέβαιος ἐστίν, that he is constant; by the second, ὅτι φιλαληθής, a lover of Truth; and by the last, πρὸς τὸν λόγον, able to make good his promise. Παλινάρετον, a Metaphor taken from Hares or Foxes, and such Beasts, which being hunted, round the same path, and so by the foyle elude their pursuers.

Stroking supports his Beard-invested (f) Chin,  
And thus her supplication did begin:

If thee Great *Jove*, I ever did (g) aslist  
In word or deed, ah! grant me my request;  
Some honour on my short-liv'd Son bestow,  
Whom *Agamemnon* hath dishonour'd so,  
Taking his Prize, which all the Princes gave:  
Honour, something of honour, let him have;  
Let *Troy* prevaile, untill the *Greeks* repent,  
And him with many costly Gifts present.

Who clouds the clear, and clears the troubled Sky,  
Sate (h) silent long, and made her no reply.

*Thetis*, as if she (i) grew unto his knee,  
Clasping held fast, then sayd; Or promise me,  
Since none thou fearst; or else my suit reject;  
Then shall we know how slender's our Respect.

When *Jove* to her with a deep sigh reply'd;  
There's danger in the bunneste, this more wide  
May make the (k) breach betwixt my Wife and me;  
So shall I still exasperated be  
With her opprobrious tearms, who oft hath sayd,  
Though without cause, That I the *Trojans* ayde.  
But now vvithdraw, lest it to her be knowne

That you were here, your businesse shall be done,  
And wee'le confirme our promise with a nod,

(No ampler is our Grant to any God)

For by that large Concesssion they beleewe  
Wee'le not (l) retract, neglect, nor yet deceive.

This

This sayd, th' Almighty Thunderer condescends,

(m) And downwards his Majestick forehead bends;

(n) Th' immortal King his curled Tresses shakes,

And steep Olympus starrie Mansion quakes.

Thence both depart, the businesse thus contriv'd,

She from bright Heav'n in briny billows div'd,

And He to his Cœlestiall Pallace goes,

When from their Thrones at once the Gods arose

To meet their Sire, not any did neglect

(o) By standing up to shew due their Respect.

Down on his Throne he fate, with whom his Queen

Prying had (p) silver-footed Thetis (q) seen,

And thus upon him falls; Thou who thy part

So sliely play'st with Subtilty and Art,

tion or sneezing wanted not its Honour and Veneration, all within hearing of it uncovering, and seconding it with an Ejaculatorie prayer, with a Ζεῦ σῶσον, that Jupiter would save them; according to that old Greek Epigram.

Οὐ δύνασαι τῇ χειρὶ πρόχλ' τὴν εἴ' ἐν σπομύσσῃ,  
Τῆς ἰνὸς δ' ἔχει τὴν ῥέε μωροτέην.  
Οὐδ' ἔλγῃ, Ζεῦ σῶσον, ἔαρ παρὰ, ἔργ' ἀκούῃ  
Τῆς ἰνὸς, πολὺ δ' τῆς ἀκούῃ ἀπὸ χειρ.

For Proclus never his snuff'd Nostrill blowes,  
Because his hands too little for his Nose;  
Nor sneezing Jove invokes, nor sneezing hears,  
So far his Nose is distant from his Ears.

Besides, the Head was the Symbole of Safety, whence both Oathes and Adjurations, and also Execrations were made by this part, That the ancients held the Head sacred, appears hence saith Athenæus, ἐν τῷ κατὰ ἀντὶς ἐμφύειν καὶ τὸς μυσθὺς ἀπ' ἀντὶς παρὰ τὸς σπονδύλῳ ὡς ἱερός, That they swore by that Part, and accounted Sneezing which riseth from thence, holy. Of this Oath, thus Ovid de Ponto.

Per mea tela faces, & per mea tela Sagittas,  
Per Matrem juro, Casareūque Caput.

By these my Armes, the Fire and Shafts I bear,  
My Mother, and by Casars Head I swear.

(n) Euphranor painting at Athens the twelve Gods, and doubting whose Originall he should follow in designing his Jupiter, resorting to a Schoole, where hee heard by chance these Verses of Homer, sayd, That now hee had found a right Originall, and so departing, he delineated it accordingly. Others say, That Phidias, that famous Statuary, being ravished with these two verses, fram'd his Olympick Jupiter, that exquisite peice, out of Ivory, according to this description, whose magnitude was such, that it almost reach'd the roof of the Temple, whence it was said of Homer, Οἷμας δ' ὅ τ' ἦ δῶν εἰκόνας ἢ μὴν ἰδὼν, ἢ μὴν δὲ δειξας. That He either only knew the true Portraiture of the Gods, or had alone published them.

(o) And especiall mark of reverence and respect both to Gods and Men, inso much that the word Assurgere with the Latines, to rise up, imports Honorare to Honour, as appears by this of Juvenal

Crēdebant hoc grande nefas, & morte piandum  
Si juvenis Vetulo non assurrexerit —

Rome this a crime deserving death did hold,  
If young men rose not up unto the Old.

Thus the Lacedemonians making a Law for young men to honour their Elders, exprest it in no other Language, then ἐπαιδοῦσθαι τὸς πρεσβυτέρους, that they should Rise up to them. An Honour which, as Herodotus observes in his second Muse, was exhibited only by them and the Egyptians, or (which is more probable) begun. Thus Quintilian or Tacitus in his de Orator. speaking of Virgil sayes, that the people of Rome hearing some of his Verses recited in the Theater, rose up with as great veneration of their Author, he being then casually present, as if the Emperour himself had been there in person.

(p) Thetis feet are said to be of Silver, for that the Skirts of the Sea contiguous with the shore, seeme more diaphanous and transparent, appearing brighter then the water further in, whence calling the Sea next the shore, πάλιν, Grey, he calls the surface more remote μέλας and οἶνον: Others by ἀργυροτέραν, understand some white Fringe or Border at the bottome of her Garment.

(q) Here Homer implies, that as many out of their passionate distempers look for that they are unwilling to finde; so many again are inquisitive after what they know already, for Juno being not ignorant what communication past betwixt Jupiter and Thetis, is yet importunate to know both who it was had consulted him, and about what; which shee did not for her satisfaction at all, or information, but as seeking an occasion for venting her cholet. By this our Poet notes also the prying & impertinent curiositie of Women into their Husbands affaires and counsells, the Sphere of whose activity, as also their persons, should be confined within Oeconomical limits, they being not to be admitted to the debate and result of private; much lesse publick affaires (unlesse in Plato's Utopian Common wealth, (who allows of Gunarchie, and the Lillies to descend to the Disaffa) as being Plena rimarum, full of chinks, and futile, according to these Verses of Antiphanes.

Λαθεῖν ζῆτιν π' ὅπως γυναικί.  
Εἴς τις τὸ ἀγῶμα; καὶ τί τὸ τοιοῦτον διαφύγει;  
Ἢ πῶς τοῖς κήρυξι ἐν ἀγορᾷ φράσσας;

Tellst thou thy Wife a secret? tis no more,  
Then Noverint Universi cry'd before  
At high Exchange, the Market, or thy Doore;

Who



(\*) Here shee closely wipes him, for his flye cartiage and managery of things; this Interrogation being no other then *ἐπεὶ τίς ἔστιν ἄνθρωπος*; questions being put not onely *ἡ ἀνδρῶν*, for the information of the *Questionist*, or *ἡ ἀνθρώπων*, for comforting such of whom we demand them, as that above of *Thetis* to her Son, but as well *ἡ ἀνθρώπων* & *ἡ ἀνθρώπων*, for redargution and to vent mens passions, as *Juno's* here.

(\*) *Jupiter* is called *Father* not in respect so much of *Generation*, as of *Providence*, which extends not onely to the superlunary parts, but also to this inferior Orb; whence he is called the *Father of Gods and Men*. When he is styled *Father*, without any addition, it denotes *τὸ πᾶσι δίδωμι* *ἡ δίδωμι*, the life-giving faculty of *ayre*, but when *Father of Gods and Men*, it implies *ἐπὶ παντὶ δίδωμι* & *πάντων σοφίαν* & *ἀσφάλειαν* & *ὅλως* *ἡ δίδωμι* *ἡ δίδωμι*, *ἡ δίδωμι* & *ἡ δίδωμι*, his universal providence, not onely of the Elements and celestiaall bodies, but of all other Creatures endued with life, *Rational* *Sensitive* & *Vegetative*. Whereas of the Gods; some were the Fathers of Mortalls only, as *Neptune* of *Polyphemus*, *Otus* and *Ephialtes*; *Venus* of *Aeneas*, and *Thetis* of *Achilles*; others of such only as were immortal, as *Saturn* of *Jupiter*, *Juno* and *Pluto*; *Jupiter* was the Sire of both Gods and Men: Of Gods, as *Apollo*, *Vulcan*, *Mars*; of Mortalls, as *Sarpedon*, *Aeacus*, *Minus*, *Perseus*, and *Hercules*. *Eustath.*

(\*) The word here is *μετὰ*, a Metaphor from such as digg for mines, not that she pryed into her Husbands affaires *μετὰ τὰ ἑξῆς*, making it her last business, (*Eustathius* his Etymology of *Metalls*, so called as being last invented) but that shee endeavoured as much as she might, to sift them out all, *ἡ δὲ μετὰ ἑξῆς* One after another. *Homer* giving here this document by way of precept or caution, in the words of *Jupiter*, *Viz.* That men suffer not the heat of the marriage bed to thaw the ice of secrets, instanceth it else where in the Example of *Ulysses*.

(\*) An evill Nature is far from being sweetned with good usage and fair Language, that it is rather exasperated, as here *Juno*.

(\*) It is a feminine quality to trouble and perplex themselves about seeking out of that, which being found they cannot in the least redresse, and that though by so doing they but purchase their husbands ill will, with their own disquiet, vexation and repentance, and some times also, what *Jupiter* here threatens his wife with, blowes.

(\*) *Jupiter* notable to worst *Juno* by wording it, shee being as expert at that Weapon as himself, threatens her with worse usage, as if the loude Tempest of her tongue were not otherwise to be allayd, then with a soaking showre of blowes.

(\*) Who did this Morning unto thee repaire?

I of your secret counsells must not share,

Alwayes from me, what's business, that you hide.

(\*) The Father then of Men and Gods replyde;

Expect not *Juno*, though my Wife thou art,

That all my Counsells Ile to thee impart;

Things which I hold expedient to be knowne;

Those sooner Ile discover unto none:

What I alone, the Gods excluded, doe,

Vainely be not (\*) inquisitive to know.

To him this Answer angry *Juno* made;

(\*) Hard-hearted *Jove*, what is't which thou hast sayd?

Of your affaires but seldome I inquire,

And you in quiet do what you desire;

This morne was Silver-footed *Thetis* here,

Who a Concession drew from thee, I feare,

Some reparation for her Son shee seeks,

By sad destruction of the slaughterd *Greeks*.

Distrustfull Woman! angry *Jove* replyde:

I from thy jealous head can nothing hide,

Though from Our purpose Us Thou can'st not move,

(\*) Yet by such courses you may loose our love;

And (which shall more to thy vexation add)

We'll make it our delight to see thee sad:

Submit then to our will, nor more reply,

Left all the Gods, who fill the ample Sky,

In thy defence but vaine resistance make,

When thee in these all-conquering (\*) hands I take.

This sayd, Shee silent sate, fearing his Frown,

And strove to keepe her rising Stomack down:

Sadly the Gods upon each other look,

When merry *Vulcan* to his Mother spoke;

This

This heat unkindly works, and will not forge :  
 If thus for Mortalls you your Spleen discharge,  
 The Gods in factious parties will contest,  
 And discord spoile the Musick of our Feast ;  
 So will your jarr hurt more then all our Food,  
 Cook'd with such care and cost, will do Us good.  
 Of my Advice, dear Mother, now approve,  
 And sweeten with a Smile my Father Jove,  
 Blow not the Coales of Anger till they burne,  
 Least He our Board and Viands overturne ;  
 For if the Thunderer once upon us fall,  
 ( Such is his Prowesse ) he will rout us all ;  
 With soft Compliances his Wrath allay,  
 And this will prove to us a joyfull day.

This sayd, he rising up a Goblet took,  
 And thus to her the Bowle presenting spoke ;  
 Have patience, Mother, lest that thee I should,  
 So deare to me, too roughly ne'd behold,  
 For though I would, I cannot thee asist,  
 Who may the Thunderers powerfull hand resist ?  
 (z) He once did take me by the foot, when I  
 Came to thy ayde, and threw me from the Sky ;  
 All day I was in falling, and at night  
 Did almost out of (a) breath in (b) Lemnos light ;

Εκ τῆς δ' ἤπειτα δόλε μνησθῆναι αἰεὶ  
 Οὐκ ἐδίδα μάλιστα πυρὸς μιν ἀσμάτω  
 Θνητοῖς ἀνθρώποις, οἱ δὲ χθονὶ ναυτάκων·  
 Ἀλλὰ μιν ἔξαπύτησιν εὖς πᾶσι Ιαπίσειο,  
 Κλέψας ἀσμάτω πυρὸς πηλοσκοπον ἀνγῆν,  
 Ἐν κείνῳ νύκτι· δάκν' ἀεὶ νυκτὶ θυμὸν  
 Ζῆν ὑψιφρεμέτην, ἐχέλωσι δὲ μιν φίλον ἦτορ,  
 Ως ἴδεν ἀνθρώποις πυρὸς πηλοσκοπον ἀνγῆν·  
 Αὐτὰρ δ' ἀντὶ πυρὸς τῷδε καλὸν ἀνθρώποις.

This Cheat remembring, Jove recalls his Grant,  
 And conquering flames took from the Ashen plant,  
 That fire the Worlds Inhabitants might want.  
 But slye Prometheus by another plot,  
 Evaded his, in orb'd Christall got  
 Collected beames, which radiant Phœbus shot.  
 But Jove beholding from the Firmament,  
 The blazing light, extremely discontent,  
 Them \* fire for fire, that mischeife Woman sent. \* ignem hanc.

Others derive the Invention of Fire from another Originall, Viz. From Ayre fired by the chafing and collision of Wood and Iron, or one Stick against another. (a) He is sayd to be almost breathlesse, because fiery Meteors suddenly vanish and dis-appeare in the middle Region, being commonly dissipated and spent before they come to the lower. (b) Lemnos an Island neer Thrace, having two Cities, *Ephesia* and *Myrina*; so called from the Mother of the Gods *Cybele*, to whom they sacrificed Virgins; it was inhabited by the *Thracians*, whom they called *Sintiars*, ἀπὸ τοῦ σίντα, from the harme and mischeife they occasioned, either by Piracy, or that they were the first that forged and invented Armes. This Island was consecrated, say some, to *Vulcan*, for that it was often thunder-strucken, and for the frequent eruption of subterraneous fires in that Isle, together with many symptomes of heat, which appeared in those hotter Baths wherewith it was well replenished. Thus *Typhon* being no other then ἀνύμια θυμῶν, a hotter exhalation, so called ἀπὸ τοῦ πυρὸς, τὸ καίον το θυμῶν, is made to be cast into *Sicilie*, ὡς τίπον πνα συνδυῆν καὶ περσφῶν, as the most fitting place in respect of the Mountaine *Ætna*, under which they lay him, making its fires emitted at the vents, the breath of that Gyant. *Eustathius* saith, It was sacred to *Vulcan*, διὰ τὸ φιλεῖν τὸ γῆς, τὴν πυρίαν τὴν πύρρην, for the hungrinesse and barrennesse of the soyle, in which quality it more neerly resembles the fire, an Element the most infertile of all the four; no Animall being generated in it, nor permitted to subsist, the Salamander only excepted, which by the Antipathy of the contrary quality, extream coldnesse, is sayd to extinguish it.

I

There

(z) Plato interdicts this Fable his Common-wealth. *Eust. Vulcan* was twice cast out of Heaven, once by his Mother *Juno*, presently after his birth, for his deformity, by which fall hee was maimed, albeit the *Scholias* makes him borne lame; againe by *Jupiter* upon this occasion. *Hercules* after the sacking of *Troy*, for the cheat put upon him by *Laomedon* (who instead of the immortall Horses he had promised him, put him off with mortall) was driven in his returne by a tempest, procured by *Juno's* implacable hatred, upon the Island *Coz*, whose Inhabitants affrighted, as at the sight of some Savage Beast, forced him with Stones from their Walls, for which inhospitable treatment, he tooke and sacked their City. *Jupiter* coming to the knowledge of what had passed after he awaked (*Juno* having cast him into a sleep the better to compasse her ends) highly incensed, hung her up in her owne Element, the Ayre, and taking *Vulcan* by the Leg, who attempted to unbind her, threw him out of Heaven into the Island *Lemnos*, thence ever after held sacred to him. Others Mythologizing the Story, say, That he was throwne out of Heaven, for that the Seeds of our *Culinaria* Fire are derived thence, from Lightning falling into some combustible matter, or the refracted rayes of the Sunne collected in a convex Christall, which *Hesiod* in his *Theogon*. speaking of the Cheate *Prometheus* would have put upon *Jupiter* in the unequall dividing an Oxe, describes thus,



(c) These Cups or Goblets *Eustath.* makes to be the Caverns of the Earth, out of which *Vulcan*, that is, heat extracting moisture, skinks it out againe to the Gods, that is, the Stars, which also are styled *Σιδὴ καὶ οὐρανός*, from their motion, and are sayd to be nourished with moisture, according to the tenet of the *Greeks*. These vapours so exhaled, the Mythologists make to be *Nectar* and *Ambrosia*, the dyet of the Gods, a secret imparted onely to the Poets, as being of the lineage, and in the tuition of the Muses. By *Nectar* some understand what is liquid, responding to Wine, and by *Ambrosia* dryer food. Others by *Nectar* understand the Viands of the Gods, and by *Ambrosia* their drink.

(d) All immoderate laughter is to be forborne by grave and stayd Personages, sayes *Plato*; whence *Socrates*, a great admirer otherwise of *Homer*, blames him as not observing here a decorum, for that he brings in his Gods indulging *ἀσέβειον γέλωτα*, intemperate laughter; from which imputation yet *Eustathius* in part absolves him, observing that he assigns *πλάττων καὶ χαρδὸν γέλωτα*, loud laughter to the other Gods onely, as distinct from *Jupiter*, whom he allows not so much as a smile, as inconsistent with his state and gravity; indulging this, *τὸ μειδῆσαι*, a smile to *Juno* onely, profuse laughter not suiting Matrons. This smile of *Juno* is sayd to be occasioned by *Vulcan*, for that the ayre is never more cheerfull and serene, then when the season is hot. *Eustathius* further observes, that *Homer* making the Gods to laugh, conceales that they laughed *διὰ τὸν κολλοποδισμόν*, at *Vulcan's* stump feet and lameness, that so his Muse might not appeare *σπλάγνυν ἀνέμους*, unseasonably commiserating, since all imperfections, whether naturall or accidentall, are and ought to be objects rather of commiseration, then derision and mirth.

(e) *Vulcan* is sayd to be lame, because Thunder and other Cœlestiall fires descend not in a streight and direct line, but still obliquely and collaterally.

(f) Four Arts are ascribed to *Apollo*, Musick, Archery, Physick, and Prophecie or Poetry. That Master in *Plutarch* teacheth, that it was very requisite that Musick should be admitted at Banquets, as being of force to prevent, at least to divert, the evill effects of Wine, whose fume and heat taking and intoxicating the braine, affects men for a season with a kind of frenzie; and this it doth by producing in the Soule (which some will have to consist of harmony) a contrary disposition, and reducing it to a mild and amicable temper. It is further observed, that *Homer* brings in Musick at such Feasts only as were made upon civill and peacefull occasions, and not upon any Warlike or Martiall account, albeit *Euripides* blames the use of it here also, affirming it more apt to raise passions and provoke sorrow; adding, that it was nothing fit to render such more loose and effeminate by Songs and Instruments, who were but too much already melted down with pleasure, this being to surfeit two senses at once, *Eustath.*

(g) The Muses sung in course answering one the other *ἀμειβόμεναι Anthemo-wise*; *ἀδούρι ἀμειβόμεναι* being such Orations as were made pro and con upon the same Argument; and *ἀμειβόμενα ἦτη*, such Verses as being composed on the same subject, answer exactly both for number and kind. In this way of Song the Muses much pleased themselves, and were much taken and contented with it in others, according to that of *Virgil Eclog. 3.*

*Alternis dicetis, amant alterna Camæna.*

The Muses alwayes lov'd alternate Verse.

Which also some have collected from that of *Hesiod Theogon.*

*Ἀρχέμεναι δ' ὕμνους Σάπης, ἀργαῖοι τ' ἀοιδῆς.*

*Muses begin, and Muses end the Song.*

The most simple and primitive Musick was that of the Voyce, called of the Ancients *Vox assa*, for that it was not then the mode to sing to any Instrument, this being a more novel Invention, Musick altering and improving according to the various humours and fancies of Ages and Masters. In this kind as the Muses were happy above all other, whence *Hesiod* calls their voice *ἀμειβόμενον ὄσον*, divine; so *Calliope* far excelled the rest of that Quire, being so styled *καὶ ἐξέμελλον* by way of Prerogative *ἀπὸ τῆς καλλῆς ὀπῆς*, from her Heavenly voice.

(h) Hence had Astronomers the hint to divide, as they have done, the Cœlestiall Orbe into twelve Houses. The making those Mansions for the Gods or Stars is ascribed unto *Vulcan*, in respect of the ætheriall heat of the Cœlestiall Orbe, *καὶ διὰ τὸ αὐτῆς δραστήον*, and its operativeness and activity, *Eust.*

(i) *Eustathius* observes, that *Homer* inducing the other Gods *καυχόμενοι*, desirous of sleep, and indulging it, makes his *Jupiter* not to tempt or anticipate, but to expect till it should come of it selfe, betaking him to his Couch where hee usually reposed him *ὅτε μιν γλυκὺς ὕπνος ἔχοντο. Ὁ μὲν τοι σπυδαῖοι οὐ μόνον ἐκ ἀν' ἡλίουσι τ' ὕπνον, ἀλλὰ καὶ ἀπὸ σέθεν ἤκουσιν*, grave Personages and such as be industrious, being so far from inviting and provoking, as that they resist and repell sleep comming upon them.

(k) By Gold the Ancients understand fire, *πυρρῶν δὲ τὰ περὶ τὸ αἰδίει καὶ τὸ ἥλιον*, the parts adjacent to the Sun and Skie symbolizing with the Element of Fire.

The Scholiast observes, That this is the onely Book of *Homer* which hath in it no Similie.

There the kind *Sintians* pittyng, took me up,

Here *Juno* smiling streight receiv'd the Cup,

And he to the immortall Feasters round,

Full<sup>(c)</sup> Goblets brought with sparkling Nectar crown'd.

The Gods with <sup>(d)</sup> laughter were surprized all,

To see <sup>(e)</sup> lame *Vulcan* ushering through the Hall,

Thus they all day sate banqueting till night,

With various Dishes feasted to the height;

<sup>(f)</sup> *Apollo* playd, the Muses heavenly Quire on welk

Alternate <sup>(g)</sup> parts sung to his Golden Lyre:

Soon as the Sun descended in the West,

The Gods repair'd to their accustom'd rest,

In <sup>(h)</sup> Mansions built by skilfull *Vulcan's* art:

But *Jove*, where his retirements were apart,

Went, and <sup>(i)</sup> surpriz'd by sleep, layd down his head,

Faire *Juno* by him on a <sup>(k)</sup> Golden Bed.







Illustrissimo Domino Do:  
Ormond Comiti de Ormond,  
Baroni de Arcklowe, Proregi  
Regi à secretioribus Consilijs, et  
Tabulam hanc.



Jacobo Marchioni de  
et Osory, Vicecomiti Thurlb.  
totius Regni Hibernice:  
Illust: periscelidis Ordinis socio.  
L. M. D. D. D. I. O. Lib. 2. Ver. 12



# HOMERS ILIADS.

## THE SECOND BOOK.

### THE ARGUMENT.

Jove Agamemnon with a Dream deludes :  
A Council summon'd, Nestor there concludes  
Ilium that day to Storme: The King to try  
His Souldiers Mindes, adviseth them to flye.  
Faction Thersites Sovereign Power disputes.  
Ulysses with a Truncheon him confutes,  
And th' Army to engage the foe perswades.  
Hector draws forth the Trojans and their Aydes ;  
In a pitch'd feild both Greeks and Trojans meet :  
Lists of both Armies, and the Grecian Fleet.



WHILST Gods and <sup>(a)</sup> Crested He-  
roes soundly slept,  
Distracting Cares great Jove <sup>(b)</sup> from  
slumber kept,  
How he upon the slaughter'd Greeks  
might raise,

To stern Achilles everlasting Praise.  
On this at last, as best he did conclude,  
A Fatall Dream Atrides should delude.

to, That he was not mastered by sleep, but subjected it to his affairs, and made it serve his occasions. Besides, no time is more, or so much a friend to advise and counsel, as the night, whence the Poets stile it, *νυκτὶν*, the Sage or wise night, which gave occasion to that common Greek Adage, *Εν νυκτὶ βέλαι*, That the Night was fittest for counsel. Plato in his 7 De legibus saith, that Magistrates who watch over their people sleeping, become more formidable to their foes, and more admired and revered of all just and sober persons. A quality commendable in times of peace, but in war, which admits not a *Non possumus*, the least *Why not*, or oversight, principally requisite and necessary, according to that of *Silius Italicus*, copied from this of *Homer*.

*Turpe Duci totam somno consumere Noctem,  
O Rector Lybia, vigili stant bella Magistro.*

K

Whole Nights, O Captain, Leaders should not spare  
For sleep in war, when they in Champaigne are.

Whom

<sup>(a)</sup> By *ἡρωικοὶ*, or crested Heroes, hee understands the Chivalry, such as fought from Chariots, *μνηστῆρες ἵππων*, serving on horseback, being, as *Pollux* observes, of a much later date. They were so called from encouraging and forcing on their steeds in the charge, or else from horses manes, which being worn on their Helmets, supplied the use of plumes: A fashion at this day with the Kings of *Congus* in *India*, and not permitted to any besides, so *Maffius. Hist. Ind. lib. 1.*

<sup>(b)</sup> Not that he slept not at all, this being affirmed in the preceding *Rapsodie*, but that his sleeps being broken and disturb'd, he slept not soundly; at least not as did others, *παννύχως*, all the night; or happily, *Homer* himself took here a nap, according to that of *Hor.* in his *de Arte*.

— *aliquando bonus dormitat Homerus.*  
— Sometimes good *Homer* sleeps, which may well be indulg'd him, in so solemn especially, and prolix a worke. This *Enstathius* salves, by distinguishing between *ἕρπαιον* and *ὑπνόν*, the last importing *ὑποκαταδύει καὶ ἀπερχεται τὰς αἰδήσεις*, such a profound sleep as renders the senses altogether idle and useless, whence he calls it *ὑπνός*, a word deduced from *ὑνός*, the belly, the deepest part of the whole body. *Homer* makes *Jupiter* not to sleep, as a pattern and president to such as are invested with the supreme Authority, whom it concerns, and from whom it is expected, that they be more then ordinarily vigilant. Hence it was *Apollonius Tyanus* his saying of *Vespasian*, who made businesse of publike concern his every days earliest employment, *Ἄνθρωπος ἄρχεται, Ἄνθρωπος βασιλεύει*: And *Xenophon* gives this character of *Agésilas* in his *Panegyrick* of him, *ὁ μὲν ὕπνου γὰρ διακρίτη ἀλλ' ἀπερχόμενος ὡς τὸ ἀνέχεσθαι ἔχου-*



(c) Whom thus he charg'd, Deceitfull Vision flye,  
Where now the *Grecian* Fleet in safety lye,  
There enter *Agamemnons* Royall Tent,  
And what I order, punctually present ;  
Straight bid him (d) all his (e) long-hair'd *Grecians* arme,  
Now he shall take (f) broad-streeted *Troy* by Storme ;  
(g) No more in Parties factious Gods divide,  
Nor in close Junctoes counterplotting side ;  
Solicited by *Juno* all appear  
Now for the *Greeks*, and *Troy's* destruction's neer.  
This said, from thence the Vision swiftly went,  
And found *Atrides* sleeping in his Tent.

There Day and Night upon each other call  
From Iron Thresholds of th' Olympick Hall,  
When they take post; as this goes, that doth come,  
And never stay together in one Room.  
Whilst one in Stages through Heavens vaulted Wayes  
Circles the world, within the other stayer,  
The boare expelling when to take her flight;  
One brings to mortalls the celestiaall light;  
The other Sleep, Deaths elder Brother, holds  
In both her hands, whom a darke cloud infolds,  
There sullen nights sad Race have their Abodes,  
Sleep and pale Death, inexorable Gods,  
Whom Phæbus peircing eye could ne're descry,  
Ascending or descending from the Skye.

*Homer* calls this Dream *ἄλν*, say others, *διὰ τὸ λοῦδν*, for its a double or dubious Interpretation, whence *Apollō* himself, that Oraculous Deity, is stiled by *Pindar*, *Βασίλειος λοῦδας*, it being usual for all Oracles to have two handles, by which the Devill kept up his credit, and savld his Responses, when the issue fell out croffe to mens expectation, and their most vulgar acception. Hence that Gut in mens bodies, with its affection or disease, *Iliaca passio*, the *volvulus* or *twisting of the guts*, is stild *ἄλν* also, the word noting what ever is involvd or perplexd. *Nights Pedegree* we also find in the same Poem thus described.

ΝΥΞ δ' ἔτεκε συλαρόν τε Μόρον καὶ Κῆρα μέλαιναν,  
καὶ Θάνατον, τέκε δὲ ὕπνον, ἔπκτε δὲ Φύλον ὀνείρων,  
οὐ πνι χοιμηθεῖσα δῖα τέκε ΝΥΞ ἑρεβεννή·

Night also did sad Fate and Parce teem;  
With Death and Sleep, and many an idle Dream,  
And yet the Goddesse had no Sire to them.

(d) *Nicephorus* in his *Scholion* upon *Syneſius de Inſomnijs*, vindicates the truth of *Jupiters* prediction, imputing the fault of *Agamemnon*s not taking of *Troy* to his not obſerving what was enjoyned him, viz. to array all the *Greekes*, *παραſτῆναι*, which was not performed, *Achilles* and his *Myrmidons* withdrawing themſelves *Euſtathius* juſtifies *Jupiter* by laying the blame upon *Agamemnon*s miſ-interpretation of the Particle *ἄν*, which being of a doubtfull acception, and applicable to the infant as well year as day, imports alſo all parts of time, the paſt, preſent, and future. (e) It was the ancient mode of the *Greeks*, *Comam promittere*, to wear their hair long, to render them more terrible to the enemy, it being obſerved, that the ſraggy-creſted *Lion* is much more formidable and courageous, then one that hath no mane, & *Stella criniſta* or comets portend moſt miſchief to mankind, eſpecially their hair appearing bloody, upon which account *Veſpaſian* declining the malignant influence of a Comet appearing in his time, turn'd it over to the King of *Parthia*, ſaying himſelfe was not concerned in it, but the other rather, who had a goodly head of hair, whereas himſelf was bald. (Εκείνῳ δὲ κεμή, ἐγὼ δὲ φαλακρός εἰμι.) In time of mourning they cut their hair, as alſo when they came to mans eſtate, cutting part of it, they conſecrated it *Ἀπόλλωνι κούρησφόρῳ*, to *Apollo the haire preſerver*, and to the water *Nymphs* and *Deities*, according to that of the *Epigrammatist*.

Ὁ ῥιόν ἀνδραγαθὸς ὑπὸ χροτάφοισιν ἔκλες  
 Κερδαίνῃ, γλυφῶν ἄρσιν ὁ ἀβελίας,  
 Φίδω δῆκε Λύκων πατρὸν γέας.

His well-grown foretop, when soft Down began  
His cheeks to cover, and declare him man,  
To Phæbus Lucon offer'd.

This last, the lock cut off when they came to age, *Æschylus* calls *σπένσις*, the other *μυρμήκης*. *Thesauri* is said to be the first who cutting off his hair, when he first writ man, dedicated it to *Apollo* at *Delphos*. Some say *Lycurgus* first indulg'd the wearing of long hair to his *Spartans*, because it made such who were fair more amiable, and those that were any way deformed far more terrible. Others, That the *Lacedæmonians* took it up in imitation of their King *Leonidas*, the first that permitted his hair to grow: A custome common to them with the *Lycians*, as *Aristotle*, the *Gauls*, as *Pliny*; the *Britains*, as *Cæsar*; the *Parthians*, as *Oppian*; the *Persians*, as *Marcellinus*; and with the *Indians*, as *Solinus* reports. Moreover, the *Athenians* were very accurate in ordering their hair into curl, into which they inserted golden grasshoppers, to intimate that they were *αὐτόχθονες*, *Aborigines*, natives and born upon the place, not aliens or any Colony from abroad, whence they were stiled *πρωτότοκος*. The ancient Kings of *France* were called (so *Cædrenus*) *Τριχράχιδαι*, from their wearing their hair down to their backs; not as that author, in abuse, from its coarseness, or growing like bristles, but its length. *Aristotle* saith, as short hair is a sign of baseness and servitude, so long is a symptome of liberty and ingenuity; hence slaves had their hair cut short, as the fitter thereby to perform their service offices and employments. *Stephanus* πρὶ πόλεων mentions a Country in *Greece* near the River *Achelous*, whose inhabitants being *ἀκαρνεῖς*, never cut, were called *Acarnanes*, whose opposites both in situation and practice were the *Convetes*, so called from their tonsure or preciser cut.

(f) Hence that *Conick* pillar erected usually by the Greeks to the honour of *Apollo* before their dores in the street, was called *ἀγυρίς* and *ἀγυρίδες* *ὑπὸ πύλαις*, those Alters built in the same place to the same God, as their *ἀλεξιγὰρ* or preserver. (g) So *Virgil* *Æn.* l. 8. v. 40.

— Tumor omnis & ira  
Concessere Deum.

— All anger of the Gods  
Is now appeas'd.

# The

The heavenly Dreame <sup>(b)</sup>incompassed his Bed,  
And hovering pearcht at length upon his <sup>(i)</sup>head;  
Old *Nestor* representing, whom he most  
Honour of all the <sup>(k)</sup>Worthies in the Hoast.

Sleep'st thou who do'st from *Atreus* loyns descend?  
States-men not so nights precious minuits spend:  
Who Armies have committed to their charge,  
Vast is their businesse as their power is large.  
From *Jove* to thee this Embasie I beare,  
Who carefull is of Thee and thy Affaire.  
Streight thou must all thy long-haired *Grecians* arme,  
Now thou shalt take *Troy's* lofty Towers by Storme:  
No more in Parties factious Gods divide,  
Nor in close Junctoes counterplotting side;  
Solicited by *Juno* all appeare  
Now for the *Greeks*, and *Troy's* destruction's neer.  
Of *Joves* advice especiall notice take,  
His will performing when thou art awake.

The Vision went, but an impresson leaves,  
That waking his more sober thoughts deceives,  
Who fondly thinks to enter *Troy* that day,  
And little dreamt what plot great *Jove* did lay:  
How in sad fight both Armies to ingage,  
And mutuall groans commix with Griefe and Rage.

Up from his Bed he starts, the Vision gon,  
Puts his <sup>(l)</sup>soft Vest and Royall habit on;  
Next to his anckles purple Buskins ty'd,  
His Golden Falchion <sup>(m)</sup>hanging by his side;  
His Ancestors <sup>(n)</sup>immortall Scepter takes,  
And speed unto the *Grecian* Navy makes.  
Soon as <sup>(o)</sup>*Aurora* scal'd great *Joves* aboads,  
Conveying day-light to the happy Gods,

Prophetick power of the soule, as do also those fierie spirits of the blood, which about that houre of the day are most predominant. Thirdly, because these being the last, are better retained in memory, as not defaced or obliterated by any subsequent Images or Ideas.

(b) ἀμφίχρηστος, a metaphor from water which encompasseth whatever is put into it, implying the totall possession of our bodies and senses by sleep, as also its cause and originall, viz. Moist vapours, which arising from the stomach, seise the braine, and obstruct the senses.

(i) Homer makes the Dreame to pearch upon *Agamemnon's* head, supposing τὸ λογιστικόν, the discursive or rational faculty to be there lodged.

(k) Properly the Ancients or Senators: But by the word γέροντες, our Poet understands such as were any way Honourable, respecting not so much their age as their abilities and endowments, wisdom especially, in respect whereof both *Tarchon* the Tyrrhene, and *Cygnus* the Trojan were sayd to be gray from their birth, as exceeding in prudence, though young.

(l) χιτὼν was that Garment which they wore loose about them, so called διὰ τὴν χιτῶν περὶ αὐτὸν, ὡς ἀμύμονος πρὸς ἀμύμονος, because they wore it next them, thence made thinner and softer then the rest, most commonly of Linnen, sometimes of Wooll.

(m) The Ancients wore their Swords, as also their Shields, fastned to Belts, which they put over their Shoulder: After they hung them at their side.

(n) So called, either διὰ τὴν ἐκ τῶν θεῶν γένεσιν, because none wielded it that were not of that Family, or because it came to them of that Line by a continued series from the Gods.

(o) It may hence be collected, that this Dreame or Apparition presented not it selfe to *Agamemnon* till towards morning, the Visions of that part of night which is towards day being accounted to have much more of truth in them then others, as though *Morpheus* issued then through his gate of Horne, not that other of Ivory: First, for that the fumes and vapours being by that time spent which disturb the brain, the soule is mote free in her operations, and not disquieted at all by the interpellation of sense. Secondly, for that the approximation of the Sun his heat and light conduceth not a little to the



His Heralds he commanded they should all  
The Grecian Princes straight to Councell call;  
Which once proclaim'd, the Cheifs no time let slip,  
But took their places in old *Nestors* Ship;  
Where gravely thus his businesse he reveal'd:

A heavenly Vision I this night beheld,  
Me-thought grave *Nestor* stood before my Bed,  
And thus to me in cheerfull language sayd.

Sleepst thou who do'st from *Atreus* loynes descend?  
States-men not so nights precious minuits spend.  
Who Armies have committed to their charge,  
Vast is their businesse, as their power is large.  
From *Jove* to thee this Embassy I beare,  
Who mindfull is of thee and thy affaire.  
Straight thou must all thy long-hair'd *Grecians* arme,  
Now thou shalt take *Troy's* lofty Walls by storme:  
No more in parties factious Gods divide,  
Nor in close *Juno*'s counterplotting side,  
Sollicited by *Juno*, all appear

Now for the *Greeks*, and *Troy's* destruction's neer.  
Of *Joves* advice especiall notice take.

This sayd, the pleasing Dream did me forsake.  
Therefore perswade the *Greeks* this day to fight,  
Whom I'll advise to save themselves by flight,  
And homeward streight for preservation sayle,  
So better your perswasions may prevaile.

*Nestor*, this sayd, the *Pylean* King did rise,  
Who reverenc'd for his wisdom, thus replies:

You most renowned *Grecian* Princes, who  
Not onely know how to consult, but do,

(P) Should any other this relation make,  
We might this Dream for a delusion take;  
But he, whom most we honour, this beheld,  
Therefore let all the Army take the field.

This

(P) Non habenda pro veris de statu  
Civitas somnia, nisi qua Rector ejus  
vidisset, aut qua de plebe non unus sed  
multi similia somnassent. So Macrobius,  
l. i. c. 3. Dreames (saith he) which con-  
cern the publick are not to be credited,  
unlesse they be manifested to the Magi-  
strate in chiefe, or else when the same  
things be revealed and communicated  
to many of the people at once.





(z) By these Islands some understand the nine Cityes subject to *Argos*.

(a) This, *Scaliger* after his derogating and scoffing way, styles *Tabernarium Orationem*, a sottish Oration, as befitting an Host rather than a Commander in chiefe, and suiting neither the subject *Howe* was on, nor the majesty of the Speaker. *Bellum sane orationis ductum vel militare vel etiam Imperatorium, magno Atrida dignum!* A goodly Speech doubtlesse, saith he, suiting a Souldier, befitting a Generall, and worthy great *Atrides*. But *Eustathius* tells us, That in this he either secretly glanceth at *Ganymede*, who being a Trojan, the Son of *Priam*, was taken up by *Jupiter* to be his Skinker, or clofly taxeth the Trojans for ryot and excessse: So that *Scaliger* might have well spared that his scoff. So *Eustathius*, an Author, whom who so reads, shall find the same to *Scaliger*s causelesse Criticisms, that *Phocion* was to *Demosthenes* his Orations, *ἡ τὴν ἰμὴν λόγον κέπαις πύργον*, their Hatchet or Cleaver.

(b) Greek, *Striking a League*, *ταμύωντες*, because no Capitulations were anciently made without a Sacrifice. *Eustathius*. Hence that Roman expression *scire, ferire, and percutere fœdus*, who slue still an Hog with a Flint, a Ceremony used ever by them when they entred into league with any Nation; So *Virgil*.

*Et cæsa jangebant fœdera porcæ.*

And to confirm the League a Sow they

(c) The number of Guests at the Feasts of the Ancients exceeded not ten, and the *Pythagorean* *convivia*, or Collations admitted no more.

(d) By this account, the Grecians exceeding 500000. the Trojans were not above 50000.

(e) They shook their Spears before they cast them, either to try whether they were sound, or that so they might levell them with better ayme, dart them further, and with the greater force. *Schol. & Camer.*

(f) By *ονεία* some understand, *armamenta navium*, the Tackling of the Ship, both the Cordage and Sailes; others the seams of their Vessells which were calkd, *rebui sativis*, with things that were sowne, as Hempe or Okum. The *Spartum Hispanicum* is much commended for this use of the Ancients, but was not knowne in the age of our Poet.

With much of *Greece* and many <sup>(z)</sup> *Isles* command.  
Thus spake the King, this Scepter in his hand.

Bold *Greeks*! deriv'd from mighty *Mars* his loyns,  
I am confounded with *Joves* crosse Designs,  
Who promis'd that I wealthy *Troy* should sack,  
And laden faile with Spoys triumphing back;  
Now he to our dishonour gives command  
We streight returne unto our native Land,  
After so many losses, but his Will  
We must with all humility fulfill;  
For he, the greatest of immortall Powers,  
Hath many Cities crownd with lofty Towers  
Leveld in dust, and more will levell lay.

But what of this will after-Ages say,  
When they shall our unhappy Story know,  
How 'gainst an inconsiderable Foe,  
We with such numerous Forces, bold and strong,  
Without successe maintaind a VVarr so long?  
I see no hope of carrying our Designe,

(a) For should in peace the *Greeks* and *Trojans* <sup>(b)</sup> joyne,  
And *Priam* his Auxiliars lay aside,

Though we the *Greeks* by <sup>(c)</sup> Decads then divide,  
And <sup>(d)</sup> to each ten a *Trojan* Skinker grant

To fill their Wine, yet many Tens would want;  
So much we over-power the strength of *Troy*:  
But their Auxiliars us far more annoy,

Those mighty Nations which strong Javelins <sup>(e)</sup> shake,  
Guarding the happy Bulwarks vve vvould take.

Now by *Joves* pleasure nine long years are spent,  
Our Ships lye rotting, Sailes and <sup>(f)</sup> Tackle rent:

At home our Wives and Children us expect,

VVhilst we our businesse bring to no effect,

For vvhich vve ventur'd through the briney Sea:

But follow my advice, and *Jove* obey;

And

And flye to our long wish'd for Countrey back,  
For we shall never lofty *Ilium* sack.

This strangely mov'd the gather'd Peoples minde,  
Not knowing what the Princes had design'd;  
Like rageing Billowes of <sup>(g)</sup> *Icarian* Floods,  
By <sup>(h)</sup> south winds rais'd, broke from imprisoning clouds;  
Or <sup>(i)</sup> a black Tempest hurried through the Plain,  
Charging rich champaigns crown'd with golden grain:  
So swift and loud they hasten to the Fleet,  
Dust dims the Sky, dispers'd with beating Feet:  
To forwardnesse each other his Confort  
Encourag'd so, that Labour seem'd but Sport;  
They make all *Cleare*, and *Yare* to launch and sail,  
Whilst joyfull shoutes Heaven's Starry Arches scale,  
And their Return in spight of Fate had made,  
But that great *Juno* thus to *Pallas* said.

Ah! thou unconquer'd Daughter of great *Jove*,  
Shall thus the *Greeks* their tedious Seige remove,  
Through Billows flying to their Native Coast?  
And shall old *Priam* and his *Trojans* boast  
Their sad Defeat, and *Helen* still enjoy,  
Whom to recover, at the Walls of *Troy*,  
So many Lives were Sacrifices made?  
Go, and the giddy Multitude perswade  
With winning Language; by no means permit  
That they should launch their lofty Navy yet.

She willing to perform Heaven's Queen's desires,  
Through duskie Clouds glides from Celestiall Spires,  
And neer his Ship *Ulysses* standing found,  
(A Prince for Wisdome like great *Jove* renown'd)  
Not cleansing Decks, preparing to depart,  
For griping Sorrow had possessthis Heart;  
To whom the bright-eyd Virgin thus began,  
Prudent *Ulysses*, bold *Laertes* Son!

Thus

(g) So called from *Icarus* the Son of *Daedalus*, who in his escape from *Crete* soaring too high melted his waxen wings, and was here suffocated.

(h) *Zephyrus*, so called for that replenishing the eares of corne *ἵς τὴν φύσιν*, it brings life with it. He is said also to be the Husband of *Flora*, the Goddess of Flowers. Some make it a Northerne wind, which is named *βορρῆς*; *πνεῦμα τὴν βορρῆν, ὃ ὀνομάζεται βορρῆν*, that is food; others *δυτικὴν*, a Western, *ὡς ἔσθ' ἀπὸ βορρῆς*. so *Eustath.*

(k) The word here is *ἄγχι*, which imports *ἀπὸ τοῦ ἀγχι*, such a greife as renders them it possesseth speechlesse.



(l) The word here *πονήρις* denotes *ἀτακτὸν θυγὸν*, a hasty and disorderly flight. *Eustath.*

(m) The Scholiast makes this *Eurybates* another from him mentioned l. 1: who belonged to *Agamemnon*, this being of *Ulysses* his retinue, and of *Ithaca*.

(n) *Ἀριστῆματα θεῶν Διὸς ἰδούρι* οἱ βασιλεῖς, a King being a representation and effigies, as it were, of God. *Eustath.*

Thus will you <sup>(l)</sup> flye unto your native Coast,  
And shall King *Priam* and the *Trojans* boast  
Their sad Defeat, and *Helen* still enjoy,  
Whom to recover at the Walls of *Troy* :  
So many lives were Sacrifices made :  
Go, and the giddy Multitude perswade  
With pleasing Language ; by no means permit,  
That they should launch their lofty Navy yet.

The Virgin's Heavenly Voice *Ulysses* knew,  
And straight obeying, off his Mantle threw,  
Which up his Herald <sup>(m)</sup> *Eurybates* took,  
Who still attending ne're his Charge forfook.  
He first with troubled *Agamemnon* met,  
And did from him his Father's Scepter get ;  
Then visited the Camp, where when he found  
Any that for their prowess were renown'd,  
Him mildly he in gentle tearms did blame ;

What can be, Friend, to thee a greater shame,  
Then in confusion thus to run away ?  
First stay thy selfe, and then make others stay.  
Not well the Kings Intentions do'st thou sift,  
Who tryes thee, when to punish is his drift :  
All did not hear what he in Councill said,  
A Princes Wrath is oft with bloud allaid.

Those <sup>(n)</sup> who by *Jov's* Commission Scepters sway,  
Subjects must fear, must honour, and obey.  
But when some private Souldier he did note,  
Who like a bellowing Bull set up his Throat,  
Athwart his shoulders he his Truncheon felt,  
And thus with him in rougher Language dealt.

Stay Wretch, and hear those who thy betters are,  
Thou stand'st but as a Cypher in this War,  
Hadst ne're esteem for Valour, Strength, or Wit,  
The *Grecians* must not all be Princes yet :

Many

Many Commanders never Good did bring,  
Let one be Lord, in *Joves* Name, one be <sup>(o)</sup> King,  
To whom unbounded Power he doth afford  
Lawes to enact, and punish with the Sword.

Thus with fresh Hopes their fainting Bosomes burn.  
Back to the Councell thronging they returne,  
With clamorous Noise, As when the Ocean roars,  
And thundering Billowes beat re-echoeing Shores.  
Whilst all the rest in Order silent sate,  
Lavish <sup>(p)</sup> *Thersites* stirr'd up fresh Debate,  
And fondly <sup>(q)</sup> vented incoherent things  
'Gainst Sovereigne Power, and Majesty of Kings.  
What he suppos'd he well and wisely spoke,  
For Drollery the graver Persons took;  
The most <sup>(r)</sup> deformed peice of all who came <sup>(x)</sup> lame,  
To <sup>(s)</sup> th' *Ilian* Seige, <sup>(t)</sup> squint-ey'd, <sup>(u)</sup> crook-back'd and  
His Breast bunch'd out, <sup>(v)</sup> round was his Head, a <sup>(z)</sup> thin  
And callow Downe vested his meager Chin:  
He did <sup>(a)</sup> *Ulysses*, and *Achilles* hate,  
And oft their Actions did calumniate.

(o) There being three kinds of regular Government, Monarchy, Aristocracy, and Democracy, the degenerations of these are Tyranny, Oligarchy, and Ochlogarchy.

(p) *Thersites* was allyed to *Diomed*. Being of a turbulent disposition, it was not held convenient to leave him at home: His deformity was not natural, but acquiste and accidentall, he being thrown by *Meleager*, at his hunting the *Calydonean* Boare, from off a rock or precipice, for withdrawing himselfe in the pursuit and chace, out of cowardize: Hee was after buffeted to death by *Achilles*, for taxing him with effeminacy, when having slain *Penthesilea* the Queene of the *Amazons*, and viewing her beautifull corps, he commiserated her condition and wept over her, *Eust.*

(q) His discourse was both profuse and confused, as without end, so artlesse and immethodicall, he wanting, as *Ennodius* stile it, *Trutinam eloquentia*, The ballance of speech, so that according to *Epicharmus* his character cited by *Gellius*, l. 1. c. 15. οὐ λόγους εὖνδς, ἀλλὰ σῆμα ἀδύνατον, he neither knew well how to speake, nor yet to be silent. *Hesiod*, the sagest (so *Gellius*) of Poets, saith, That Speech is a treasure and accordingly to be used, that is, kept in and concealed, not divulged or made common.

Γλώττης τοι θησαυρὸς ἐν ἀνδράποισιν ἀείρεται  
φειδωλὴς, πλεῖν δὲ χάρις καὶ μέτρον ἴσους.  
The tongue is mans cheife treasure, not  
abundant.

And ornament, if with discretion us'd.

(r) It is no idle caveat, That we beware of those *quos natura notavit*, upon whom Nature hath set her Signature; misshapen bodies being commure.

only inhabited by as distorted souls, the soule not conforming to the temperament onely and constitution of the body, but, in some sort, to its very lineaments also, colour and features. Hence that of *Martiall* concerning *Zoilus*, a crooked and distorted peice.

*Crine ruber, niger ore, brevis pede, lumine luscus,  
Rem magnam prestat, Zoile, si bonus es.*

Squint-ey'd, splay-footed, tallow-fac'd, red haire,  
If *Zoilus* thou be good, tis wonderous rare.

(s) *Homer* hath it, ὑπὸ Ἰλίου, under *Troy*, to note its scituation, it being seated upon an advantage or rising ground, hence sayd to be ἠνεμόεσσα. *Subjett to the winde*, and in the Tragedy styled *ακρότια* a watch-towre, both from its height.

(t) πολλὸς denotes such a deformity as attracts the eyes of Spectators, provoking them to mirth, or else to commiseration: Such as these were anciently called βλαπιδέμονες, as though this distortion of their sight had been occasioned by some evill *Genius* or spirit; though *Pausanias* adds, that those of *Socrates* his Sect were so called as introducing the Doctrine of Demons.

(u) That is, βυσαύχων, such an one as draws up his shoulders to his head: Such as these *Aristotle* observes to be of a perfidious and proditorious nature.

(x) To improve the merriment, *Homer* makes his *Thersites* κυλλοποδιών, lame but of one foot onely, like *Vulcan*, to be lame of both, a Cripple, being liker to move pittly then laughter. That his shoulders also met before, or at his breast, augmented the Scene of Mirth, μάλλον γὰρ γέλωτος ποιεῖται τὸ ἐκ τῶν ἑμπεσθῆναι κυρτόν. Besides, this deformity being before, is in his eye still that hath it.

(y) φοῖβος is such an one as hath *Caput turbinatum*, whose head is round and sharpe in forme of a Cone or Sugar-loaf. Those whose heads are this way round, are observed by *Physiognomists* to be ever of an unquiet and restless disposition, inclin'd to innovate, rebels, and raisers of Sedition. *Pollux* saith, that a people of *Africk* had all such heads, ὅς μοιόητος τῶν πυρραγῶν ὀστράκων, like those shell-fish which the Greeks call φοῖβός. *Eust.* *Pericles* suffer'd from his Adversaries for having his head of such a block. For the features of his Face *Lycophron* sayth he was περικρομορφός, that he resembled an Ape.

(z) The haire being not only an Ornament to the head, being thence denominated κόμη, παρὰ τὴν κομῆν, but covering withall τὸ ἰκέειν εἰς χεῖρας, what ever in that part might offend the sight, *Homer* to render *Thersites* the more ridiculous, makes his head as well bald as deformed, that so his ugliness might be the more obvious to the eye, the more conspicuous. Thus never shewed *Zeuxis* more art in limming his old woman, which was so exquisitely done and to the life, that surveying it finished, he deceased laughing, then hath *Homer* here in describing his *Thersites*, our Poets Pen being no whit inferiour to that Painters Penill: Such indeed was the perfection of this peice in the Opinion of great *Alexander*, that he professed he had much rather be *Homer's Thersites*, then *Cheerilus* (a Poet Minor) his *Achilles*.

(a) He deciphers his base and unsufferable Nature by this, that *Achilles* and *Ulysses*, persons of honour and eminencie, hated none more, ὁ γὰρ τοῖς ἀρίστοις ἐχθρὸς, χείριστος, he that is distastd by the best, being in himselfe most detestible.

L

Then



(b) To note the senselessness of *Thersites* his discourse, *Homer* useth no other word of him here then κακλινής, a word not applicable properly but to irrational creatures. *Eust.* Besides, he gives him a shrill and small voice like a child or womans, calling him after λιλύς δὲ κινέρον.

(c) *Eustathius* observes, That the *Grecians*, though much exasperated and displeased with their Generalls Tryall of them, and the interdicting their return, were yet withall so loyal as not to comply with such as endeavoured to raise sedition, but deserted rather, and hated them for it. Besides, they resented happily their Princes condition, as considering what was sayd by the Ancients, ὡς αἱ τῶν μεγάλων ἀτυχαὶ ὀφείλουσιν ἰσχυρύνειν, That the misfortunes of great ones make the very scum of the people insult.

(d) Εὐν τὴν οὐκ εἶπε δειλὴν δὴ ἐπὶ Νέστορ δὲ Διωνυσίου, sayth *Dionys. Halicarnassensis*. Abate but, saith he, those two Verses of *Homer*, (Θεοί τινες δ' ἐτι μὲν, &c.) and *Thersites* his speech is every way equall to *Nestors*. The Ancients observe, that the particulars whereupon *Thersites* here questions *Agamemnon*, had been more seasonably insisted on in the former Assembly; but silencing them then out of envy to *Achilles*, he now as unseasonably vents them.

(e) Whereas *Ulysses* and *Nestor* give him his just stile and title, calling him King *Agamemnon*, with *Thersites* he is no more then plain *Atrides*.

(f) *Thersites* thinks much *Agamemnon* should be presented with the choicest of the spoiles, and not himselfe rather, ἔδωκεν δὲ πάντες, to whom all the other *Greeks* were not to be mentioned, so hee conceits, but in the second place.

(g) Αλαζονεύοντι καὶ ἐπὶ τῇ δυνάμει τὴν σπουδὴν καὶ τὴν ἀρετὴν καὶ ὑπερέχοντες ἐν τῇ παρρησίᾳ τῇ ἀνδρείᾳ, πάντα ἀνδρείως, τὰ λοιπὰ ἡμεῖς δὲ. Abate but his *Thrasionick* vaunting of his own valour and virtue, and his intemperate and downe right railing, and the rest of his speech is tolerable, saith *Halicarnassensis*. Where observe, that there are none so vile and despicable, but may yet be highly opinionated of their parts and perfections; *Thersites*, that πεινυμένω, that Ape, one so every way deform'd and mishapen, assumes yet the confidence, we see, to prefer himselfe before all other the *Grecians*, *Agamemnon* himselfe not excepted, he also being here at his *Ego & Rex meus*, his — ἐγὼ ἡ δὲ ἄλλοι Ἀχαιοί. Thus is the first person ever the worthiest. (h) The pestilence hee meanes sent by *Apollo*, and *Achilles* his absenting himself from the feild, both which were occasion'd by *Agamemnon*. (i) *Gr. πίπτον*, a word that signifies any fruit that is mellow, such being constantly soft and melting; more properly a *Pompion*, which ripe is not only soft, but also insipid, to both properties of which Plant, the Poet here alludes, *Thersites* taxing the *Grecians* here with want both of heart and head, resolution and understanding, which for him to do, none being more guilty of folly and cowardize then himselfe, was γέλωτος κινητικόν, excited laughter, *Eust.* (k) Thus the *Greeks* abused *Philip* of *Macedon* as effeminate, saying, Οὐ θύλακας ἀλλὰ φιλόπαιον καράτῃ καὶ Ἑλλάδα, that Not *Philip* but *Philippina* had conquer'd Greece: Like unto which was that speech of *Xerxes* in *Herodotus*, concerning *Artemisia*, who had valiantly demean'd her self in a battell beyond his men, Οἱ μὲν ἄνδρες μὲν γυναικας, αἱ δὲ γυναικας ἄνδρες γέροντες; that his men had playd the women, and the women behaved themselves like men. Thus *Varamus* sayd of *Hormisdas*, ὃς παῖς ἀλλὰ θυγάτηρ Χοσροῦ, that he was not the Son but the Daughter of *Cosroës*.

(l) *Eustathius* observes, that *Thersites* his commendation of *Achilles* is not absolute, but comparative only, affirming him a better man only then *Agamemnon*, not happily then himself. Secondly, τὸ ἀτελὲς τῆς ἐπιθυμίας, his drawing his sword but half out, and forbearing *Agamemnon*, he imputes not to any virtue so much in him, meekness or patience, as to pusillanimity and his not resenting the affront & indignity was done him, calling him for so doing, not Περσέων, which implies a morall vertue, but μεδύμωνα, that is, one is wretchedly remiss and fortissidly careless, not understanding himself, nor minding his reputation, this word and μῖσος *Drunkennes*, having the same origination. *Dion Halicarnassensis* observes it as a great design and masterpeice of *Homer*, his making *Thersites* appear for *Achilles*. Επειδὴ δὲ ὅσα τὸ σεπτύμενον ἀναγκάτῃ καὶ Ἀχιλλέως ἀπὸς Ἀγαμέμνονα, καὶ δὲ τὸ ὅτι ἀποδύμωτος ἔχοντος συμμαχῶν, ἀλλ' ἀπαλαμπῶς ἐπὶ τῇ παρρησίᾳ, ἡδὲ καὶ λῦσαι τὰ ὅσα Ἀχιλλέως δίκαια, ἀνέστην δυν' αὐτῷ συνήρουν ἐπὶ τὸν γέλωτον, ἢ ἐν τῇ συνήρουν καλῶς ἀφαιδίσθη τὸ δίκαιον τῷ ἀράματι. For seeing the *Greeks* greatly offended with *Agamemnon* for his unworthy treatment of *Achilles*, inso much that they resolv'd to ingage no more, but quitting the seige, to repair home, *Homer* to sweeten them and take off somewhat the Odium of the thing, brings in *Thersites*, the most hated and malepert person in all the Leaguer, to expostulate with *Agamemnon* the injury he had done, and cast it in his teeth, that so the unworthinesse of the Advocate that appeared in it, might lessen something the merit of the cause, at least prevail with the Campe not so highly to resent it.

Then Sacred *Agamemnon* He in wilde  
And sawcie Tearms<sup>(b)</sup> opprobriously revil'd;  
He whom the *Grecians*<sup>(c)</sup> hated and disdain'd,  
The basest there, thus 'gainst the King complain'd.

(d) What wants<sup>(e)</sup> *Atrides*? Hast thou nere enough?  
With Gold and Plate, and precious Household-Stuff  
Thy Tents are fil'd, with Virgins young and faire,  
Whose Beauty may with all the World compare;  
Which<sup>(f)</sup> first for thee, when we some City take,  
As a choice Present up the *Grecians* make.

Or for fresh Ransomes thirsts thou, to redeem  
More *Trojan* Cavaleirs of great esteem,  
(g) By me or other valiant Leaders took?  
Or will thy varying Lust no longer brook  
Those thou enjoy'st, but new inviting Dames  
Must quench thy never satiated Flames?

It never can be answer'd, that the King  
A<sup>(h)</sup> Mischeif should upon his People bring:

(i) O senseless *Grecians*,<sup>(k)</sup> Women, men no more!  
Let us return unto our Native shore,

And let him stake his Honour here to know,  
Whether we will assift him, I or no.

(l) And late *Achilles*, who so far excells  
Him both in Valour and all Vertues else,

He hath abus'd, and took that dear Reward  
From him, vvhich more then Life he did regard;  
*Pelides* Character is sure mistook,

He hath no gall, but injuries can brook,  
Else this thy late, had prov'd thy last Offence.

(m) Thus base *Thersites* rail'd against his (n) Prince,  
Whom straight *Ulysses* thus did undertake,  
And frowning on him, in harsh Language spake;

Leave, Fool, vain noise and babling to no end:  
Dar'st thou with Scepter'd Princes thus contend,  
That art the most unworthy wretch by far,  
Vvho is Commisſion'd for this *Trojan War*?

Let me not hear from those blaspheming lips,  
Ought which the Glory may of Kings eclipse;  
Nor their Designs with base aspersions thwart,  
That so the People may their Prince desert,  
And take occasion home-ward to repair:

We cannot evidently yet declare,  
Vvwhether 'twill prove or no for our availe,  
Back to our Country in such hast to faile.  
Thou (o) sitting thus thy Breath in vain dost spend,  
Reckoning vvhath gifts vve *Agamemnon* send.  
What novv I promise thee, I vwill not faile;  
Ife're thou tak'st like Licence thus to raile,  
Let not *Ulysses* Head These Shoulders bear,  
Nor yet *Telemachus* be stil'd my Heir,  
If I not strip thee naked, strip and whip,  
And through the Army lash unto thy Ship.

Then with his ponderous Scepter as he spake,  
(p) He took the measure of his crook'd back,  
Smarting he stoop'd, nor could from tears refrain,  
His Shoulders purpled with an azure Blain.  
He looking round, repining took his place,  
And his Eyes drying, wryth'd his shreivel'd face.

L 2

You

(m) *Agamemnon* neither interrupts *Thersites* in his Speech; nor replies unto it, either as conscious to himself of being instrumentall to the present distraction in the Camp, and the cause of *Achilles*'s withdrawing himselfe and forces; or that διὰ τὸ ἰδὲ βασιλικόν, out of a Prince-like and *Heroick* generosity, he scorn'd to take notice of so abject and contemptible a companion, like *Alexanders* mastiff, or the dogs of *India*, begot by *Tygers*, which *Themistius* tells us, fasten only upon Lions, scorning to encounter either Staggs or wild Boar, as not their equals, *Ælian de Animal. l. 8. c. 1.*

(n) He calls *Agamemnon* ποιμένα λαῶν, *The Shepherd of the People*, (for so the Greek hath it) not so much to show the power or care of the Prince, as the tractableness of the people. Good Subjects should not be tearing and ravenous wolves, but meek and peaceable like sheep, then which no creature is more submissive to them that rules it; ἰδὲν τῶν ἄλλων ἑνὸς οἷς ἴδ' αὖ τῷ ἀρνί, saith *Eusebius*. Thus *Horace* calls *Augustus*, *Custodem populi*, the peoples keeper, *lib. 4. Od. 5.*

*Divis orte bonis, optime Romula*

*Custos gentis, —*

O thou born by auspicious fate,  
Conserver of the Roman State.

(o) Not that *Thersites* sate when he declaim'd against *Agamemnon*, but because by reason of his contracted neck and distorted body, hee seem'd to sit even when he was standing, *Eusebius*.

(p) οἷς διὰ πᾶς μαστίαν, as if he had been a slave. Where also observe, how that πολλὰ τῶν κοινῶν αἰ ἰδὲν ἔχθρας ἐπαγορεύεται, that many wreak their private spleen, under the pretence of the publick service, crimes committed against the publick being many times punished to serve only mens private ends, for the satisfaction meerely of some particular grudge. See before, where *Ulysses* is sayd to hate *Thersites*.

(q) The Ancients observe, that ἄλν' ὀδυρόμενος ἐν ἀρχαῖς αἰδέσθαι, that a grave and sober personage is no way disparag'd by his tears, nor by them becomes contemptible; whereas *Thersites* being αἰχρῆς and ἔχθρας both, both the least deserving and most loathed man in the Leager, his very teares provoked laughter, and rendred him the more ridiculous. He saith, ἰδὲ γέλασαν, *They laughed sweetly*, to distinguish it from that *Risus Sardonius* mentioned in the *Odyssey*.

(r) He looked upon the *Greeks* to see who resented his suffering, and to implore their assistance, but in vain. Others interpret ἀγχοῦ ἰδὲν, of a sour face.



(c) Homer makes the people speake this by *Thersites*, intending that hereafter hee should be κῆρυξ πρόσωπον, a Mute, and not trouble his Poem any more; for which cause also he brings in *Ulysses* making present tender of that payment which was menaced onely for the future, and that so all possible indignity might be done him both in word and deed.

(d) He resembles them to women, *ἡς μινερύϊας*, for their timorousness and cowardize; to children *ἡς ἀσθενίας* *ἡς μαλακίας*, for their tenderness and inability to undergo labour: To women that are widowes, because having none to govern their families, they mind nothing more then home; to children that are Infants, because being never soylittle a time abroad, they are never quiet till they returne.

(e) You Gods, who can *Ulysses* parts recite, So admirable and so infinite! The Counsell which he gives doth never faile, And all his Warlike Stratagems prevaile. How hath he made this sawcy Railer mute, Nor more will suffer, thus with vain dispute, In contumelious Language to upbraid The Sacred Majesty of Kings? This said, The City-Sacker up *Ulysses* stands, Weilding a Golden Scepter in his hands: Neere him *Minerva*, like a Herauld came, And Silence through th' Assembly did proclaime, That all the *Grecians* both far off and neer, His Speech might understand as well as hear, And thus he said, Great King, the People strive To render thee th' unworthiest Prince alive, To whom in every Promise they have fail'd, And solemn Vowe, when they from *Argos* sail'd, In this their Expedition to destroy, Or ne're return, the haughty Towers of *Troy*; But now like Boyes or Widowes, (Men no more) They languish to review their Native shore: Nor is it strange they should so much complaine, Should any from his Wife a Moneth remain, Toft with rough Billowes, and tempestuous Wind, Sure he would be afflicted in his Mind. But since nine years are in this War expir'd, I cannot blame the Army to be tyr'd; But to stay long, our Labour for our Pain, So to return, were an Eternall stain. Stay out your time, then 'twill be known to you, If *Calchas* Prophecie be false or true: For all here know, who not deceased are, By severall chances in this lingring War,

(f) You Gods, who can *Ulysses* parts recite, So admirable and so infinite! The Counsell which he gives doth never faile, And all his Warlike Stratagems prevaile. How hath he made this sawcy Railer mute, Nor more will suffer, thus with vain dispute, In contumelious Language to upbraid The Sacred Majesty of Kings? This said, The City-Sacker up *Ulysses* stands, Weilding a Golden Scepter in his hands: Neere him *Minerva*, like a Herauld came, And Silence through th' Assembly did proclaime, That all the *Grecians* both far off and neer, His Speech might understand as well as hear, And thus he said, Great King, the People strive To render thee th' unworthiest Prince alive, To whom in every Promise they have fail'd, And solemn Vowe, when they from *Argos* sail'd, In this their Expedition to destroy, Or ne're return, the haughty Towers of *Troy*; But now like Boyes or Widowes, (Men no more) They languish to review their Native shore: Nor is it strange they should so much complaine, Should any from his Wife a Moneth remain, Toft with rough Billowes, and tempestuous Wind, Sure he would be afflicted in his Mind. But since nine years are in this War expir'd, I cannot blame the Army to be tyr'd; But to stay long, our Labour for our Pain, So to return, were an Eternall stain. Stay out your time, then 'twill be known to you, If *Calchas* Prophecie be false or true: For all here know, who not deceased are, By severall chances in this lingring War,

And

And can as well as I remember yet,  
 When our invincible Armado met  
 At <sup>(u)</sup> *Aulis* <sup>(x)</sup> late, preparing to destroy  
 King *Priam*, and the Walls of perjur'd *Troy*,  
 We Sacred <sup>(y)</sup> Altars, neer a Chrystall flood,  
 Imbru'd to Heavens inhabitants with blood;  
 A compleat Hecatomb of Cattell slain  
 Di'd neighbouring streams were shaded with a <sup>(z)</sup> Plane,  
 There we beheld that horrible Ostent,  
 A scaley Dragon <sup>(a)</sup> which by *Jove* was sent,  
 Up from the Altar to the Plane-tree sprung,  
 Where kept a Sparrow and her Callow young,  
 'Mongst shady leaves, whose branches did combine;  
<sup>(b)</sup> Twice four they were, the Mother made up nine:  
 The Monster hissing direly, these devour'd,  
 And last the Damm as she complaining tow'r'd,  
 Caught by the Wing, compleating so his Feast  
 With the sad Mother, and her rifled Nest.  
 Great *Jove*, by whom this Prodigie was shown,  
 The satiated Monster turn'd to <sup>(c)</sup> stone.  
 Whil'st at these Wonders we stood all dismay'd,  
 Our Offerings thus with dire Ostents repay'd,  
 A Revelation did to *Calchas* come,  
 Who sayd, Why stand you thus like Statues dumb?  
 This is *Jov's* own immediate Express,  
 In which to us he dictates our Success;  
 For as this Serpent which from th' Altar sprung,  
 Devour'd the wofull Mother and her young,  
 Which with her tender issue make up Nine;  
 So many years the Destinies design

(u) *Aulis* was so called, for that the Grecian Fleet had there their rendezvous, or from their long stay in that place. It was a City and Haven in *Boeotia*, over against *Euboea*, bordering upon Mount *Helicon*.

(x) *Χθις* *αὐτὴ* *ἡ* *ἡμέτις*, Yesterday, or two dayes since: He contracts the time, mentioning it as lately done, that so he might mitigate their sorrow, which the true computation had augmented rather.

Οἱ δ' ἀμφὶ βαμὲν τῷ ποταμῷ Κρόνου,  
 Εὐνὴν μὲν τὴν κλονεῖν νηπιὴν κρανίδι,  
 Ὀρεῶν τὸ δινυτρεῖον ἀετῶντις ζυγόν,  
 Σπέρβαν ἰνομίχουσι ὀλέαναι παπύν.  
 They neere prophetick Saturn's Altars  
 swore.  
 When with the damma hungry Serpent  
 tore,  
 Her callow young, a second Covenant  
 made,  
 Then with tough oars the swelling Seas  
 invade.

(y) The Altars whereon they sacrificed taking a voyage or journey, were commonly *Sub dio*, in the open air, and built *Ex tempore*, for the present occasion. *Lycophron* saith, that this was *Saturn's* Altar, that He sent this prodigie, and transforming himself into a Serpent, devour'd the sparrow with her young.

(z) A tree shady but fruitlesse, so called from its spreading and height; it thrives best planted by the water, is most freindly of all birds to the sparrow. *Xerxes* is said to have been so far enamoured with one of these trees, that he adorn'd it as a Nymph, with chains and bracelets, spending his vacant houres constantly under it, and casting its counterfeits in gold, carried it with him when ever he removed, to retain'd him of the other by which it was made. *Ælian Hist. l. 2. c. 14* adds, that he left a guardian to look to it, and defend it as his Mistress.

(a) The *Genius* of a place or Country was worshiped in the form of a serpent, as was also the *Lar familiaris*, their household God. This Dragon *Porphyrus* calls *Sthenius*. By the dragon, sacred to *Minerva*, some understand the Grecians, as being highly favoured by that Deity; by *Jupiter*, *Δία* *ἑννιον*, the President of Hospitality, whose rights *Paris* infring'd by his rape of *Helen*; by the sparrows, consecrate to *Venus*, *διὰ τὸ πολύγονον* *καὶ* *ὅτι* *ἀετὸν* *εἰς* *μίσεν*, for its falacity, and frequent breeding, for which the Dove also is sacred to her, the *Trojans* or *Troy* it self; their number denotes so many years, *ἡνδὲν* *γὰρ* *ὁ* *χρόνος*, *καὶ* *διὰ* *τὸ* *ἡνδὲν* *αἰετὸν* *εἰς* *σημεῖον* *χρόνου* *λαμβάνεται*.

*νῆσται*, for time it selfe being still on wing, winged creatures best decypher it. Their being on the top of a tree implies the greatest and usuallest measure and dimension of time, that is, not dayes or moneths, but years; the nest on the top, *Troy* it self, situate on a hill.

(b) They that write of the Nature of birds, say that the sparrow layes seven eggs, whereof one constantly is addle. *Enstath.* thinks it to be that bird more especially called *πρασίνος*, for which consult *Aristotle* in his *Hist. Animal*.

(c) The petrefying of the Serpent, denoted *τὸ* *δυσδιέξιδενον* *τῷ* *ἀγῶνι*, *καὶ* *τὴν* *τῷ* *πολέμῳ* *σκληρότητα*, the length and tediousness of the expedition, with the hardnesse of the duty and service; or the lasting and durable peace they should after enjoy, with their everlasting Renown. Others say, That the Grecians made a Serpent in stone, in memory of that at *Aulis*, which might occasion the Fable, that *Jupiter* metamorphosed it to stone.

This



(d) *Ulysses* apologizing in part for the peoples desire of returning to their native soyle, is by the people cryed up and commended; whereas *Nestor* discovering himself φιλοκασιλῆα, a lover of his Prince, siding with *Agamemnon*, and falling sadly upon the *Greeks*, taxing them with perjury and breach of promise, is magnified only by *Agamemnon*. Besides, as *Dion Halicarnassensis* observes, *Ulysses* pleading with the people only to stay, *Nestor* moves them, notwithstanding *Achilles* were withdrawn, to fight, and so as more serving *Agamemnon*'s ends, is more highly by him commended.

(e) *Nestor* being brought up in *Gerania*, escaped the fury of *Hercules*, who destroy'd his Father *Neleus* and his eleven sons, being incens'd against them for refusing to purifie him after the slaughter of *Iphitus*. *Ælian* relates that *Hercules* spar'd *Nestor*, and confer'd on him his Fathers Throne, for that hee alone was for his Reception, dissenting herein from his Father and brothers, who were all against it.

(f) The *Grecians* entred into a solemn Association and League concerning *Helen* twice; once to her father *Tindarus*, and a second time at *Aulis*: Of the former thus *Pausanias* in *Laconicis*; *Tindarus* sacrificing a horse, summon'd all *Helen*'s suiters, and setting them amidst his quarters, caused them to take an oath, that they should assist her and whoever should enjoy her, and revenge all injuries that should be done them, which they taking, hee there buried the horse, the place being thence ever after called μῦμα ἵππου: The Sepulcher of the horse. Of the second, see note (j) above.

(g) That is, consum'd in the fire of the Sacrifice at *Aulis*. Of Injustice, breach of promise and perjury, thus *Hesiod*.

Ὁ Πέρσης οὐδὲ πούτα μετὰ σπονδῶν βάλλας ἔχον·  
Καὶ νῦν δίκης ἐπὶ δίκῃ, βίης δ' ἐπὶ βίῃ πύμπαν.  
Τὸν γὰρ ἀνδράποισι νόμον δίδωκε Κεχρίων,  
Ἰχθύσι μὲν καὶ θηροῖς καὶ διανοῖς πτερυγίοις  
ἔδωκεν ἀλλήλους, ἐπεὶ δὲ δίκην ἔστιν ἐπ' αὐτοῖς·  
Ἀνδράποισι δ' ἔδωκε δίκην, ἣ πολλὴν ἀρίστην  
Γίνετα· οἱ γὰρ τις καὶ ἐδίδωκε τὰ δίκαια ἀγρεύουσιν  
Γινώσκων, τῷ μὲν τ' ὄλγον δίδωκε δούλοισι ζεύς·  
Ὅς δὲ καὶ μαρτυρήσει ἔκων ὀλοῦσθαι ὁμόσας  
Ψεύσεται, ἐν δ' δίκην βλάψας νόμισεν ἀείδω.  
Τὸ δὲ τ' ἀμαυροτέρη γυνὴ μετόπισθε λέλειπται.]  
Ἀνδρὲς δ' ἐνδοκίμοι γυνὴ μετόπισθεν ἀμύμον.

The perilous consequence of which crime, is thus further dilated by the same Author thus,

Ὅρκον δ' οἱ δὲ πᾶσι δὴν ἐπὶ χερσίν ἀνδράποισι  
Πημάνει, ὅτι κεν περὶ ἔκων ὀλοῦσθαι ὁμόσας.

As also by that Oracle in *Herodotus*,

Ἀλλ' ὅρκοι πάντες ὅταν ἀνδρῶν ἐπὶ χερσίν  
Οὐδὲ πόδες, κρητῶς δὲ μετέχεται, οἴσονται πᾶσαν  
Συμμάχους ἐλθεῖν γυνὴν καὶ δίκην ἀπαντα.

(h) In making any League they drank wine unmixt, intimating thereby τὴν γνῶμην ἀμύμον, καὶ ἀδελφόν, the sincerity and singleness of their intentions; when after we read of any mixture, it is to be understood of severall wines, not water: They drunke also, whoever were present, of the same cup, to attest *Vita & martis communionem*, that they would live and dye together, adhering to what they had sworn: They also took each other by the right hand, this being σφραῖον φιλίας, an Embleme of unity and freindship. Hence the *Triumviri* at *Rome* stamp'd a Medall with three hands conjoyned in one, whose Inscription was this, *Salus generis humani*. Others had this, *Concordia Legionum*, and others again, *Gloria Exercitus*. (i) *Nestor* shews the tractable disposition of the Army, by the paucity of those that were opposite and averse, in that there was but one only disaffected (*Thersites*) or but two at most; he and *Achilles*, whom *Nestor*, as being φιλοκασιλῆς; forbears not to reprove: And these also he sleights and vilifies in that he deignes not to name them.

This War shall last, and we the tenth destroy  
The lofty Bulwarks of well-built Troy.  
This was th' Interpretation which he made,  
And all things yet have hapned as he said.  
Come let us now unanimously stay,  
Till *Ilian* Towers in dust we levell lay.

This said, the Fleet (d) with Acclamations rung,  
Admiring wise *Ulysses* fluent Tongue.

(e) *Geranian Nestor* then: We talke as far  
From Sence, as Children unexpert in War:  
Where are our solemn (f) Oathes and Covenants gon?  
What (g) burnt, and we no more that Interest own?  
Are all our Counsells crost with Counter-mands?  
Is (h) Wine no Sanction, nor conjoyn'd right Hands?  
Here we dispute, and vainly thus contend,  
And Time that is irreparable spend:  
*Atrides*, to thy first intention stand,  
To draw the Army forth give streight command;  
Let (i) one or two, who envie thee, repine,  
And by themselves contrive a vain Design,  
Which ere they shall effect and homewards fail,  
Wee'l know if *Jove* doth promise keep or fail.

My Perla as a *Maxime* this receive,  
Be just, and no man of his right bereave:  
*Jove* gave us *Laws*, commanding to obey,  
But greedy sife, wild beasts and birds of prey  
Each other may devour, they justice want,  
Which supream *Virtue* he in us did plant;  
For whoe're in publick Justice does,  
Wealth in abundance *Jove* on him bestowes;  
But who his cause by Subornation bears,  
Brides, or false *Witness*, or himselfe forswears,  
His meaner off-spring hardly shall be found,  
When just mens children shall be more renown'd.  
An Oath which brings so many mischiefs, when  
It violated is by perjur'd men.

But *Hercus* hath a son without a name,  
Or hands or feet, who secretly, though lame,  
Houses destroys, and those that from them came.

I say

I say the God confirm'd the Grant he made,  
 When all aboard with joy we Anchors weigh'd;  
 Freight'd for Priam and the Phrygian State,  
 With War, Death, and inexorable Fate.  
 That <sup>(k)</sup> right-hand lightning he at us discharg'd,  
 Both sealed our Commission and enlarg'd.  
 Be not so eager to return for shame,  
 Till every one enjoy a Trojan <sup>(l)</sup> Dame,  
 Revenging so those Teares faire Helen shed,  
 Too late repenting her lost Husbands Bed.  
 But if that any here so much desire  
 Back to his Native Country to retire,  
 Let him, so ill advis'd, his Ship ascend,  
 By that Meanes <sup>(m)</sup> hastning his untimely End.  
<sup>(n)</sup> Consult great King, and other Princes hear,  
 And to my Counsell give no careless ear,  
 Let a Division of our Force be made,  
<sup>(o)</sup> That Tribes may Tribes, and Nations Nations ayd.  
 If this be done according as enjoynd,  
 Who best performs their duties Thou shalt find;  
 And who thy Orders and Commands doth sleight,  
 For every Squadron shall distinctly fight,  
 And this will cleer, if Ilium Jove protects,  
 Or Troy holds out made strong by our defects.

Οὐτ' ἄν' ἄλλος πᾶσι νοήσει,  
 Φρασάμενος τὰ κ' ἐπιταχὺς ἐς τέλος ἵππων ἀμείβετα.  
 Ἐδλός δ' ἀκαίριος ὅς δ' ἐπὶ πόντῳ πίπτεται.  
 Ὅς δ' ἐκ καὶ μὴδ' αὐτὸν νοήν, μήτ' ἄλλα ἀκούων  
 Ἐν θυμῷ βέλλονται, ὅδ' αὐτ' ἀρχαῖος ἀνὴρ.

He ablest is can best himselfe advise,  
 And finds conclusions without others Eyes:  
 He next takes place whom Counsellors can rule;  
 Who can nor lead, nor follow is a Foole.

Yet in persons entrusted with the publick, hee is much the wiser man who submits to hear and to be advised by others, whence they came after him inverted thus in Verse.

Οὐτ' ἄν' ἄλλος πᾶσι νοήσει,  
 Ἐδλός δ' αὖ κακὸν ὅς δ' αὐτὸν πᾶσι νοήσει.

Who followes able Counsell is most wise,  
 And he is next can best himselfe advise.

Hence Herodotus ὁμολογεῖται, a great admirer, and exact imitator of Homer, borrowed that saying of his, ἵππων ἀμείβετα, κίεταί φρονέειν τι ἐν, ἢ ἴψ' ἀκούων χρηστὰ ἐδίδειν πείθεσθαι, To be able O King to advise a mans self, and to take such their Counsell as advise for the best, are accounted one and the same things both.

(o) The Athenians were divided into four Tribes, and every Tribe into three Phratris, so that φράτρις was the πέντε, the third part of a Tribe. Now Nestor adviseth to order them thus, because as saith Leo in his *Tacticks*, ἡ ἀγάπη συνανδρῶν ὡνυ ἀλλήλοισι καὶ ἀντιθέειν παρορμητικῶς, Love makes men expose their lives for one another, and to engage with greater resolution. Besides, men will be ashamed of their cowardlinesse, when it cannot (they know) be hid, which yet presuming on secrecie, they will not the least blush at: Lastly, as the Athenians were divided into four Tribes, answerable to the four quarters or seasons of the year, and every Tribe subdivided againe into three Fratria, which made up twelve, corresponding to the twelve Moneths; so every Fratria consisted of thirty families, all which added together make up 360. suitable to the number of dayes in a year. Again, every family or γένος, was to consist of thirty persons.

Then

(k) Cicero de Divinat. citing that Verse of Ennius,  
 Quom tonnit levum bene tempestate serenata.

When th' air serene, it thunders from the left.

observes this difference between the Roman way of Augury and the Grecian, that whereas the Romans accounted no Thunder lucky but what came from their left hand, the Greekes held none auspicious but such as proceeded from the right: Ἐν ταῖς ἀρχαῖς τὰ ἐξ δεξιῶν ἀγαθὰ. Thunder from the right denotes prosperity and good successe, from the left the contrary; hence that Grecian Proverb Ἀσραπταὶ δὲ Ἀρμαῖ, that it thunder'd at Arma, a City on the left hand of Boeotia: And indeed what ever they heard from the right hand of them, they deemed fortunate; thus ἄσπετος ἐκ δεξιῶν, sneezing from the right, and παλμός ἐφ' ὀφθαλμῷ, the palpitation of the right eye portended some good, they conceived, towards them; so Plautus, Nisi quia futurum est, ita supercilium salit.

(l) He perswaded the souldiery to continue the Seige, using this Argument to induce them to it, That so they should every one enjoy a Trojan Matron, the multitude indulging themselves in nothing more then carnall pleasures, such as affect the sence, especially ὅταν ἐυλόγηται ἡ πόλις, when they may do it without punishment or reproach, Where observe that Homer makes not Ulysses, the younger by much of the two, to urge this argument, but old Nestor one who could not justly be suspected to propound any such pleasure to himselfe, whereas Ulysses might well be thought to have minded as much in it the serving τὸ πάρος οἰκίαν his own ends and passion, as the common good. Nestor thinks it just the Trojans thus suffer legē talionis, for what they had done to Menelaus.

(m) Ὅς μὴ τὸ θάνατον εἰς αὐτὸν ἐλπίσῃ, ἀλλ' αὐτὸν καθ' αὑτὸν ἔσθ' ἔμμενος ἀνταρῶν, such an one not expecting till death seize him, but tempting and pulling it upon himselfe before his time. Enst.

(n) Albeit what Hesiod hath in his Epy. be true respecting private persons.



(p) That is, as eloquent and able to deliver themselves, *ὅς ἢ αὐτὸν ἔξῃς τῷ λόγῳ*, as excellent speakers, he preferring the endowments of the mind before all corporeall Attcheivements, and performances what ever; whence not doubting to carry *Troy* had he but ten such as *Nestor*, he wisheth the whole Army as resolute and courageous as *Ajax*, they being all little enough, even though so qualifi'd, to master the place, so true is that of *Enripides*

*Σοφὸν ἐν βέλους τὰς πολλὰς χεῖρας νικᾷ.*

One well-layd plot o're many hands prevails.

Like this is the Apothegme of the Persian King in *Herodotus*, who cutting a Pomegranat, and being asked what he wished equall with the number of its Kernells, answered, So many like *Megabyus*, one he most favour'd and honour'd of all about him.

(q) *Εὐεπίστοι κατὰ θεῶν οἱ ἀνθρώποι*, men in misery are ever querulous and complaining, even against God himselfe.

(r) Before they fought they eate somewhat, drinking usually their wine unmixt, so to comfort and strengthen their spirits that they might not faint.

(s) *Horace lib. 1. Od. 15.*

*Hec quantus equis, quantus adest viris*

*Sudor! quanta movent funera Dardanae Genti!*

What sweats to men and horses come!  
What Massacre to *Ilium*,  
And *Priam's* Race!

(t) Gr. ἀμυγέοντες, their Shields anciently being of that largeness as to cover their whole body, and of an orbicular forme; hence *Empedocles* in *Plutark* calls the body ἀμυγέοντες χόδον for its encompassing and containing the soule.

(u) *Eustathius* sayth, That this Supper was conjoyned with a Sacrifice, the people sacrificing for themselves no less then the King; these Sacrifices he observes to be *εὐπλοῖα* mean, and so evidenced both their present haste, and their parcimony, and frugality; after the Greeks grew so addicted to luxury and excess insomuch as *Antiphones* deriding them for it, demanded *τί δ' ἰσὺν ἔδδοντες μακροτάτους ἐκιστοῦργες δεδόνται;* What can the Greeks, those good Trencher-men and great Eaters do? *Plato* observes that *Homer* makes his Heroes feed only upon flesh & that of beives, never on fish, albeit they encamped by the sea, and the *Hellepont* abounded with them, fish being the delicater fare by far, insomuch as it hath ingrossed the name of *meat*, nothing being properly *fish* but it: Hence *Homer* calls their Feast — *μυοόχμα δούτω*, as increasing their Strength. *Iliad. x. v. 90.*

Then sayd the King, So well thou do'st design,  
That all our Reasons vanquish'd are by thine.  
O! that great *Jove*, *Phæbus*, and *Pallas* now  
Would (p) ten such Counsellours to us allow,  
Then *Priam's* City soon we should destroy,  
And Spoyles of Wealthy *Ilium* enjoy:  
But (q) *Jove* on me doth worser Fates impose,  
Tangling in Strife and intricate Woes.  
I and *Achilles* at high Words have been  
About a Woman; I did first begin:  
But whensoere we close this dangerous Breach,  
*Troy* we shall sack, and soon the War dispatch;  
But now (r) refresh that we may take the Feild,  
Sharpen your Spears, each fortifie his Sheild.  
Let every one be carefull that he feeds  
With purest Bread and plenteously his Steeds,  
And let them see their Chariots nothing lack,  
Least something wanting should the Business slack,  
That we all day incessantly may fight,  
Till we are parted vwith th' approaching Night.  
One (s) sweating shall his (t) ample Target bear,  
And grasp vwith vveary Hands his ponderous Spear;  
Anothers Horses shall be all a foame,  
But if I know of any sculk at home,  
Though for his Stay he may Excuses shape,  
He never shall from Dogs and Vultures scape.  
Loud shouts, this said, broke from applauding Ranks,  
Thundring like Waves that wash th' opposed Banks,  
Or 'gainst a Rock when Winds and Seas conjoyn,  
And Southern Tempests plot some new Design.  
Straight all dispercing to their Quarters hast,  
Their Cabins smoke, preparing fresh Repast:  
Some (u) offer to the Gods, and humbly crave  
That in the Battell they their Lives would save.

*Atrides*

*Atrides* to the Ruler of the Skies,

(\*) A fat Oxe, (x) five years old, did sacrifice,

And bids the *Grecian* Princes to the Rites:

First (y) *Nestor*, then *Idomineus* invites,

Both *Ajaxes* and them *Tydidēs* next,

And wise as *Jove*, *Ulysses* made the sixt.

(a) Stout *Menelaus* (b) of himself repaires,

Knowing his Brother full of pressing Cares;

The Oxe surrounding, they the Leaven take,

When thus the King to *Jove* his Prayer did make.

O! thou the great Commander of the Skyes,  
Let not the Sun go down, nor Darknesse rise,

(d) Before that I King *Priam's* Court destroy,

And burn in Hostile Flames the Gates of *Troy*:

And Strength, Almighty Thunderer, me afford

To cleave great *Hectors* Croslet with my Sword,

And let his Freinds hewn down his Corps surround,

(e) Biting in Deaths Convulsions the Ground.

Thus prayd the King, but he thait rules the Skyes

Sleighted his Suit, but took his Sacrifice,

And augmentation to his Sufferings made.

After that all had their Devotions payd,

\* On the Beasts Front they Salt and Barley threw,

The Victim then, his Head erecting, flew,

Then flea, and to the Thighes lopt off affix

A double Caule, and Lean with Fat commix,

Next thinner Steaks from parts extremer cut,

And round the Thighes upon the Altar put.

But for this *Athenas* justifies him against *Plato*, affirming *Menelaus* to be very valorous, however by his adversaries aspersed with timidity, all we meet with in Poets being neither the genuine sense of the Author himself, nor yet due character of the person. The Ancients observe, that Parents, Brethren, Wives and Children, and who else we equally respect, *ἢ δὲ καλὴν συμποσίην, ἀλλ' αὐτομάτως ἵναί, are not to expect till they be invited to a Feast, but to come of themselves; and this was the reason why Menelaus came unsent for.* Homer makes seven only admitted to *Agamemnon's* sacrifice or Feast, according to the old Adage, *Septem convivium, novem convivium*, seven making a banquet, nine a fray. *Demetr. Phalereus* rejects the ensuing Verses as spurious, *Spond.* (c) Or that part of the ayre which being highest, is free from clouds, for this notes still *αἰθήρ* in *Homer*. (d) The common souldiers petitioning onely for the preservation of their lives, *Agamemnon* prays not but for some accession of honour, that he might carry and sack *Troy*: honour by generous spirits being highlier prized then life, *ἢ δ' ἀρχαὶν βασιλεὺς ἔν σ' ἢ μὴ εἰς ἐκκλῆς*, it being nothing satisfactory to a Prince to live, if he live ingloriously. (e) Which they did either evidencing thereby their indignation, or else out of designe, that they might not utter any such cries as would unbeseem them, and so disparage their former prowess. Thus *Livie* relates it of some Roman Souldiers at the battell of *Canna*, that they were found dead their heads covered over with mould, as was conceived, by themselves, that so their groans might not be heard, to their owne discredit or the discouraging of others. \* See *Iliads* the first Book,

(u) He offers an Oxe, fat and five yeares old. An Oxe, *ὡς βασιλεὺς βασιλῆϊ ζῶν βασιλῆϊ*, as a King to a King a Kingly Beast; *ὡς πλείον τιμιον*, what was perfect to him that was most perfect, hee offering a Male onely, an Oxe which at that age is in his prime, *ὡς δυνάτω ἀμύμιον*, to him that excelled in strength one of the strongest creatures. *Agamemnon* offering but one to *Jupiter*, the Kings of *Persia* sacrificed daily a thousand.

(x) *Hesiod* makes an Oxe to attaine to perfection at nine yeares old, as appears by these Verses of his *Erg.* lib. 2. v. 434.

βόε δ' ἐννεαπύρῳ  
Ἄρ' ἐνὶ πετῆσθαι ἥβ' ὅδ' ὀνότος ἐκ ἀλα-  
πιδόν.

Ἦεν μύθον ἔχοντι τὸ ἐργασθαι ἀρίστῳ.  
of nine years old procure  
A yoke of Oxen, which to plough inure,  
For at that age they labour best indure.

Albeit some conceiving him to speake of *rudes boves*, unwrought Oxen, will have these nine years divided between them, as being neither to be younger then foure, nor elder then five, with whom agrees *Colymbella*, who adviseth not to yoke draught Oxen before they be between four and five yeares old; as being too tender before that age, and too stubborn after.

(y) With the *Lacedamonians*, hee that was the senior was honored in all Feasts, *σπονδαίσι*, with the highest place, unlesse the King pleased to confer it upon some other.

(z) *Homer* links still the *Ajaxes* together, as being not severed in their exploits, and united in affection.

(a) The words, *βοὴν ἀγασθε*, denote properly one that hath a strong voice, and by consequence is used for fight or battell, either for that when they engaged, they gave the onset with shouts and acclamations, or that they pursued the flying enemy with noyse and clamour, the sound of Trumpet being a more novel invention. Besides, a strong and able voyce is a signe of courage and resolution, for feare contracting the passages of the breath, renders the breath small and weak; nay many times strikes men speechlesse, causing their teeth to move faster then their tongues. *Eustath.*

(b) It being an antique Adage, *Ἀγασθὼν δὲ δούλος ἱάσιν αὐτομάτως ἀγασθε*, *Socrates* in *Plato's Sympo.* blames *Homer* for making *Menelaus*, who was every way inferior to his brother, to come to *Agamemnon's* Table uninvited.

M

Which



Which with cleft wood he burns, then pours out wine,  
 Next Spits they brought which five in one conjoyn,  
 The Thighes consum'd, they on the Inwards feast,  
 And what remain'd in peeces cut and drest,  
 Of which well roasted, taken up, and layd  
 In Dishes, he a hasty Banquet made;  
 All of the frugall Treatment had a share.  
 When Thirst and Hunger satisfied were,  
 Then *Nestor* thus to *Agamemnon* sayd,

(f) It is an old Military Maxime, τὸ χρόνον ποιεῖναι τοῦ husband time, πολυτέλειαν ἀνάλωμα τῷ καιρῷ, no losse being so costly and irreparable, as to loose an opportunity; whence *Alexander* being asked how hee atcheived so great things in so short a time, answered, μὴν ἀνακαλλέμεναι, by not delaying.

No longer must our Business be <sup>(f)</sup>delayd,  
 What *Jove* hath hinted, what God puts us on,  
 Must both with Speed and Cheerfullness be done.  
 Straight bid your Heraulds summon to the Strands,  
 And muster there the well arm'd *Grecian* Bands;  
 Then let us view the Squadrons, raising so  
 Their Animosities against the Foe.

This Counsell *Agamemnon* pleas'd, who all  
 His shrill-voic'd Heraulds order'd straight to call  
 The *Greeks* together; they Obedience yeild,  
 And cover, gathering from all parts, the Feild.

The *Jove*-lov'd Kings about *Atrides* went,  
 Each leading his distinguish'd Regiment,  
 Amongst them *Pallas* weilding that so large,  
 And ever fresh, and ne're decaying Targe,  
 Grac'd with a hundred Fringes all of Gold,  
 Each for a hundred Oxen might be sold.

(g) That is, worth an hundred Oxen or more, a certain or definite number being used for an indefinite and uncertain, and Oxen put for all four footed Cattell, all commerce anciently and traffick being only by commutation and exchange, especially by beasts, amongst which the Oxe was the highest prized, and held also sacred. From whence the first golden Coyne being impressed with his Effigies on the one side, and the Princes on the other, (the invention of *Theseus*) the peices themselves by the Athenians were called Oxen, whence came that Proverb, ὅς ἐστι γλώττης φίλος, that he hath an Oxe upon his tongue, applyed to one that is brib'd to be silent. Lastly, The wealth of the ancients consisting in cattell, Oxen especially, as being of greatest value, *Homer* calls fair women ἀφροδίσιας, as finding many Oxen, that is, getting the richest Husbands.

(g) Thus shee encourag'd them to take the Feild,  
 Perswading she would all Assistance yeild:  
 Then with such Force and Fury them inspir'd  
 They could not be with Martiall Labours tyr'd,  
 Now cruell Wars to them more gratefull are,  
 Then to their Native Country to repaire:  
 As when a spacious Forrest shines in Fire,  
 Which long hath crown'd a Mountaines lofty Spire,

Far

Far off the Burnings cast a dreadfull Light,  
 And all the Horizontick Hills are bright;  
 So shone their glistering Armour in their March,  
 Scaling with darted Beams Heavens gloomy Arch.  
 (b) Thicker then geese or (i) swans, or long-neck'd (k) cranes  
 Neer *Caystrian* Fountains, or rich *Asian* (l) Plaines:  
 Who sporting towre on large expanded Wings,  
 Whilst with (m) loud Cackling all the Meadow rings:  
 So from their Tents and Ships, the numerous Bands  
 Came (n) powring down on sweet (o) *Scamandrian* Strands;  
 Earth loaden groanes with Bodyes drawn in Ranks,  
 Which cover all the Rivers florid Banks;  
 Thick as the Spring produceth Leaves or Flowers,  
 Or Flyes, who (p) busie muster all their Powers,  
 Preparing in some Cottage to assaile,  
 Arm'd with warm Weather, the warm milking Paile.  
 So many *Greeks* drew out, and ready stood,  
 Hoping to dye the *Trojan* Streets with Blood:  
 As Goat-Herds their own (q) scattering Charges know,  
 Though through vast plains their herds commixed go.

(m) *Gr.* πρηνεζίζοντων; Birds that flye in company, thole of quicker wing, stay usually for such of their Retinue as cannot make that wing and speed, calling on them to make haste, and encouraging them by their cries. *Did.*

(n) A Metaphor taken from water, by which he implies their activity and agility of body, called hence by the *Greeks* ὕδατος.

(o) *Scamander* was a River neer *Troy*, between which and *Simois* was this feild where both Armies were drawn up. It ariseth out of the Mountain *Ida*.

(p) *Gr.* ἡλίσκουσι; He useth this word of Flyes, that they stray or wander, because they seldome flye in a direct line.

(q) He calls the Herds of Goats πατρία ἀπόλια, broad Herds, ἐπεὶ πρὸς αἰ ἀγρὸς ἐσκαδασμένους νύμονται, because they feed at a greater distance one from another then sheep, which from their feeding close he styles ἀδινὰς & πυκνὰς.

(r) It was none of the least of the heathenish superstitions to appropriate all parts of humane bodyes to their peculiar Deities, they conceiving them to have contributed and club'd each his part to the composition of man; which parts ever since have been sacred to them, and as it were, their peculiars. Thus dedicated they the Head to *Jupiter*, the Breast to *Neptune*, the Cinctus or Waist to *Mars*, the Browes to *Juno*, thence stiled *Lucina*, from the sight there seated; the Eyes themselves to *Cupid*, Love ever residing there, and standing as it were Sentinell; the tip of the Ear to *Memoria*, the hollow behind the right Ear to *Nemesis*, they applying the annular finger first to their mouthes, and thence removing it to this place, as a preservative and amulet against suffering for what they spake; the right Hand to Faith and Fidelity; the back and parts adjacent to *Pluto*; the Reines and Thighes to *Venus*, the Knees were consigned to *Mercie*, the ankles and soales of the feet to *Thetis*, and the fingers consecrate to *Minerva*, of which thus a *Greek Epigrammatist*.

Ὀμμή! ἔχεις ὄφης, Μελέτη, τὰς χεῖρας Ἀθλῶν,  
 Τὸς μὰζες Πάφης, τὰ σφυρὰ τῆς Θέτιδος

*Juno's* thy Eyes, thy Breast as *Venus* sweet,  
*Pallas* thy hands, *Thetis* thy silver feet.

He resembles *Agamemnon* for his head and eyes to *Jupiter*, διὰ τὸ ἡγεμονικὸν καὶ ἰσχυρικὸν καὶ ἀπαρτιστικὸν, to evidence his Authority, Prudence, and Sovereignty; to *Mars* διὰ τὸ τῆς πνικτικῆς κόσμου, for the beauty and strength of his Armes; to *Neptune* for his broad breast, quod magnū, this noting Honour and Veneration, as also no contemptible strength. *Neptune* is sayd to be ὑπερσπρος, broad chested, Ὀβ imensitatem aquarum, for the immense latitude of the Ocean. The Girdle, as it was the costliest ornament about women, in which they most prided themselves, and wherein they expressed their utmost skill and art, and thence is commonly put *Pro tota mundo Muliebri*, for all their attire, whence the Kings of *Egypt* and *Persia* are sayd to have assigned their Queens the whole Customes and Revenue of *Antylla*, a Town neer *Alexandria*, ὅπως ζῶντας to find them Girdles, *Athen*. So with souldiers, no part of their Armes being of more especiall note, it is used for the whole, and by the taking off this alone they were dismissed the *Militia*, and cashier'd. *Plutarch* reprehends this passage, *De fort. Alexandri lib. 2.*

This Note (r) refers to these words *Like Mars*, l. 6. of the ensuing Page.



The Officers their Men with ease dispose,  
To take the best Advantage of their Foes :  
*Atrides* did their Diligence approve,  
In his Majestick Look resembling *Jove*,  
When he his dreadfull Lightning doth discharge ;  
Like *Mars* his Waste, his Breast like *Neptun's* large :  
So shewes a <sup>(1)</sup> Bull amongst the bellowing Heard,  
For Valour, Strength, and Excellence prefer'd ;  
As he amongst th' Illustrious Heroes shew'd,  
Such Honour <sup>(1)</sup> *Jove* that day on him bestow'd.

Say <sup>(2)</sup> *Muses*, who in Heavenly Mansions dwell,  
Since you are Goddesses, and best can tell,  
(We only hear Reports from flying Fame)  
What Princes to the *Trojan* League came ?  
<sup>(3)</sup> I cannot reckon up the numerous Throngs  
Had I a hundred Mouthes, as many Tongues,  
A <sup>(4)</sup> brazen Throat, and Lungs of solid Steel,  
Unless *Joves* Seed, the Heavenly *Muses*, will  
Assist me to recount what Ships did come,  
And who conducted them to *Ilium*.

(1) Hee resembles *Agamemnon* to the Bull, *σμερὸν ζῷον ὡς ὄνυχον*, a goodly and majestick creature, not as else where to a Lion, his present design being to expresse not so much his prowels and valour, as his conduct and command. Besides, as *Dion. Chrysostome* observes, τὴν μὲν τῷ λέοντι ἀρχὴν τυραννικὴν ἢ βασιλικὴν τὴν δὲ τοῦ βουβάλου βασιλικὴν, The Lion being the Character of that power which is arbitrary and tyrannicall, he makes the Bull an Embleme of Kingly authority rather, and such as is legall. Of this passage of our Poet, thus the fore cited Author, He likens *Agamemnon*, saith he, to the Bull, not so much to expresse his valour and strength, having sufficiently done this elsewhere, resembling him to the Lion, as to evidence τὸ ἡγεμονικόν τῆς ψυχῆς ὡς τὴν ἀρχὴν τῶν ἀρχαίων, his peaceable disposition, with his care and provision for those under his charge. For though the Bull be one of the strongest creatures, yet exerciseth he his strength, not as doe the Lion, Boare, or Eagle, which pursuing and persecuting other creatures, fall upon them and devour them, being thence an apter Type of Tyrannicall then Kingly Government, but in defending and protecting his Heard, being herein a perfect Representation of Kingly power. First, His fare being moderate and not far to seek, he injures not any for it in their lives or properties, and being sufficiently stored with Provisions for his necessary sustenance and support, as well as the most powerfull Potentate and Monarch of the Earth, he pastures peaceably and by himselfe, not disturbing others in their naturall Rights and Possessions. Secondly, He governs and commands those of his own kind, and that are under his tuition, with much tenderesse, care, and love, leading them forth to feed, and when any ravenous Beast appears, not deserting them, but exposing himselfe for their preservation, defending the infirm against the insolence and usurpation of such as are more potent. Lastly, meeting with a stranger Herd, he challengeth and combats their leader, and that out of a design of honour meerly, and reputation, that so the victory may determine, which is the redoubtfull Commander of the two, and whose Herd the worthiest. Thus he in his Oration *De Regno*. Of which last property of the Bull, to endure no Rivall or Competitour, thus *Virgill Georg.* 3. v. 224.

*Nec mos bellantum una stabulare, sed alter  
Victus abit.*

No more these Warriours pasture in one ground,  
The vanquished departs.

(2) *Novum & mirabile Deo ascribit, asperitatem rei potentiâ Numinis emolliens*; what exceeded the ordinary rate hee ascribes to *Jupiter*, mollifying the harshness or improbability of the thing, with the Potency of the Deity. So *Minerva* makes *Ulysses* in the *Odysses* to appear, *Membris grandioribus*, in bulke and stature larger then naturall.

(3) *Homer*, who being to describe the passion of a single person, *Achilles*, invokes a single Muse only, the Queen of that Quire, *Calliope*, being about to recount the prime Commanders in that Host, calls to his assistance the whole Company. Besides, he delivers his Catalogue of them as *Extraduce* from the *Muses*, so to prevent all Exceptions, and decline the *Odiū* might be layd upon him, as not giving any of them (as some might conceive) their due character and commendation.

(4) *Eustathius* observes, That though *Homer* professeth not to enumerate or give any perfect Catalogue of the Commanders of the Grecian Camp, yet he doth it tacitely, and hints it upon the bye, for shall we follow *Thucydides* his rule and direction, that is, taking the middle proportion of Souldiers transported in the greatest and smallest Bortomes, which is eighty five (the Ships of the first rate and burthen, those of the *Baotians* carrying 120. and those that were poorest man'd, no fewer then fifty, as those which came with *Philoctetes*) multiply it according to the number of Vessells in the Grecian Fleet, which exceeded a thousand, according to this Calculation, we shall finde the Greek Army to consist of about ten Myriads of men.

(5) What was strong, the Latines call *Ferreum*, of *Iron*, the Greeks *χαλκον*, of *Brasse*, hence *Sophocles* calls one with a strong voice *χαλκωρον*. Thus *Didymus* the Grammarian for his incessant, indefatigable, and prodigious labour, was stiled *χαλκωπης*, as Entrailles and vitalls had been of brasse,

*Peneleus,*

(<sup>a</sup>) **P**eneleus, (<sup>b</sup>) Leitus, Prothenor commands,  
 Arcefilas, Clonius, the Bæotian Bands;  
 Whom stony (<sup>c</sup>) Aulis, and (<sup>d</sup>) Hyria fed,  
 And those (<sup>e</sup>) Scæne, (<sup>f</sup>) Schole, and Hilly (<sup>g</sup>) Eteon bred,  
 Who (<sup>h</sup>) Thespia, (<sup>i</sup>) Græa, (<sup>k</sup>) Mycalleffus Plant,  
 Whom (<sup>l</sup>) Harma, (<sup>m</sup>) Erythra, (<sup>n</sup>) Elefium vaunt,  
 Who Eleon, Hyle, and (<sup>o</sup>) Peteon till'd,  
 (<sup>p</sup>) Ochalidid, and strong (<sup>q</sup>) Medeon build,  
 (<sup>r</sup>) Cope, and (<sup>s</sup>) Eutris, (<sup>t</sup>) Thisbe that abounds,  
 With Doves, and (<sup>u</sup>) Haliartus Meadow Grounds,

morale for that the Navy fitted for the expedition of Troy, had there their first Rendezvouze, where they lay long wind-bound. Here was the *Arcenall* of the Greeks It was well also stor'd with Marriners as being a Colony of the *Phænicians*. *Bæotia* was so called either ἀπὸ τοῦ Κάδμου τοῦ Κεῖ, from *Cadmus* his Heifer, or his Mothers covering him newly borne with Oxe dung, or ἀπὸ τοῦ ὄρους τῆς διαβολῆς ἀπὸ τοῦ ὕψους, for their dullness of apprehension; whence that Proverb, of *Βωτῶν ἡ δὲ*, a *Bæotian Sow*, which some impute to the thicknesse of the aire, or from *Bæotus*, the son of *Neptune* and *Arme*, so denominated from his Education *μετὰ τοῦ*.

(<sup>b</sup>) Of these five Leaders of the *Bæotians*, *Leitus* only return'd safe to his Country saith *Pausanias*.

(<sup>c</sup>) *Aulis*, so called from the long stay there of the Grecians, who lay there wind bound, or from *Aulis* the Daughter of *Eumymus* the son of *Cepheus*.

(<sup>d</sup>) *Hyria* was near *Aulis*; so called, from *Hyrius* its founder.

(<sup>e</sup>) *Schænus* a City in the *Theban* Territories, fifty Furlongs (so *Strabo*) from *Thebes*, so called, ἀπὸ τοῦ χαίρου, from *Flags*, of which the River *Asopus* is very fruitful; or from a man of that name: It is watered by the River *Schænus*.

(<sup>f</sup>) *Scholis*, a City beneath *Platea* upon the bank of *Asopus*, of which Towne *Strabo* cites this Proverbiall Adage.

Εἰς Σχολὸν μὴ ἀντὶς ἵναί μιν' ἀλλὰ ἔπεισαι,

Go not to Schole alone, nor with thy friend.

It lay under the hill *Cytheron*, a rough and barren soyle, in the Region called *Parasopia*, where the *Menades* tore *Pentheus* in peeces.

(<sup>g</sup>) *Eteon* a Town of *Eubæa*, afterwards *Scarphæ*, scituate on a hill, or rising ground, such ascents being stiled, as here, *κρημῆς*, these being the Knees as it were of the mountaines, to such as travell them upward, the Poet proportioning the parts of a Mountain to these of mans body, stiling the lowest, *ποδὶ*, the foot, the next *κρημῆς*, the knee, and the top or supream, *κορυμῆ*, the Crown or Head. Or that it abounded *δενδρῶν*, with wild Margeram, which the *Argives* call *κρημῆς*, *Emf*.

(<sup>h</sup>) *Thespia*, seated under *Helicon*, a Town famous for the Statue of *Cupid*, presented by *Glyceræ*, as *Strabo*, but of this *Athenæus* thus, *Phryne* at a publick Convention and Festivall of *Neptune*, at *Eleusis*, throwing off her veile, and devesting her self, with her hair dishevelled, cast her selfe naked, all *Greece* being spectators, into the Ocean; whereupon *Apelles* the Painter made her his Originall for his *Venus*, *ἀναδομένην*, and *Praxiteles* the famous Statuary for his *Venus Gnidia*. This *Praxiteles* being a great servant of *Phrynes*, gave her the election of his two most exquisite peeces, his *Satyr* and *Cupid*, which last she making choice of, dedicated it to *Cupid* at *Thespia*, her native Town.

(<sup>i</sup>) *Græa* by an *Aphæresis*, for *Tanagra*, so called from *Tanagra*, the Daughter of *Æolus*, or as others, *Asopus*; from her living long called *Graya*. So the Greeks being first called *χαῖοι*, for their Antiquity were after stiled *χαῖνοι*. Here was the Temple of *Amphiaræus*, and Sepulcher of *Narcissus*. With *Ptolomis*, *Γαῖας*, are put for the *Alpes*.

(<sup>k</sup>) The miserable devastation of this Town, *Thucydides* describes lib. 3. It was so called ἀπὸ τοῦ ἰαῖ τὰς γερῶνας μὴ ἐκταῖναι, for that the Gorgons howled here first, or from the bellowing of *Cadmus* his Cow, which conducted him and his Colony to *Thebes*.

(<sup>l</sup>) *Harma*, a Town near *Euripus*, on the left hand of *Aulis*, so called, either from *Adrastus* his Chariot here broke, or from that of *Amphiaræus* swallowed up here by the Earth, *Jupiter* cleaving it with a Thunderbolt, to save him from a dishonourable wound, i.e. in his back parts, he flying, so *Pindar*. *Νέμεωρ*. *δωδεκ*. 5.

Εν γὰρ

Δαίμονισσι φόβος,

Θένουσι καὶ παῖδες θεῶν

For where

Gods men possesse with Panick feare,

Heroes themselves are startled there.

(<sup>m</sup>) *Erythra*, under the Mountain *Cytheron* near *Hysea*, or, as *Enripides*, the same with it, from *Erythrus* the son of *Neptune*.

(<sup>n</sup>) *Elefium*, *Eleon*, and *Hyle*, so called as scituate in a Marosse, many Towns in *Bæotia* being destroyed by inundations, nothing remaining but their Rivers, which upon it altered their channells. *Hyle* was the Daughter of *Thespiens*; *Eleon* the son of *Eleonius*.

(<sup>o</sup>) *Peteon* a Village of *Thebes*, so called from one of that name.

(<sup>p</sup>) *Ocalia*, a Town between *Haliartus* and *Alalcomenius*, *Strabo*; so called from its little distance from *Thebes*; or from its River.

(<sup>q</sup>) *Medeon*, a Town near *Onchestus*, *Strabo*; from *Medeon* the son of *Pylades* and *Eleftra*.

(<sup>r</sup>) *Cope* scituate near the *Copean* Lake, so called ἀπὸ τοῦ κοῦν from *Oares* or rowing, like as *Platea*, ἀπὸ τῆς πλατῆς, upon the like account; called also *Cepheissides* from the river *Cepheissus*, noted of the Ancients for excellent *Eeles*.

(<sup>s</sup>) *Eutresis*, a Town between *Thespia* and *Platea*, so called, διὰ τὸ συντηρεῖσθαι, for the many ways to it. Here *Apollo* ἱερῶν had his Temple and Oracle. Of this place was that famous Piper *Ismenius*.

(<sup>t</sup>) *Thisbe*, or as after, *Thesbe*, a maritime Town, whose Haven was πετρώδης καὶ περικλυτὴ μύρον, rocky and full of the Doves called *πυθωνίαι* ἀπὸ τοῦ πυθῶν, from their feare.

(<sup>u</sup>) *Haliartus* from one of the like name, the son of *Thersander*.

(<sup>a</sup>) Such was the reverend estimation Antiquity had of this Poem of *Homer's*, that all controversies *De finibus*, concerning the boundaries of their Cities and Territories, they submitted to be decided by his verses alone, making his Works the Tribunal of their suits and differences; whence their authority being so irrefragable & authentick, many counterfeited some verses, so to obtain their ends, and foisted them into this his *Rapodie*, as is more then once related by *Strabo*. *Cerdia*, a Law-giver of his Country, enjoyed young Schollers to get this part without book, *Porphyry*. *Hom. Quest.* He begins with *Bæotia*, either as *Aristarchus*, καὶ ἱεροποιῶν, by instinct, or as it came or was put into his mind, or to gratifie the Muses, whose *Helicon* was in that Region; or in honour of *Aulis*, the greatest Mart of those parts, as being the *Umbilicus* or Navell of all *Greece*, having a commodious and capacious Haven, memorable for that the Navy fitted for the expedition of *Troy*, had there their first Rendezvouze, where they lay long wind-bound.

Who



(x) *Coronæa* a Town upon the hill neer *Helicon*, whose inhabitants *Κορωνάιοι*, as the other in *Cyprus* *Κορωνίς*, now *Famoufa*. Here Moles neither breed, nor will live transported From *Coronæ* the son of *Thersander*; *Steph. πρὶ παλ.* Here was celebrated the Feast called *Παμκοιῶν*, sacred upon a mysticall account to *Minerva* and *Plutus*, *Strabo.*

(y) *Plataea* or *Platea*, an in-land Towne of *Boeotia*, so called ἀπὸ τῆς πλατῆς from the palm or flat end of the Oare, or for that they acquired their living by rowing or plying the Oare. It was famous for the victory the Greeks here obtained against the Persian, who overthrowing *Mardonius* with thirty Myriads, erected here the Temple *ἱερὸν Διὸς*, and burying the dead at the publick charge, celebrated there the games called *πλαταιαία*. *Pausanias* derives it from *Plataea* the Daughter of *Asopus*.

(z) *Glyssa* upon the Mount *Hypata*, seven furlongs from *Thebes*, of which they were a Colony: Here was fought that memorable battell between the *Thebans* and the *Epigoni*, the Posterity or *Post-nati* of them who fell at *Thebes* under *Adrastus*, the Father-in-law of *Polynices*. These *Egylus* the son of *Adrastus* commanded, who alone of the many Captaines that fought that feild, was slain, as his Father on the contrary in the former battell alone escaped with life, the other six dying upon the place; it took its name from one *Glyssan* or *Glyssas*. *Steph.*

(a) Greek *Ἰωνίαι*, or as some *Ἰωνίαι*, *Thebes* it selfe being not re-edified at the time of the Trojan War, being layd wast by the *Epigoni*. Here *Glancus* was devoured by *Diomedes* horses, which from this Town *Euripides* calls *ποτυιάδης ἵππους*. *Artemidorus* seems to contradict this passage of *Homer*, affirming that *μόνοι οἱ Θηβαῖοι τῶν Βοιωτῶν ἐκ ἐστρατιῶν εἰς Ἴλιον*, the *Thebans* alone of all the *Boeotians* served not at the Siege of *Troy*.

(b) *Onchestus* A Grove of *Neptunes*, and Town of *Boeotia*, so called from *Onchestus* the son of *Boeotus*. All Groves were deemed holy. *Strabo* saith, *Neptune* had only a Temple here, no Grove, the Poets for the greater Grace, calling all consecrated Places Groves, albeit not shaded with any trees.

(c) *Arne*, after *Charonea*; from *Arna* the Daughter of *Æolus*, so called by her Father, ἀπὸ μενοπαμένης ἄρνων, from his abounding in sheep, as she her self called her son she had by *Neptune* *Boeotus* from Oxen. Others read it *Tarne*. *Zenodotus* (so *Strabo*) reads it *Aspera*, forgetting the *Encomium* *Hesiod* gives that his Country *Ἐρρα* v. 637.

Νάστε δ' ἄρχ' ἑλικῶνος οἰζυρὴ ἐν κόμῃ  
Λισυμένη, χεῖμα καλὴ, δέρεαι ἀργαλὴν, ὥδ' ἐπὶ ἑδλῇ

In miserable *Aspera* his Abode,  
In summer bad, in winter Worse, were good.

(d) *Midea*, a Town in *Boeotia*, formerly *Persopolis*, whence *Alcmena* *Μεδικῆς ἡρώϊν*.

(e) *Nissa* called also *Alcathoe*, and *Megara*. *Apollodorus* denies there was any such Town in *Boeotia*, whence some read it here *Ἰών*, others *Nūon*, so called, from *Nisus* one of the Heroes.

(f) *Anthedon*, a sea town. Of this place was *Glancus*, who by tasting of an Herb was metamorphosed into a Whale, so called from *Anthous* the Grand-child of *Neptune*. It was inhabited by the *Thracians*.

(g) *Aspledon* a River in *Boeotia*, or *Presbon* or *Orchomenus* which it waters. It was called *Εὐδαιμονος*, for that the weather there, even in winter, was temperate and lesse cold, in regard of its situation towards the south.

(h) From *Orchomenus* the son of *Minyas*, the son of *Chryses*, the son of *Neptune* and *Chrysogetia* the Daughter of *Almus*, the son of *Sisyphus*. These *Orchomenians* were very opulent and potent. This *Minyas* gave the name both to the Country and City. There was another River of the same name in *Thessaly*. *Eteocles* King of *Orchomenus* first founded a Temple to the Graces, saith *Strabo*, who tells us, that some of them removed to *Colchus*.

(i) That is, so reputed by her Parents and others.

(k) Gr. *ὑψηλὴν*, *Ἠγεῖον*, that is, the upper contignation, or second story of the house, hence *Helena* was sayd to be excluded ἔξω out of an egg, because her Mother was delivered of her ἐν ὑψηλῇ in the uppermost part of the house; *Clearchus* in *Athenaus*. Others say that the egg dropped from the skie, and that the Lunary women sit upon such, and that the issue hatched from them, five times exceed the usual stature. This Conclave was called *γυναικωνίτης* or *γυναικίον*, the ancients building such for their wives and daughters, ὥστε τῷ δούλοντι αὐτῆς εἶναι, that so men might not easily have access unto them, *Schol.*

(l) From *Phocus* the son of *Æacus* and *Pisamithe* one of the *Nereides*, or as others, of *Neptune* and *Promoe* the daughter of *Asopos*, or as *Pausanias* the son of *Ornytion*.

Who

Who <sup>(m)</sup> *Cypariss* and <sup>(n)</sup> *Pytho* till'd; who blest  
<sup>(o)</sup> *Chrissa* and <sup>(p)</sup> *Daule*, <sup>(q)</sup> with *Panope* possest;  
 Whom <sup>(r)</sup> *Anemoria* and <sup>(s)</sup> *Hyampol* bred;  
 Who bordered neer <sup>(t)</sup> divine *Cephisus* Bed;  
 Who plant <sup>(u)</sup> *Lilea* nigh *Cephisus* Spring,  
 With them did forty well rigg'd Vessells bring,  
 These in good Order the bold *Phoceans* led,  
 And their left hand the arm'd *Bœotians* had.

The *Locrians* *Ajax* led, *Oilus* Son,  
 Nothing <sup>(x)</sup> so tall as *Ajax* *Telamon*,  
 Who quilted <sup>(y)</sup> *Linnen* on his Breast did wear,  
 And like him could no *Grecian* cast a Spear.  
 Who <sup>(z)</sup> *Cynians*, <sup>(a)</sup> *Opoëns* and <sup>(b)</sup> *Calliarans* led,  
 Who <sup>(c)</sup> *Bessa* and the *Tarph* <sup>(d)</sup> inhabited,  
 With these he <sup>(e)</sup> *Scarpheans*, and bold <sup>(f)</sup> *Augians* brings,  
 And <sup>(g)</sup> *Thronians* planted neer <sup>(h)</sup> *Boagrius* Springs,  
 And forty Sayle of *Locrians* did command,  
 Who dwelt beyond <sup>(i)</sup> *Eubœas* sacred Land.

(m) *Cyparissus*, so called from the multitude of Cypress Trees there growing, or from *Cyparissos* the brother of *Orchomenus*: *Pausanias* makes it the same with *Anticyra*, and *Cryssa* with *Cirra*, but *Strabo* distinguisheth either.

(n) *Pytho*, anciently called *Par-nassia Nape*: called *Pytho* from *πύθω*, τὸ σῆπω, from that Serpent slain by *Apollo*, whose bones rotted in that place, according to that of *Homer* in his Hymne to *Apollo*, V. 371. & seq.

Τὴν δ' αὖτ' κατέπυσ' ἵμαρ' ἰν' ὀρεσὶ νηλεῖσι  
 Εξ ἧ νῦν Πυθὼ καλεῖται  
 Who there consum'd by Phœbus pira-ing flame,  
 The place ere since of Pytho beares the name.

Whence the Feasts and Games in memory of it were called *Pythia*: Or rather as *Camerarius*, ἀπὸ τῆς πυθίδας, from mens consulting that Oracle; or from *Pythe* the Son of *Delphus*, from whom after it was called *Delphos*.

(o) *Chrissa*, so named from *Cryssus* its King, or from the Son of *Phœbus*.

(p) *Daulis* was so called ἐπὶ δαυλίᾳ, ὡς συμφοῦ, because well planted and woody. Here *Philomel* changed, as the *Phoceans* conceived, into a Swallow, never appears for fear of *Tereus*. Others conceive her turned into a Nightingale, which *Martialis* admires, Viz. That so sober and silent a Virgin should prove so vocall a Bird. Some say it was so called from *Dauliens* its King.

(q) From *Panopeus* the son of *Phœbus*: some make the City *Panope* and *Panopea* the Citizen. Neere this place the Vultures tyred upon *Tithius* his Liver for his intended force upon *Latonæ*.

(r) *Anemoria*; or *Anemolia*, so called for that being founded upon a Hill, it was assaulted by all winds that blew, or those that issued from a neighbouring Rock called *Calantrion*.

(s) *Hyampolis*, a City inhabited by the *Hyantes*, a Nation of *Thrace*, forced out of *Bœotia* by *Cadmus*.

(t) *Divine*, either from *Ceres* her Temple there, or for that it was holy to *Apollo*. These highly exacted of them that resorted to *Apollo's* Temple.

(u) A City of *Phœcis*, but *Leilaia* of *Arcadie*. Here is the head of the River *Cephisus*, according to that of *Hesiod*.

Ὁς τὸ Λαλαίνδην ποταμὸν καλλιέρων ὕδωρ.

Whose gentle streams glide from *Lilean* Springs.

(x) *Homer Iliad*. v. v. 701. making both the *Ajaxes* equall, *Didymus* supposeth these three Verses suppositious. But for this we must know, that as there he speaks of their associating and keeping close to one another, so here he compares not their stature and bodies so much, as their actions and atchievements, in consideration whereof he calls the other (*Iliad* v. v. 910.) μέγας, the great.

(y) *Linnen* was anciently of great esteem and value, whence all consecrated things were veiled with it; Archers also wore *Linnen* Corsets. *Did. Eustath.* collects hence, from the lightness of his Armes, that he served on foot, not in a Chariot.

(z) *Cynus* the Mart of *Locris*, and the Arcenall of the *Opeintines*; so called from *Cynus* the son of *Locrus*; the *Locrians* used Slings and Bowes.

(a) *Oponus*, the Countrey of *Patroclus*, ἐν ὀπίδῃ, because it abounded with Milke.

(b) *Calliaron*, named so of a son of *Locrus*, or from its fruitfulness and aptness for Tillage, ὡς ἐν ἡμέρῃ αὐτῇ; or from *Calliarus* the son of *Odadocus* and *Laanome*.

(c) *Bessa*. Mountainous Regions, especially if Woody, are called βῆσαι.

(d) A City of *Locris*, so called ἐν τῷ πυθῶνι, i. δαυλίᾳ, thick or woody.

(e) *Scarphe*, from the Mother of *Asopus*, called after *Pharyge*. Here *Pheno* had a Temple.

(f) *Augia*, called so from a Nymph of that Countrey.

(g) *Thronium*, from the Nymph *Thronia*.

(h) *Boagrius*, a River passing by *Thronium*, called also *Manes*; χερμαῖος, a Brook dry in Summer and fordable on foot. The *Locrians* *Ajax* *Oilus* led were called δακρυήμιδες from the Rock *Cnemis*, in distinction to those called *Hesperij* or *Ozole*, inhabiting the Confines of *Ætolia*, so called from the River *Ozolus*, so named because made of the poysonous blood of the *Centaur* slain by *Hercules*, that attempted to ravish *Diancira* by the River *Enmenus*; or for that the people being Goat-heads, were cloathed usually with the skins of stinking Goates, untanned or dressed. There were other *Locrians*, an extract of those styled *Epizephyrij*, from the Mountaine *Zephyrius* in *Italie*, where they planted.

(i) *Eubœa*, an Island in the *Agean* Sea, at this day *Nigropont*, of old *Maeris*, *Abantis*, *Chalcis*, and *Asopus*; so called from *Eubœa* the Daughter of *Asopus*.

Next



(k) The *Abantines* were a valorous people of the *Eubæans*, according to the Oracle of them.

ἄρπες δ' οἱ μῦρον ὕδαρ ἰσπῆς Ἀρεθούης.  
They stoutest are who *Arethusa* drink.

Loosing a battell, their enemies seising them by the hair, they after wore a lock only behind, as the *Thracians* upon their crowns, being thence called ἀκροκίμας. *Dyon Chrys.* saith, That *Homer* περιχρῖται ἀκροκίμα, κομῆν ὀπίσθεν ἀφῆς, thus ridiculously cropt the *Eubæans* like little children, so to revenge himselfe for an affront they had done him. *Statius* calls them *In terga comantes*.

(l) *Eretria* was the Metropolis of all *Eubæa*, its inhabitants were accounted barbarous, for their frequent iteration of the Letter *R*. So named from *Eretrius* the son of *Phaethon* the *Titan*. Hence were the *Eretrij*, *Philosophica familia Menedemi*, *Menedemus* his Philosophicall Sect.

(m) *Histia*, afterwards *Oreus*, before *Talentia*, from *Istia* the daughter of *Yrius* or *Teis*.

(n) *Chalcis*, whose inhabitants were infamous for fordidness and baseness, ἐπὶ φιλαρρηρίᾳ ἐκωμωδοῦντο κατ' Εὐβοίαν Χαλκιδῆς, so called, ἀπὸ τῆς χαλκῆς γῆρας, for that working in brasse was there first invented. *Steph.* reckons eight cities so named.

(o) *Cerinthus*, whence that herbe *Virg. Georg. 4.*

— *Et Cerintha ignobile gramen.*  
So called from the honey combe, it affording much honey to Bees.

(p) τῶν Δίωνος πόλις, The seat of the posterity of *Dios* the Son of *Pandorus*. It was scituate on the brow of a Hill, neer whereunto was *Athene Diadet*; there was another of the same name in *Calesyria* built by *Alexander*: But *Diopolis* was a City in *Ægypt*. The waters of this place being very gratefull to the palate, were fatal and deadly to such as drunk them, according to the *Æpigram*.

Νῆμα τὸ δινυδὸν γλυκυρὸν ποτὶν, ἥδ' ἐκ γῆρας,

Πάντοτε καὶ δῖος, ἐνδὲ δ' ἐκ γῆρας.

Who drinks of *Dyons* spring, delights his sense,

But his Thirst queneth with his lives expence.

(q) *Caryssus* a City of *Eubæa*, enobled by its Quarrie, which had excellent veins of Marble; here also is that stone which they spin and weave, then use like linnen, whose soyl is taken out not by water but fire: *Strabo* The other *Caryssus*, whose wine is so highly commended by *Athenians*, was in *Laconia*. These stone-pits of *Caryssus* were called *Styra*. It had its name from *Caryssus* the Son of *Chiron*.

(r) That is, of *Mar* his Lineage, ἔσθ' ἐν Γρ. and *arbor* and *stirps* with the Latines, being used of Genealogies and Discents.

(s) The *Curetes* fighting courageously, their enemies seising them by the hair, which they wore long before, overcame them, whence even after they cut their foretop short, permitting their hair to grow long only behind. *Enst.* They were called *Curetes*, ἀπὸ τῆς κούρης, from this kind of cut invented by *Theseus*, whence it bore the name of κούρης ὀνομάδες. Thus *Alexander* is reported by *Plutarch* to have caused his souldiers upon the same account to shave their beards.

(t) They fighting with *Commessus* hand to hand, cast not their Spears from them, but used them ὀρέγδον, pushing with them; hence that Inscription upon a Column erected in memory of a victory so got by them, μὴ χερσὶν ἀλλὰ σπῆραις, they reminding their posterity thereby, not to use slings or darts, or any other instrument of War that wounds at distance.

(u) *Erechtheus* King of *Athens*, the son of *Neptune*, called also *Erichthonius*, a prudent Prince, and thence sayd to be brought up by *Minerva*, and born of the Earth, as being ἀντὶχθον, as being originally of that country, and not ἰμῖνος as *Cecrops*, a stranger or alien; placed in her Temple as her Priest (so *Enst.*) the Regall and sacerdotall power being anciently invested in one person, according to that of *Virgill*, *Æn. 3.*

— *Rex Animus, rex idem hominum Phœbique Sacerdos.*

King *Animus*, *Phœbus* Priest, and King of men.

She entrusted the daughters of *Cecrops* with his tuition. *Augustine* saith, that he was exposed in the Temple of *Vulcan* and *Minerva*, which they two had common in *Athens*, and thence sayd to be their son; he was found inwrapped in the spires of a serpent, which portended his future greatness. Obscure Births were ascribed of old unto the Gods; so *Plutarch* of *Theseus* and *Romulus*: So *Erechtheus* supposed the son of *Vulcan* and *Minerva*, which last being worshiped as ever a virgin, he was reputed the son of the Earth, the last refuge of clandestine off-springs, hence *Herodotus* calls him γῆγενν.

(x) Him, that is, *Erechtheus*, and thus *Tully de nat. deor. l. 3.* brings in *Cotta* affirming, that he had seen *Erechtheus* Temple and Priest. This others understand of *Minerva* her selfe.

(y) The *Panathenæa* celebrated every *Lustrum* or fifth year in honour of *Pallas*, called of the Romans *Quinquatria*. They had an annuall Feast also in honour of her but lesse famous.

Next these, *Eubæan* (k) *Abantines* did joyn,  
(l) *Eretrians* and (m) *Histians* stor'd with Wine,  
Those who in (n) *Chalcis* and (o) *Cerynthus* dwelt,  
And stately Walls by ancient (p) *Dyos* built,  
Who *Styra* and (q) *Caryst* inhabited,  
(r) *Chalcodons* Son, Renown'd *Elphenor* led;  
To these the *Abantines* swift Squadrons joyn'd,  
Whose Haire (s) grew short before, but long behind:  
These Javelaines bore, but them ne're us'd (t) to throw,  
Yet peirc'd both Breast and Brest-Plate of their Foe,  
In forty Ships did through the Ocean glide.

Next those in stately *Athens* did reside,  
Whom Noble (u) *Erechtheus* there did place  
By *Pallas* fostered, *Joves* Illustrious Race,  
(For whom blest *Tellus* suffered Child-bed Pain)  
And left at *Athens* in her stately Fane,  
(x) T' whom every (y) *Lustrum* young *Athenians* bring  
Of Bulls and Lambs a plenteous Offering:  
These *Peteus* Off-spring, Prince *Menesteus* led,  
Not all the World a better Souldier bred,

To

To draw up Horse and Foot into the Feild ;  
Old Nestor equal'd him, but not excell'd.  
These Nations fifty lusty vessells fraught,  
But twelve from <sup>(z)</sup> *Salamis* bold *Ajax* brought,  
Joyning his Forces to th' *Athenian* Band.

Who <sup>(a)</sup> *Argos*, who <sup>(b)</sup> *Tiryntha's* Towns command.  
<sup>(c)</sup> *Hermione*, <sup>(d)</sup> *Træzen*, <sup>(e)</sup> *Asin* Bayes profound,  
*Eion* and <sup>(f)</sup> *Epidaur* for Vines renown'd,  
Those of <sup>(g)</sup> *Ægina* were, and *Maset* led  
By *Tydeus* Off-spring, warlike *Diomed* :

<sup>(h)</sup> *Sthenelus* next, *Capaneus* Bold Descent ;  
With these the third renown'd *Euryalus* went,  
Royall *Mecisteus* Son, *Tydides* these  
In fourscore Vessells brought through briny Seas,

Who in <sup>(i)</sup> *Mycene* did, and <sup>(k)</sup> *Corinth* dwell,  
<sup>(l)</sup> And *Cleon*, which for Structures did excell,  
Whom <sup>(m)</sup> *Ornian* and <sup>(n)</sup> *Aræthrian* Coasts contain'd,  
And <sup>(o)</sup> *Sicyon*, where first bold *Adrastus* reign'd,  
Who <sup>(p)</sup> *Hyperefia*, and <sup>(q)</sup> *Gonoessa* till'd,  
And coasts neer rich and <sup>(r)</sup> ample <sup>(s)</sup> *Helice* Feild,

as had been cured: it was ever full of infirm people. It was called also *Αἰμαχὲς* παρὰ τὸ συχνὰ αἱματὰν δαῖτα δύμασι καὶ ἐκ τῶν βωμῶν, for the frequent sacrifices there slaughtered. <sup>(g)</sup> *Ægina* an island against *Attica*, anciently *Oenone*, from *Ægina* the Daughter of *Asopus*, and Mother of *Æacus*. *Pindar* gives it this Elogy, that it had the name for hospitality above all other places, *Nem. Od. 4.*

Αἰμαχὲς,  
Εὐπυρρον καὶ δὴ δὴ  
Ξεναρχίᾳ κοινὸν  
Φίγιστον

Of *Æacus* his Race  
*Ægina* the well fenced Place,  
For Entertainment hath the Grace.

Here first *Phydias* wrought in silver: the *Æginean Obelus* was also famous amongst *Coynes*, *Ἐξαρπτόν τι ἐν ἀργυρίοις ὁ ἀργυρεὺς ὀβελός.*  
<sup>(b)</sup> Of whom thus *Euripides*,  
He boasted he would sack *Thebes* in despite of *Jupiter*.  
Οὐκ ἔλαστον Ἀρεως εἰς μάχην ὄρον.

<sup>(i)</sup> *Mycene* the seat of *Agamemnon*, so called from a *Lacedemonian* Nymph of that name, or ἀπὸ μύκητος ὅς ἐστις, from the hilt of *Perseus* his sword, which here dropping off, he was enjoined by *Mercury* in the place where it fell, to found a city, or ἀπὸ τῆς μύκης δαῖτα τὸν ἰω βῆν ἐκ τῆς γαστρομήνης, from *Jove's* first bellowing here being transformed to a cow.

<sup>(k)</sup> *Corinth* was rich in its mettalls and great commerce. Here *Venus* had her Temple, having no fewer then a thousand curtesans for her Priests. It was called also *Heliopolis*, or the City of the Sun, for its dry situation; so named from *Corinthus* the son of *Marathon*; of old *Ephira*, from the Daughter of *Oceanus*.

<sup>(l)</sup> *Cleonæ*, from a Daughter of *Asopus*. Neer this small City was the *Nemean* Grove, where the *Nemean* Games were celebrated: he calls it *ἐὐκτιμώδης*, well built, as being fortified both by Art and Nature.

<sup>(m)</sup> *Orneia* a village, so called from the River running by it, or its high situation, or *Orneus* the son of *Erechtheus*, or else of the Nymph *Ornea*. *Priapus* was here worshiped, and hence called *Orneates*. <sup>(n)</sup> *Aræthryea*, the gate of *Mars*, after *Phlious*, from the son of *Dionysus*. <sup>(o)</sup> *Sicyon*, before *Mecone*, the country of *Aratus* the Poet: Hence *Calcei Sicyones*, this Town being noted for shoes of exquisite worke and art: a wealthy place, of which they had anciently this saying,

Βῆν μοι τὰ μέγ' ἐν Κορίνθῳ καὶ Σικύων

May I twist *Sicyon* and rich *Corinth* live.

*Homer* sayth *Adrastus* reigned first here, not that *Adrastus* was not a King before, he ruling before he was driven thence by *Talaus*, but because none reigned in *Argos* before him. He first founded a Temple to *Nemesis*, that vindicative Deity, who from him was called *Adrastia*. <sup>(p)</sup> *Hyperefia* from *Hyperefius* the son of *Lycaon*. <sup>(q)</sup> *Gonoessa*, a promontory of *Pellene*, *Dorion's*, so *Pausanias*, *Pisistratus* or his freind entrusted with the collecting *Homer's* verses corrupting the true name through ignorance. <sup>(r)</sup> *Gr. Ἀγιάδων*, this some make a City of *Achaia*, called after *Jonia*, the *Athenians* having sent thither a Colony of them, others by it understand only the Sea Coast between *Sicyon* and *Elis*. <sup>(s)</sup> *Helice*, so called from *Elix* the son of *Lycaon*, or an *Ionian* woman so called. Here *Neptune* had a Temple, which together with the Town was overthrown with an Earthquake and inundation. In this Temple the *Jonians* celebrated their *Panionia*, offering a Sacrifice, in which they did not, they conceived, *καλλιστέρῳ* propitiate the Deity, unless the Oxen brought to the Altar, bellowed.

N

Planting

<sup>(z)</sup> By this verse, inserted, as is conceived, by *Solon* or *Pisistratus*, the *Athenians* contesting with the *Megarenses* for this Island *Salamis*, obtained their cause. Here *Themistocles* overthrew the *Persian* Fleet.

<sup>(a)</sup> *Argos* is sometime used for all *Greece*, sometime thus distinguished, *Argos* *πλαττων* being put for *Thessaly*, *Αχαϊών* for *Peloponnesus*: Here it is taken for a City of this last, so called from *Argos* the Grand-child of *Phereus*, by his Daughter, it being formerly called *ἄστυ θωρηκῶν*. *Cleisthenes* the Tyrant of *Sicyon* subduing it, interdicted, *ὅς παρ' ἑσθ' οὐκ ἐρεῖται* there, envying them the commendation *Homer* here gives it, with its residents.

<sup>(b)</sup> *Tiryntha* a City of *Argos*, environed with a wall by the *Cyclopes*, called *ἐγχεστράτες*, for that they wrought for their living; it was so called for *Tyrinus* the Brother of *Amphirno*.

<sup>(c)</sup> *Hermione* sacred to *Proserpine*, a City neer the Bay of *Argos*; Hence they went to *Elysium* without paying any freight, and therefore here alone buried *sine navio*, without passage money, *Strabo*.

<sup>(d)</sup> *Træzen* from *Troceus*, the son of *Pelops*, whose Haven was called *ῥαῖον* ἢ *πῶρον* a *Beard*, whence the Proverb of such as wanted it, *καὶ ὡς εἰς Τρεζῖνα*, That they should sayle to *Træzen*. The wine of this place drunk disabled men, and made women mis-carry. It was sacred to *Neptune*, whom they stamped on their Coyne with his Trident. The Inhabitants wore the hair of their heads and beards long.

<sup>(e)</sup> *Asine* a City of *Argia*, called also *Hermanica*.

<sup>(f)</sup> *Epidaurus*, formerly *Epitaurus*, famous for *Æsculapius* and his Temple, hung with the votive Tables of such



(i) *Pellena* a City of Achaia, *Pallene* of Thrace, where *Hercules* overthrew the *Gyants*.

(u) *Egion*: Of this Town was that Proverb,

Τῆς δ' Ἀγίης ὅτε οἶτος ὅτε πέμπτοι.  
Neither the third nor fourth you *Egians* are.

This Town with *Bura* were devoured by a deluge and Earthquake, two yeares before the battell of *Lemna*, *Strabo* so called ἀπό τοῦ ἄγρου from the Goat that here mused *Jupiter*.

(x) Gr. ἰσχυρὰ ὡς χρυσὸν χαλκόν, i. armed in shining or glistering Brasse: or from *Noracus* a City in *Pannonia*, where were the best iron mines, and which whetted did exceed in brightness, whence *Homer* calls shining brasse *νόσση*, *Epaphroditus* in τοῖς Οὐμενοῖς cited by *Steph. Bizantin.* Of which thus *Disarins* in *Macrob. Saturnal.* l. 7. c. ult. *Est in are vis acrior quam Medici stipiticam vocant; unde squamas ejus adjuvant remedia, qua contra perniciem putredinis advocantur. Deinde qui in metallo aris morantur, semper oculorum sanitate pollent, & quibus antea palpebra nudata fuerant, illic convalescunt.*

*Aura enim qua ex are procedit, in oculos incidens, haurit & exsiccat quod male inflavit, unde & Homerus modo ὡς χρυσόν, modo ὡς χρυσὸν χαλκόν has causas sequens appellat. Aristoteles vero author est, vulnera qua ex areo mucrone sunt, minus esse noxia, quam qua ex ferro, faciliusque curari: quia inest, inquit, ari vis quadam remedialis & siccifica, quam demittit in vulnere. Pari ergo ratione infirmum corpori pecudis, lunari repugnat humori. There being, saith he, in brasse a kind of vigorous sharpness, stiled by Physicians *Stiptick*, they administer it in all Medicaments that they prescribe for the prevention of putrefaction. Besides, those that are conversant much in mines of Brasse, are alwaies strong sighted, they whose eye-browes have been formerly denuded of haire, vesting here, for that the steam and fume of this mettall getting into the eyes, drawes and dryes up what ever noxious humour is injurious to them, inso-much as *Homer* hence calls it sometime, *εὐνόση χαλκόν*, sometime *νόσση*. *Aristotle* also affirms the hurts made by weapons of brasse to be less perillous and sooner cured then those made with iron, this mettall having a kind of medicinall & healing quality which it impresseth and leaves in the wound. For the like reason, a pin of brasse being put into any dead flesh, preserves it, being an *Antidote* against lunary moysture, from putrefaction.*

(y) Gr. *καλὴν Ὥλην*, because it was invironed with the hills *Taygetus* and *Parthenius*, whence the City had no walls: so *Calesyria*, or *Cava Syria*, because encompassed by the mountaines *Libanus*, and *Antilibanus*.

(z) *Lacedemon*, stiled here *κατόδωμος* for its circuit or great compass, from *καῖος* a *Whale*, some read it, *καίεται*, understanding it of *Calamint*, *quia nepeta ferax regio*, an herbe of a hot quality, wherewith that country abounded, the *Boeotians* calling it *καίεται*, which others *καλαμίνθην*, *Camerar*, or from its many holes and caverns occasioned by earth-quakes, which *hiatus* they call *καίεται*. *Lacedemon* left his own name to the country, his Mothers *Taygete* to the adjoining mountain, & his wives *Sparte* to the City. Others say that the *Heraclide* agreeing to divide their Country by lot, they whose Lot came out first elected this part, calling it *Lacedemon* from that occasion, *ἡ λακεδαίμων* ὅτι λακεδαίμων δὴ ὁπ' ἀγαθὸν δαίμων, ἵστίς τ' ὅχη τὴν τὴν ἑλαβεν ὁ λαὸς, ἢ ἑλαχεν ὁ λαὸς, & that *Sparta* had that name either from the *Leleges*; *qui prius Sparfi & palantes*, who lived disperfed before and scattered, or ἀπὸ Κέδμου σπαραγῶν, from the Serpents teeth sowed by *Cadmus*. The *Lacedemonians* used to have a Λ engraven upon their Spears, as the *Messenians* their neighbours but enemies, the letter M. It had anciently a hundred Cities under its Jurisdiction, in token whereof they sacrificed yearely an *Hecatombe*.

(a) Some make *Lacedemon* the name of the Country, and *Sparta* of the City; others again the contrary.

(b) *Messe* i. *Messene*, *Strabo* and *Dyd.* the name of a Country, not a City.

(c) *Amycle* at the foot of *Taygetus*, from *Amyclas* the Son of *Lacedemon*, he was the Father of *Hyacinthus*, loved by *Apollo*, and casuall slain by him. A Colony of these were those of *Cajeta*.

(d) *Augia*, a City of *Laconia*, after *Egia*.

(e) *Brysia*, a Town beyond the hill *Taygetus*.

(f) *Las* a town taken by *Castor* and *Pollux*, and laid wast by them, whence it was after called *Lapersa*. Hither *Theseus* carried *Helen* and was pursued by her Brothers, it was called *Las*, ἀπὸ τοῦ λᾶς for that it was founded upon a Rock.

(g) *Helos* *Laconick* City from *Helios* the son of *Persens*. These associating with the *Messenians* much infested the *Spartans*, but at last were vanquished and made slaves, inso-much as *Helotes* was with them a common name for slaves ever after, such especially as were taken in war. Such were the *Penestæ* or the slaves in *Thessaly*, the *Callicurij* in *Crete*, the *Mariandyni* in *Heraclea* in *Pontus*, the *Arotæ* in *Syracuse*. *Eust.* Thus with the Romans the slaves were named from their Countries, *Syri*, *Davi*, &c.

(h) *Eust.* observes that *Homer* making *Agamemnon* truly valorous, hee represents *Menelaus* onely as busie, forward and bold, whence he after resembles him to a flye.

And

Planting <sup>(i)</sup> *Pellena*, and th' <sup>(u)</sup> *Ægian* Land,

In five score Ships *Atrides* did command.

To him the stoutest, and the strongest swarm'd,

He fuller Squadrons rul'd, <sup>(x)</sup> compleatly arm'd,

And all the mighty Heroes did precede,

Because he strongest was, and most did lead,

Who the large <sup>(y)</sup> Vales of <sup>(z)</sup> *Lacedemon* held,

<sup>(a)</sup> *Sparta*, farr <sup>(b)</sup> *Messin*, which for Doves excel'd,

Who did <sup>(c)</sup> *Amycla*, <sup>(d)</sup> *Augia*, <sup>(e)</sup> *Brysia* keep,

<sup>(f)</sup> *Laas*, *Oetylos*, <sup>(g)</sup> *Helos* neer the Deep,

His Brother *Menelaus* did prepare,

For sixty Ships, who bravely armed were,

<sup>(h)</sup> He confident amongst his Troops did goe,

Encouraging to fight against the Foe,

And to revenge those Tears fair *Helen* shed,  
Inforc'd so basely from her Husbands Bed.

Who dwelt in *Pyle* <sup>(i)</sup> and those *Arene* <sup>(k)</sup> stor'd,  
And <sup>(l)</sup> *Thryos*, where <sup>(m)</sup> *Alpheus* you may ford,  
Who did in <sup>(n)</sup> *Æpys* lofty Walls reside,  
In <sup>(o)</sup> *Cypariss* and <sup>(p)</sup> *Amphigen* abide,  
Who *Helos*, <sup>(q)</sup> *Pteleos*, <sup>(r)</sup> *Dorion*, where the throng,  
Of Muses silenc'd <sup>(s)</sup> *Thracian Thamyris* Tongue,  
Who coming from *Oechalia* made his Vaunt,  
Better then he *Joves* Daughters could not chant,  
Who struck him blind, nor after could his Hand  
Touch his sweet Lyre, nor <sup>(x)</sup> divine Voice command.  
These did old *Nestor* their Obedience pay,  
In ninety Ships conducted through the Sea.

<sup>(y)</sup> *Arcadians* who from high <sup>(z)</sup> *Cyllene* come,  
Those valiant Nations neer <sup>(a)</sup> *Æpytus* Tombe,  
Who *Pheneus*, *Orchomenius* stor'd with Sheep,  
*Ripe* and <sup>(b)</sup> *Stratia*, and *Enispe* steep,  
Whom sweet <sup>(c)</sup> *Mantineia*, and <sup>(d)</sup> *Tegea's* Plain,  
<sup>(e)</sup> *Stymphalus*, and <sup>(f)</sup> *Parrhasian* Feilds contain,

(i) There were two other Townes of the same name, one in *Arcadia*, another in *Eleia*. This here was stiled *Triphaliaca* in opposition to the two other, *Eliaca* and *Messenica*, and was the command and country of *Nestor*.

(k) *Arene*, from the Daughter of *Oebalus*, watered with the River *Ar-nigros*.

(l) So called from the herbe *ἄλφειον*.

(m) *Alpheus*, so called for that its water helps *ἀλφειά*, and *Vitilignes*, all Morpew, Scabs, and Leprosie: it is sayd to run under the Sea, and to vent it selfe again in *Sicily*, mingling with the pleasant springs of *Arethusa*.

(n) Gr. *ἰόκπιον αἶπυ*, of these two words some make one the City, others the other, it being very questionable which of the two is the Epithite, either opinion not wanting its assertors. *Herodian* the Grammarian makes *αἶπυ* the place, writing it *αἶπυ*, not *αἶπυ* which is the Epithite.

(o) *Cyparissus* a City in *Messenia*, *Cyparissus* in *Parnassus*.

(p) *Amphigenia*: Here had *Latona* a Temple, being here delivered of *Apollo*.

(q) *Pteleos*, so called from the tree that bears that name, or *Pteleus* the *Thracian*.

(r) Hence the Dorick way of Musick invented by this *Thamyris*, as also the *Dorian* pillar in Architecture.

(s) The *Thracians* were much devoted anciently to Musick and Poetry, as appears by *Orpheus*, *Musaeus*, and this *Thamyris*, who were all of this Countrey.

(t) *Thamyris* a *Thracian* poet and Musician, who challenging the Muses, upon condition to use them as hee pleased, having the better, or to suffer at their discretion being worsted, lost his Instrument, Eyes, and other senses by such his insolence. He was the first inventer of *Paidraestie*, or Love of Boyes.

(u) *Eurytus* was King of *Oechalia* in *Thessaly*: He being of a haughty disposition and proud, by reason whereof he perished, *Homer* makes *Thomyris* his associate altogether as arrogant. Hence *Eustathius* observes, that *ἡ χυρὸν δὲ καὶ αὐτὸς οὐκ ὄντων ἀγνῶν*, That skill without discretion but puffs men up. *Theocritus* sayth, that *Eurytus* taught *Hercules* Archery.

(x) *Divine*, either as the gift of God, or for that his skill was such as might have become a Deity. What he had naturall, they took from him; and what he had acquired by industry and art, they caused him to forget.

(y) The *Arcadians* were the ancientest people of *Greece*, hence sayd to be *προχίλωνος* before the *Moon*, the reason whereof see in the Scholiast of *Apollonius Rhod.* It was so called from *Arcas* the son of *Jupiter*.

(z) *Cyllene*, a steep mountain, and City in *Arcadia*, where *Mercury* was born of *Maja* the Daughter of *Atlas*, and from thence called *Cyllenius*. On this Mountain are found white *κόρηφοι*, which they hunt by moon-shine.

(a) From *Æpytus* an ancient Heroe, of the *Arcadian* Race. The worthies were of old interr'd upon some mountain, or at the foot of some hill, in after times in *Puteolis*, in grots and caves. The hill was called *Sepia*, because there *Æpytus* the son of *Elatius* was slain by a serpent, which the Greeks call *ὄφις*, whose sting being incurable is mortall.

(b) *Stratia*, so called from an Heroe of that name.

(c) *Mantineia*, memorable for the battell fought there by *Epaminondas* against the *Lacedemonians*, wherein he fell: so called from *Mantinius* the son of *Lycæon*: it was peopled by five Athenian *δῆμοι*, as *Tegea* by ten.

(d) A fruitfull and happy place, whence that Adage, *Εὐδαίμων ὁ Κορινθίος*, *ὅτι δὲ οὐκ ἔστιν Τεγῆς*, The *Corinthian* is happy, yet may I be of *Tegea*. Here was *Orestes* his Tombe, and hence was *Pan* called *Tegeus*.

(e) Neer *Stymphalus* was a great Fenn, where harboured those men-devouring foules, called thence *ἄνθρωποι Στυμφαλίδες*, slain or forced away by *Hercules*, and accounted one of his Labours.

(f) *Parrhasia*, from *Parrhasius* the son of *Lycæon*, called also *παρρῆσια*; from *Lycæon's* attempt upon *Jupiter*.

AN



(g) *Ancaus* was one of the *Argo-nauticks*.

(b) Living in the midst of the continent or *Tera firma*, they were altogether ignorant of Navigation.

(i) *Buprasium*, from *Buprasius* its Prince, A River, Town, and Region so called.

(k) *Elis*: Here were celebrated the Olympick games instituted by *Hercules* in honour of *Jupiter*, so called from *Elins* the son of *Tantalus*.

(l) *Olenia* from *Olenius* the son of *Jupiter*.

(m) *Alisium* so called of *άλισ* to congratulate, the neighbourhood meeting at *Alisium* every Moneth, or from *Alisius* one of *Hippodamia's* Suitors.

(n) The *Epeians*, from *Epeius* the son of *Endimion*, the King of the *Epeians*.

(o) The Poets make *Creatus* and *Eurytus* to have four hands, & as many feet, to intimate their great amity and conjunction of affection.

(p) The *Echinades* were Islands of *Acarnania*, in the *Ionian* sea, near the outlets or *Ostia* of the River *Achelous*, inhabited by the *Epeians*, so called from the multitude *των ἰχθύων*, of the sea hedge-hogs, Islands being commonly denominated *ἰσθμοὶ τῶν ἰχθύων*, from those things wherein they abounded. Of these *Dulichium* was one, so called *παρὰ τὸ δολιχόν*, from its length.

(q) *Meges* incurring his Father *Enges's* displeasure, as dis-relishing his falsifying his word with *Hercules*, in not giving what hee indented for with him for cleansing his stables fraught with the dung of Oxen, fled to *Dulichium*. Some make him the son of *Climene* the Sister of *Ulysses*. Others say, that forcing *Timandra* the sister of *Helena* and *Clytemnestra*, he carried her into *Dulichium*, which was one of the *Echinades*, so called from *Dulichius* the son of *Triptolemus*.

(r) *Gr. ἰππότης*, which is used of such as flye their Country, as *Phileus* here, and before *Nestor*.

(s) *Cephalenia*, an Island in the *Ionian* sea, so called from *Cephalus*, one of the Progenitors of *Ulysses*.

(t) *Ithaca*, from a Heroe of that name.

(u) *Neritus*, a Mountain of *Ithaca*, so thick with trees that the wind could pierce no further into it then to move the leaves only.

(x) *Trocyia* a City of *Cephalenia*.

(y) *Gr. Ἀγρία τεύχῃαν*. *Enst.* makes *τεύχῃαν*, which signifies rough, the name of the place, and *ἀγρία*, made by others the proper name of a place, the *Epithite* or *Adjective*, the word importing such a Pasture wherein Goats thrive and grow fat, or a place by reason of its steepness inaccessible even to Goats.

(z) *Zacynthus*, so called from a son of *Dardannus*.

(g) *Ancaus* Son, King *Agapenor* bore,

In sixty Vessells to the *Phrygian* Shore,

Each Ship did many bold *Arcadians* bring,

Whom *Agamemnon*, the *Mycenian* King,

(b) Supply'd with all things fit to pass the Flood,

Because they Sea-Affaires not understood.

Who in (i) *Buprasium* and fair (k) *Elis* dwell,

Who *Hyrmin* and the *Myrsin* Plains did till,

Th' (l) *Olenian* Rock, those from (m) *Alisium* sent

In forty Sayl, with these the (n) *Epeians* went,

By bold *Amphimachus*, and *Thalpius* led,

(o) *Creatus* one, th' other *Eurytus* bred.

*Diores Amarynce's* Son commands

The third, the last were *Polyxenus* Bands,

Who left *Dulichium* and th' (p) *Echinades*,

Isles against *Elis*, girt with briny Seas,

These for their Leader (q) *Meges* did approve,

Whom (r) th' horseman *Phyleus* got, much lov'd by *fore*;

Flying his Country, and his Fathers Rage,

He forty Sayle did in this Warr engage.

*Ulysses* the stout (s) *Cephalenians* led,

Whom (t) *Ithaca* and steep (u) *Neritos* bred,

Who in (x) *Trocyli* and (y) *Ægilipa* dwell,

And those that *Samos* and (z) *Zacynthus* till,

And

And *Epire* and th' <sup>(a)</sup> opposed Continent,  
 With *Ithacus*, like *Jove* in Prudence, went,  
 And in twelve Vessells did rough Billowes plow,  
 Each richly painted had a <sup>(b)</sup> purple Prow,  
<sup>(c)</sup> *Thoas*, *Andraemons* Son, th' <sup>(d)</sup> *Ætolians* led,  
 In <sup>(e)</sup> *Pluron* <sup>(f)</sup> *Olen*, and *Pylene* bred,  
 In *Chalcis*, and in rocky *Chalydon*;  
 For *Oeneus* valiant Progeny were gon,  
 And long before fair *Meleager* dead:  
 These he at Sea in forty Vessells led.  
<sup>(g)</sup> *Idomeneus* ruld the <sup>(h)</sup> *Cretan* Bands,  
 From *Gortyn* Bullwarks, and the *Gnosian* Strands;  
<sup>(k)</sup> *Litians*, *Miletians*, <sup>(l)</sup> white *Lycastins* met,  
<sup>(m)</sup> *Phæstians* and *Rytians*, and who in *Crete*  
 Did in a <sup>(n)</sup> hundred famous Cittyes dwell,  
*Idomeneus* who did much excell  
 In Feats of War, and <sup>(o)</sup> bold *Meriones*  
 In fourescore Vessells brought through briny Seas.  
<sup>(p)</sup> *Tepolemus*, one equall to the Gods, <sup>(q)</sup> *Rhodes*:  
 Nine Ships with haughty *Rhodians* brought from

<sup>(m)</sup> *Phæstus* and *Rhytium* were Cities in the Dition of the Gortynians. *Strabo*. *Epimenides*, one of the Sages, who cured men by Verbes and Charmes, was of *Phæstus*.

<sup>(n)</sup> He calls *Crete* *ἐκατόνπολις*, either using a definite number for an indefinite, a hundred for many; or according to history and truth, her number of Cities being so many at first; but of these *Leucas* King of that Island, demolishing ten for terrour to the remaining, *Homer* in his *Odyssey* calls *Crete* after this *ἐννεακοντόπολις*. *Solinus* thinks the Epithite made good, in that her Cities were large & sumptuous, and thus this number of a hundred is elsewhere used *ἐξήκοντος*, the Lemma of *Rome* in an ancient Coyn or Meddall, being *Ῥώμης ἐκατονπόλιος*. So the Island sacred to *Apo'o*, *ἐκατόνη*, and *Alexandria* called *ἐκατόνδοδος*, for the many avenues and wayes were to it. *Crete* was also stiled *μακαρόνη*, the fortunate Island, and its people *Hesiod* calls *πλούσιον ἄνθρωπον*, *A wealthy people*.

<sup>(o)</sup> Gr. *Ἀτάλαντος* *Ἑοάλης*. Two only were properly so called, *Mars* and *Quirinus* or *Romulus*. *Did*, Others make him another warlike God from *Mars*, and his Mother *Enyo*.

<sup>(p)</sup> *Hercules* taking part with the *Ætolians* against the *Ephyræans*, slew *Phylus* the Father of *Astyocheia*; and of her begat *Tepolemus*, who seeing a servant carelessly handing his Uncle *Licimnius*, *Alcumena's* brother, throwing his staffe at him, slew his old Uncle, and fled for it, the *Grecians* not punishing man slaughter with death, but permitting the person committed it to live in Exile, such being *Solons* Law, which he took, say some, from this passage of our Poet, and this faith *Enst.* argued *πολιτικὴν ἡμερότητα*, the clemency of the State. *Pindar* makes him the son of *Astydama*, the Daughter of *Amintor*.

<sup>(q)</sup> *Rhodes* an island in the *Carpathian* sea, so called *ὡς ῥόδον θαλάσσης*, *The Rose of the sea*. No day proves so dark and cloudy, but that some time or other of it, the sun shines on it, *Pliny*; Hence consecrated to the sun, and called *Clara Rhodos* & *Athraa*, from its clear skeye. Here was that vast *Colossus* erected to the honour of *Phæbus*. it was LXX Cubits high, made by *Chares* of *Lindus*, according to the Epigram,

Κολοσσὸν ἦλιν πόδ' ἐπ' αἰεὶ δέκα  
 Χάρης ἐποίησεν πηχέων ὁ Λίνδιος.

The brasle of it when it was taken down, loaded nine hundred Camells. They were very rich and excellent Artists, especially Statuaries; the one the gift of *Jupiter*, the other of *Minerva*, so *Pindar* *Olymp.* 7.

κείνοι μὲν ἔσαν  
 δὲν ἀγαλῶν νοσήσαν,  
 πολὺν ὡς χροσὸν αὐτὰ  
 δὲ σφιν ὥπασε τέχνην  
 πᾶσαν ἐπιχρόνιον  
 γλαυκῶπις, αἰετοπόνοισι χερσὶ κρατῶν,  
 ἔργα δὲ ζῳῶσι ἐρπύν-  
 τισι δ' ὁμοῖα κέλευθε  
 εἶεν.

The Sun's admir'd Colossus builded I  
 Old Lindian Cares seventy Cubits high.

for which great Jove  
 Forth from a burnish'd cloud did powre  
 Upon their heads a golden showre.  
 Minerva did to them impart  
 Such excellence in Mechanick Art,  
 That they all mortalls did outstrip;  
 So lively Was their Workmanship,  
 That Statues which did grace the Streets,  
 Seem'd busie Citizens to meet.

In

<sup>(a)</sup> Gr. *ἀντιμέγιστα*, by which he understands the opposite Coast to *Elis*, or as *Strabo*, *Leucas* & *Acarnania*.

<sup>(b)</sup> It being usuall to apply the parts of humane bodies to inanimate creatures, to Mountaines, Rivers, Trees, Cups and Ships; *Lycophron* calls the last, as *Homer* here, *κροεὶς μιλτοπαρίας*, *Virgins with vermilian cheeks*, that is, their *prora*, called also *σπρώγμα*. *Ulysses* his Ships were discernable from the rest by their painting and colour, which was done, that being under saile they might be known one to another, and so keep together. The Greekes placed them in the midst of their fleete keeping there a constant Mart and Fair. The ancients adorned the fore-decks of their vessells with vermillion.

<sup>(c)</sup> *Thoas* was the son of *Gorge* the daughter of *Oineus*.

<sup>(d)</sup> From hence came the Proverb *τὸ μὴ χεῖρ' ἐν ἀπολαῖς ὁ δὲ νῦν ἐν κλοπῇ*, applied to one who pretending to begg, intends steal, alluding to the names of those two places.

<sup>(e)</sup> *Pluron* was the mountainous part of *Ætolia*, *Calidon* the champaigne, from *Calidon* the son of *Endimion* or *Ætolus*.

<sup>(f)</sup> *Olenos* and *Pylene* two cities of the same.

<sup>(g)</sup> *Idomeneus* the son of *Dencalion*, the Nephew of *Minos*, he was uncle to *Meriones*.

<sup>(h)</sup> The *Cretans* were skil'd in Navigation, hence the Adage of such as dissemble their knowledge of what they are well seene in, *ἡ κρῆς θάλασσαν*, the *Cretan* knowes not the sea.

<sup>(i)</sup> *Gnosos* the royall city of *Minos*.

<sup>(k)</sup> *Lystus* a Colony of the *Lacedæmonians*, from the son of *Lycan*, or from its situation.

<sup>(l)</sup> Gr. *ἀργυροὶ* i. *white* or *Lazie*, the *Cretans* being noted as *ῥαδίως ἀργεῖ*.



(r) *Lindus* a Town neer *Rhodes*, of which was *Cleobulus*, one of the Sages: Here *Minerva*, hence called *Lindia*, had a magnificent Temple. This town with the other two either *Tleptolemus* built; or the *Argives* that fled with him, hee killing *Licymnius* at *Argos*, were there quartered.

(s) *Jupiter* is sayd to raine down upon the *Rhodians* a showre of gold, because they first sacrificed to *Minerva* but newly born. *Did.* Or he calls their Wealth *Divine* in respect of its quantity, the riches of the *Rhodians* being incredibly great.

(t) *Jupiter* is sayd to love them to shew the duty of Kings, their tenderness toward their Subjects. *Hom.* sayth of *Ulysses*, *Odys.* 5. v. 12. that

ἄνδρ' ἱόντ' ἀνάντην πατὴρ δ' ὥς ἦν ἄνδρ' ἱόντ'.

He to his people was a Parent mild.

Thus *Cambyzes* being called *Δαρείος*, the Lord of his people, *Darius* was called their Father, the one being sower and austere, the other milde and gentle.

(u) *Syma* was an island in the *Carpathian* sea, famous for fighting Partridges, from *Syme* the daughter of *Jalytus*.

(x) Naming *Nireus* in three verses successively one after the other, hee never after mentions him in his whole poem, to shew, saith *Galen*, how unprofitable and reproachfull beauty is, not accompanied with other commendable qualities, conducing to the benefit of humane society. Thus ἵππ' ἀνδρὶ δὲ ἑλπίδι.

(y) *Gr. ἀλάνδης*, a word derived from *ἀλάνδης*, an herb which having a purging property, doth *ventrem cire*, or *dejecere*, rendring the body soluble; by a Metaphor arguing fear, which hath the like quality.

(z) Or *Carpasus*, the letters being transposed, an high island, denominating the neighbouring sea. Of this Town there was this Adage, ἡ *Καρπασὶς* τὰν *λαγυβῶν* for that having no hares, they furnished themselves abroad with them, to their no small prejudice.

(a) *Nisyros* was one of the *Sporades*, islands in the *Carpathian* Sea, so called from their laying scattered in that Ocean, it was a Canton of *Cos*, cast by *Neptune* upon the Gyant *Polybotes*, whom *Jupiter's* Thunder had not dispatched; it afforded rich wines.

(b) *Eurypylus* the son of *Hercules* and *Chalciope*, King of *Cos*.

(c) *Cos*, so called from the daughter of *Merops*, an island famous for sweet wines. Here *Aesculapius* had his Temple, wherein were preserved the memory of many receipts in writing, which had wrought any extraordinary cures, whence *Hippocrates* being well versed in them, learnt his great skill and art. Hence *Augustus* removed to *Rome* that admirable peece of *Apelles*, his *Venus Anadyomene*, arising out of the sea, dedicating it to his Father *Julius*, for which he remitted to them of the Town a Tax of a hundred talents. It abounded with sheep, which the natives called *κῶες*. The dungeon also at *Corinth*, wherein they secured their fugitive slaves, was also called *κῶς*, the word signifying any Cave or Den, whence such beasts also as harbour in them are called *κῶες*.

(d) *Calymna*, by some taken for all the *Sporades*, but by others for a single island, called after *Calymna*, much commended for its excellent honey, for all insulary honey equalling that of *Attica*, as *Strabo* observes, this of *Calymna* exceeded that of any other Island, whence *Ovid Met.* 8.

— *Fecundaque melle Calymna.*

— *Calymna* which had honey store.

(e) *Argos Pelasgicum*, that is, *Thessalia*.

(f) *Alope*, from the Daughter of *Aëon*.

In three Divisions they did part their Lands,

(r) *Lindians*, *Felissians*, and *Camerin Bands* :

This valiant Prince, renowned for his Spear,

*Astyoche* to *Hercules* did bear,

Espows'd at *Ephyr* nigh *Selleen's* Flood,

Who many Cities sack'd, and shed much blood.

This Prince when in his Fathers Court he liv'd,

His dearest Uncle of his Life depriv'd,

Valiant *Licymnius* then grown old, and straight

With Freinds a Squadron of tall Ships did freight,

So from the Sons of *Hercules* retyr'd,

Through Briny Seas, who had his Death conspir'd,

And came to *Rhodes* oppress'd with mighty want,

Where he three Tribes did in three Parties plant,

On whom great *Jove*,<sup>(r)</sup> the King of Gods, did poure,

So much<sup>(s)</sup> indeard to him, a golden Showre,

From<sup>(u)</sup> *Syma*<sup>(x)</sup> *Nireus* three stout Ships did bring,

*Aglaia's* Son by *Charopus* the King,

Whose Person with *Achilles* might compare,

But he was<sup>(x)</sup> weak, and few his Souldiers were.

From *Case*,<sup>(z)</sup> *Crapathos*, and<sup>(a)</sup> *Nisyros* Soyle,

<sup>(b)</sup> *Eurypylus* City<sup>(c)</sup> *Cos*,<sup>(d)</sup> *Calymna* Isles,

*Phidippus*, and *Antiphus* these did bring,

*Thessallus* Sons, who from *Hercules* did spring,

In thirty stately Ships in order led.

Who<sup>(e)</sup> *Argos*,<sup>(f)</sup> *Alope* inhabited,

(<sup>c</sup>) *Alos*, and (<sup>b</sup>) *Trechis*, (<sup>i</sup>) *Hellas*, where  
Such plenty of most beauteous Women are :  
*Hellens*, and (<sup>k</sup>) *Achives*, (<sup>l</sup>) *Myrmidonian* Bands,  
In fifty Ships *Æacides* commands.  
All these their Martiall Discipline forget,  
Because that none their Troops in order set :  
*Achilles* would no more himsele engage ,  
But for the fair *Briseïs* loss did rage,  
Whom when he sack'd (<sup>m</sup>) *Lyrnessus*, and destroy'd  
The *Theban* Walls, he for Reward enjoy'd :  
(<sup>n</sup>) *Mines*, and bold *Epistrophus* he kill'd,  
King *Euens* Sons, but soon he'l take the Field.

Who (<sup>o</sup>) *Phylace*, and (<sup>p</sup>) *Pyrrasus* did keep,  
And *Ceres* Groves, and (<sup>q</sup>) *Iton* stock'd with Sheep,  
(<sup>r</sup>) *Antron*, and (<sup>s</sup>) *Pteleus*, rich in Pasture Ground,  
(<sup>t</sup>) *Protesilaus* led in War Renown'd  
Whilst he did live, now he had lost his Life,  
And left at home his miserable Wife,  
His House (<sup>u</sup>) halfe built, (<sup>x</sup>) the first a *Trojan* Hand  
Slew, as he leapt from Ship upon the Sand ;  
These had a Captain though this Prince was dead  
Whom *Mars* his valiant stirpe, *Podarces* led,  
*Iphichus* Son of the *Phylacian* Land,  
His younger Brother next him in Command;  
But he was stronger and more valiant.  
Though him so much desired they did want ,  
Yet of a gallant Chief they did not faile,  
Who then conducted them in forty Saile.

<sup>g</sup> *Alos* built by *Athamas*, so called  
ἀπὸ τοῦ ἀλός, from his wandring after he  
was possessed with a phrensie, or for  
that it was built neer the sea:

(<sup>b</sup>) *Trechis*, so called from its  
roughnesse, built under the Mountain  
*Ossa* by *Hercules*, where also he threw  
himself into his funerall Pile.

(<sup>i</sup>) *Hellas* built by *Hellen*, the son of  
*Phthius*, not of *Demalion*, from whom  
after the Greeks were called *Hellenes*.

(<sup>k</sup>) The *Thessalians* were called *A-*  
*chei* from *Acheus* the son of *Zythus*,  
*Myrmidons* from the *Ægineæ*, who  
joyning with *Peleus* seized those parts,  
for which see the Fable in *Ovid Met.*  
l. 7.

(<sup>l</sup>) *Peleus* flying from *Ægina*, for  
killing his Brother *Phocus*, came in-  
to *Phthia*, where *Astor* then reigned,  
the son of *Myrmidon*: Hee seeing his  
sons, which had by *Ægina*, to conspire  
against him, forced them out of the  
Country, and matched his Daughter  
*Polymela* to *Peleus*, who by her had  
*Achilles*, and a daughter, *Polydo-*  
*ra*.

(<sup>m</sup>) *Lyrnessus* a City of the *Hypo-*  
*placcan Thebes*, so called, because that  
Country lay flat and low.

(<sup>n</sup>) This *Mines* was the husband of  
*Briseïs*, of which see *Homer Iliad.* τ.

(<sup>o</sup>) *Phylace*, a Towne not far from  
the *Phthian Thebes*. Of this place was  
*Protesilaus*.

(<sup>p</sup>) *Pyrrasus*, so *Steph.* a City be-  
yond the Mountaine *Othrys*, called  
*Demetrium*, from a Temple built there  
to *Ceres*. It takes its name ἀπὸ τοῦ πυ-  
ρῶν, it being fertill in graine, and for  
this only faith *Enst.* called *Ceres* Tem-  
ple.

(<sup>q</sup>) *Itona*, called also *Sitona*, faith  
*Steph.* from its plenty of corn.

(<sup>r</sup>) *Antron*, named so from its many  
caves. It bred fair asses, whence the A-  
dage, *Antronium Asinus*.

(<sup>s</sup>) *Pteleus*, from *ῥαχία*, the Elme.

(<sup>t</sup>) *Protesilaus* was slaine by a Tro-  
jan, by *Hector* say some, others by  
*Æneas*, or his shadow, *Aschates*, the  
Oracle having before declared, that it  
should be fatall for that man who first  
set foot on the Trojan ground. After  
his death, obtaining license to be ab-  
sent from *Elysium* for a day, he visited  
his wife (*Laodamia*, as *Ovid*, as  
others *Polydora*) and prevailed with  
her to accompany him back, which  
she did killing her self. See her Epistle  
to him in *Ovid*. As he was the first was  
slain before *Troy*, so his ship was the  
first was fired by *Hector*.

(<sup>u</sup>) He is sayd to leave his house but  
halfe finished, either because hee left a  
widow, marriage being not perfect

and compleat, but where two are united and linked together, whence *Hebe* is never made to attend *Juno* but when being freinds, she  
cohabits with *Jupiter*, and *Juno*, the president and tutelar Deity of marriage, is called *ἡμία, ἡμιῶ δὲ τέλει*, faith *Pollux*, οἱ ἀπὸ τοῦ  
είναι τῶν ἡμιῶν ἀνδρῶν, Marriage compleating a man for life, or else that he dyed childlesse, at least without a Son to succeed him, accor-  
ding to that of *Euripid*, in his *Ephigen. Taur.*

Σπύλοι δὲ εἰς δόμων πάντες ἀρσενες.

The generous Males all Families preserve.

Or because he settled not his affaires before he engaged in this Expedition. Others understand it literally of his buildings.

(<sup>x</sup>) *Homer* faith only, as *Enst.* observes that he was slain by a Trojan, not deighning to name him, by whom *Protesilaus* recei-  
ved his death, least he might live by his Verses: As the *Athenians* made a Decree, that *Herostratus*, who fir'd that so celebrated Tem-  
ple of *Diana* (burnt when that Goddess, faith he in *Plutarch*, was at *Olympias* her labour) purposely to get him a name, should  
not be nominated in an History or Record.

Who



(γ) *Phera*, a City of *Theſſalia*, from *Pheres* the ſon of *Cretheus*, or from *Phera* the Daughter of *Aelus*: its haven was called *Pagaſa*; either for that *Argo* was built there from the Stocks, or for that it had many Fountains.

(x) *Bæbe*, built by *Bæbus* the ſon of *Glaphyrus*, the founder of *Glaphyra* alſo.

(a) *Iolcus* a city of *Magneſia*, the Pallace of *Pelius*, where the *Argonauticks* and *Jafon* met and conſulted about their expedition for *Colchos*.

(b) *Divine*, both for extraction and parts.

(c) *Pelius* the ſon of *Neptune*, and *Tyrus*, whoſe Daughter *Alceſtis* by her death redeemed her husbands; ſhe was reſcued from *Proſerpine* and reſtored to her husband by *Hercules*. *Pelius* promiſing his Daughter in marriage to him who could yoke a Lyon and Goat together, *Apollo* performed it for *Admetus*, who by this means eſpouſed her.

(d) *Metbome*, ſo called ἀπὸ τοῦ μέθης, from drunkenneſſe, as being πολυοῖος, abounding with wines: A City of *Peleponneſus*; there was another of that name in *Macedon*, at the Siege whereof *Philip* looſing an eye by an arrow ſhot out of the Town, with this inſcription on it.

Ἀπὸ τοῦ φιλίππου δὴν ἄρ' ἔτιον πέμπει σέλας.  
After this Arrow doth to Philip ſend.

*Philip* returned him another thus inſcribed,

Ἀπὸ τοῦ φιλίππου ἂν λάβῃ κρημὶς ἔσται.  
If Philip After take, a rope's his end.

(e) *Thaumacia*, *Melibæa* (from a woman ſo called) and *Olixon* (from its littleneſſe) were cities of *Magneſia*.

(f) *Hercules* left his arrows dipt in the Blood of *Hydra*, that *Lernaean* Serpent, to *Philoctetes*, for that all elſe declined to ſet fire to that funerall pile in *Oſta*, which *Hercules* had erected, being reſolved to burn in it. After *Philoctetes* attempting to demolish the Altar of Golden *Minerva* in *Lemnos*, was bitten by a *Hydrus* or water ſerpent, where the *Greeks* left him to be cured by a *Prieſt* of *Vulcan's*. Others ſay that he was wounded in his foot by the fall of one of theſe Arrows, which wound feſtering, grew ſo noyſome and offenſive, that the *Greeks* were forced to deſert him and leave him upon the iſland. There was a prophetic of theſe Arrows of *Hercules*, that *Troy* could not be taken without them.

(g) *Lemnos* is ſaid ἀγία Διὸς *Divine*, as conſecrate to *Vulcan*.

(h) *Tricca* a city of that part of *Theſſalie* called *Iſtraotis*, or more anciently, *Doris*. Here *Æſculapius* had a moſt magnificent Temple, being hence called *Triccanus*. It took the name from *Tricca* the Daughter of the River *Peneius*.

(i) *Oechalia*, called alſo *Eurytion*, for *Jola's* ſake *Hercules* ſacked this city. *Homer* writing a poem of the taking of this place, let *Creophylus* of *Samos* have the honour of being reputed its Author, only for his civill treatment of him.

(k) The *Meffenians* and *Theſſalians* contended to have *Podalirius* and *Machaon* their countrymen. Princes anciently knew πῶς ἔχουσιν, were ſkild in ſome myſtery and profeſſion beneficiall to the publick: Thus *Ulyſſes* was a Ship-wright, *Dionyſus* a Gram-marian, *Diocleſian* a Gardener, and the Grand Seignior himſelf at this day profeſſeth ſome art or Trade; *Solyman* the great was a ſhoemaker, *Mahomet* the ſecond, an husbandman; *Achmet*, a maker of horſe-mens rings, and many Emperours of *Conſtanti-nople* painters.

(l) *Ormenius*, ſo called from the Father of *Aminor*.

Who dwelt in (γ) *Phera*, and *Bæbeian* Fens,  
(x) *Bæbe*, *Glaphyre*, (a) *Iolcas* Citizens,  
Theſe with *Eumeus* in eleven Ships went,  
And great *Alceſtis* of (b) divine Deſcent,  
Did this dear Off-Spring to *Admetus* bear,  
'Mongſt (c) *Pelius* beauteous Daughters the moſt fair.  
Next they who (d) *Metbon* and (e) *Thaumacia* till'd,  
And *Melibæa* with *Olyzon* fill'd,  
With (f) *Philoctetes* ſkillfull at his Bow,  
Went in ſeven Ships, each fifty men did row,  
Theſe were good Archers, cunning, ſtout, and ſtrong;  
But he in (g) *Lemnos* now had ſuffer'd long,  
Where the *Greeks* left him by a Serpent bit,  
Yet ſoon he ſhall review the lofty Fleet.  
Though *Philoctetes* they were loath to loſe,  
*Medon Oilus* naturall Son they choſe,  
(Whom *Rhena* to that City-Sacker bore)  
His Brother lame left on the *Lemnian* Shore.  
Next thoſe whom (h) *Tricce*, and rough *Ithom* bred,  
Who fair (i) *Oechalia* inhabited,  
Two Sons of *Æſculapius*, ſo extol'd  
For Skill in Phyſick, (k) *Machaon*, and bold  
*Podalirius* brought in thirty Ships to *Troy*.  
Who (l) *Ormen* and *Hyperian* Springs enjoy,

*Asterium* and <sup>(m)</sup>*Tytanies* chalky Shore,  
*Eurypylus* in forty Vessels bore.

Who in <sup>(n)</sup>*Argissa* liv'd, did *Gyrton* <sup>(o)</sup> till  
 In <sup>(p)</sup>*Orth*, *Elone*, or <sup>(q)</sup>*Olooffon* dwell,  
 Did *Polypætes* for their Chief approve,  
*Pirithous* Son, who sprung from mighty *Jove*.  
 Him forth renown'd *Hippodamia* brought,  
<sup>(r)</sup> That day he with the shaggie *Centaurs* fought,  
 And did to *Æthica* from <sup>(s)</sup>*Pelion* chase,  
 With him *Leonteus* joyn'd, *Coronus*'s Race:  
 These two were over forty Vessels Head.

*Guneus* from <sup>(u)</sup>*Cyphus* two and twenty led;  
*Eniens* and *Peræbs* him their Chief approve,  
 Who did inhabit neer cold <sup>(x)</sup>*Dodon*'s Grove:  
 Who Plains nigh pleasant <sup>(y)</sup>*Titaresius* till'd,  
 Whose pleasant Waves *Peneus* Margents fill'd,

(m) *Tytanie*, from the Giants called *Titans*, or for that its Cliffs resembled *Lyme*, which the *Greeks* call *τίτανος*: Some make it a Mountain.

(n) *Argissa*, built by the Sons of *Larissa*; here *Mercury* slew *Argos*, *Steph.*

(o) *Gyrton* from *Gyrton* its Founder, the Son of *Phlegens*, the Brother of *Ixion*.

(p) *Orth*, called also *Corse*, from its height, *ὄρη* being the Tops of Mountains. It was the chief City of the *Phalannaïans*.

(q) *Olooffon* a City of *Magnesia*, called also *Lence*, from white Clay wherewith it was built: Its Founder was *Hercules*.

(r) The War with the *Centaures* began upon the day of *Pirithous* his Marriage, and his Son was born that day he expelled them the Country; he calls them *ἑνέες γ. κύνες*, that is *ἑνέες*, because they were part men, part beasts.

(s) *Pelion* a Mountain of *Thessaly*, the Seat of *Chiron* the *Centaure*, sit'd here *Χίρωνος ὄρεα*, *Chirons Cliffs*, being one continued Mountain with *Ossa*: it is dichotomized by the River *Peneus*.

(t) *Coronus* was one of the *Argonautes*.

(u) *Cyphus* a Mountain of *Perrhabia*, also a City as here, from *Cyphus* the Son of *Perrabus*.

(x) *Dodone* was cold, bleak, and stormy; here *Jupiter* gave his Oracles.

— ἐκ δρυὸς ὑψηλοῦ.

From a tall spreading Oake.

It was so called for a Sea Nymph, or River: *Herodotus* saith, that two women, call'd from the noyse they made, *Columba*, delivered the Oracles, which gave the hint to the Fable that they were given by Doves: hence also the Proverb concerning such as were talkative, *Δωδωναίου χαλκῆν*, more vocall then the *Dodonæan Copper*: This Tree *Sophocles* calls, *δρῦν πολύγλωσσον*, the talking Oake.

(y) *Titaresius* a River issuing from the Mountain *Titarus*, or as *Eurotas*, from the Hill *Citarium*, whose Waters, either by reason of their lightnesse, or as passing through *νιτρώδη καὶ ἀσφαλτώδη πύλιν*, some bituminous and sulphureous veine of earth, viscous and oily substance, or as others, being a drain of *Styx*, mixeth not at all with the purer Streams of *Peneus*. Thus the River *Rhone* passeth the *Lacus Lemanus* uncorrupted.

O

Yet



Yet with his silver Billowes will not mix,  
But flowes like Oyle, and is deriv'd from <sup>(z)</sup> Styx.

Prothous, Penthredons Son, the <sup>(a)</sup> Magnets led,  
Neer Peneus and shady Pelion bred:  
In forty Ships they left their Native Coast,  
These were the Leaders of the Grecian Hoast.

(z) Of Styx, how it came to have  
the honour for the Gods onely to  
swear by it, thus Hesiod Theogon.

Σπύξ ἡ γὰρ Ὀκεανὸς θυγάτηρ, Πάλλας τε μνηστὴρ  
Ζῆλον καὶ Νίκην καλλίσφρονες ἐν μαγέρεσσιν,  
καὶ κρατὺς, ἡ δὲ βίβω, ἀειδείκετ' αἰνέειν τέκνα,  
τῶν ἐκ τῆς ἀπὸ τοῦ Διὸς δόμῳ, ἡ δὲ περὶ ἔδρῃ,  
οὐδ' ἰδὲς, ὅσῃ μὴ κείνοισι θεῶς ἡγεμονίῃ,  
ἀλλ' αἰεὶ παρὰ Ζηνὶ βαρυκτύφῳ ἰδρεῖν ὄφθαι.  
ὧς δ' ἐβόλῳσι Στυγὶ ἀφ' ὧν Ὀκεανὸς ἐστὶν,  
ἡμῶσι τῷ ὅτι πάσης Ὀλύμπῳ ἀνεργασίῃς  
ἀθανάτους ἐκάλειε θεὸς ἐς μακρὸν Ὀλύμπον.  
εἴπει δ' ὅς αἱ μὲν οἱ θεῶν Τίσι μάρχοντο,  
μή πν' ἀπαρτίζουσιν, γὰρ ἄν, πῶς δ' ἕκαστον  
ἐξέμελλ' ὡς περὶ γὰρ μὴ ἀθανάτοισι θεοῖσι.  
τὸν δ' ἔραβ' ὅς περ ἀπὸ Κρόνῳ ἡδ' ἀγέρας,  
Τιμῆς καὶ γὰρ ἄνδρ' ἀνέστηντο ἡ δέ μιν ὄφθαι.  
ἦλθε δ' ἄρα πρῶτον Στυγὶ ἀφ' ὧν Ὀλύμπῳ δὲ  
Σιωρὶ παῖδας, φίλῳ δὲ μὲν παῖδας.  
τῶν δὲ Ζεὺς ἤμενος, φέροντα δ' ὄρεα ἔδωκεν,  
ἀλλ' ὡς μὲν δ' ἔδωκε θεῶν μέγαν ἔμμεναι ἔρκον.

On th' Ocean's Daughter, Styx, Pallas did get  
Zelus and Nice, fam'd for silver feet:  
And Strength and Courage, her illustrious Sons:  
Those have no other habitations  
Then Joves own Court, where ere he doth repaire,  
Him they attend, still where He is, They are:  
And alwaies by the Thunderers Throne reside;  
For so their Mother did for them provide  
In that great day, when high Jove summon'd all  
The immortal Gods to his Olympick Hall,  
And said, what ever God would in his right  
Resolve against the Titanis to fight,  
He would reward, and unto them restore  
The severall Honours they enjoy'd before:  
And those of meaneer rank in Saturns Raigne,  
Should more especiall Dignities obtaine.  
Styx with her Sons then first did mount the Skies,  
Observing her deare Fathers grave advice,  
Whom Jove so honour'd and rewarded there,  
That all the Gods by her must onely swear.

The punishment of them that forswore themselves upon this Lake, was a years unrest, and being so long put out of Commons, not to taste Nectar and Ambrosia all the while; of which the fore-cited Poet thus, describing Styx's Mansion in his Theogon.

Εὐδάδε ναυίαν εὐκλειαν θεὸς ἀθανάτοισι,  
Διὶ Στυγὶ, θυγάτηρ Ὀκεανὸς Ὀκεανόιο  
Πρεσβυτάτην ἴσφιν δ' ὧν κλυτὰ δόματα ναίει  
Μακρῆσι πύργοι κατὰ πύργους ἀμφὶ δ' αἰθήρ  
Κίεσιν ἀργυρέαισι πύργοις ἑσπέρῳ ἰσχυροῖσι.  
Παῦρα δ' ὀσμάντ' ὀσμάντ' πύργους ὡς αἰεὶ  
Αἰγυλίῃ πολέται ἐπ' ἀπὸ γῶντα θαλάσσης,  
ὅσῃ δ' ἔσπερ' ὧν ἐπὶ ἀθανάτοισιν ὄφθαι.  
καὶ ὅς περ ἀφ' ὧν Ὀλύμπῳ δόματ' ἔχοντων,  
Ζεὺς δὲ περ ἰεὺς ἐπὶ μὲν ὧν μέγαν ἔρκον ἔνικαι  
ἰσχυροῖσι ἐπὶ πύργοις πολυαίμων ὧν,  
Πύργους, ὅς τ' ἐπὶ πύργοις καταλείβεται ἡλκάτοιο  
Τ' ἡλκῆς. πολλὸν δ' ὧν χροὸς ἀνέστηντο  
Εἰς ἑσπέρῳ πύργῳ ὧν δὲ νύκτα μέλαιναν,  
Ὀκεανόιο κίεσιν. Διὶ δ' ὧν μὲν ὧν δόματ'  
Εὐκλειαν μὲν πύργῳ δὲ ἀπὸ γῶντα θαλάσσης  
Διὶ δ' ὧν πύργοις ἐπὶ πύργοις ὧν ἀπὸ πύργου,  
ἡ δ' ὧν πύργοις πύργοις, μέγαν πύργον θεοῖσιν.  
ὧς καὶ τῶν ὧν πύργους ἀπὸ πύργου ὧν πύργου,  
ἀθανάτων οἱ ὧν πύργους νύκτα ὧν πύργου,  
Κίεσιν γὰρ τῶν πύργους πύργους εἰς ἐν αὐτῶν.  
οὐδ' ὧν πύργους πύργους πύργους πύργους πύργους  
Βρόσι, ἀλλὰ τῶν πύργους ἀπὸ πύργου πύργους πύργους  
Στυγὶ εἰς πύργους, καὶ δὲ πύργους πύργους πύργους.  
ἀπὸ πύργου πύργους πύργους πύργους πύργους πύργους  
ἀλλ' ὧν πύργους πύργους πύργους πύργους πύργους πύργους  
Εὐκλειαν δὲ πύργους πύργους πύργους πύργους πύργους πύργους  
ὧν πύργους πύργους πύργους πύργους πύργους πύργους  
Εὐκλειαν πύργους πύργους πύργους πύργους πύργους πύργους  
Εἰς πύργους ἀθανάτων οἱ ὧν πύργους πύργους πύργους  
Τόλον δ' ὧν πύργους πύργους πύργους πύργους πύργους πύργους  
ὧν πύργους.

The dreadfull Goddesse Styx, whom Gods do feare,  
The swelling Ocean's eldest Daughter, there  
Her dwelling bath, though glorious her Abode,  
They stand remote from Mansions of the Gods.  
Her roofs of stone with Marble Turrets rise,  
Which silver Columns fasten to the Skies.  
But winged Iris whom Thaumantia bore,  
Jove's swift Ambassadress, but seldom or e  
The briny Mayne is seen, when any odds  
Happen to rise among th' immortal Gods.  
If any Power forswears himself, Heavens King  
Sends Iris forth, commanding streight to bring  
Water which coole, from lofty Rocks distills,  
With which the Mayd her golden Laver fills;  
Much from the sacred Fountaine under ground,  
Through gloomy night glides to the horned Sound.  
The tenth part is allow'd, but nine are whirl'd  
In silver Precipices round the World,  
In obscure windings to the swelling Floods.  
One from the Rocks falls dreadful to the Gods:  
Who violates the Sacred Oath he took;  
Of all who plant Heavens snowy Crown forsook,  
Alone excluded a whole yeare must wast,  
Nor once brisk Nectar, nor Ambrosia tast:  
Nor lies he sleeping on an easie bed,  
But drowsie Vapors fill his heavy head.  
And when the annuall Circle thus is spent,  
On him th' inflict a sadder punishment:  
In nine yeares more the Gods him not admit  
In Council, nor in publick Feasts to sit;  
But in the tenth year they receive again,  
And in Celestiall Houses entertain.  
Thus they are punish'd and disgrac'd both,  
Who swear by Styx, and violate their Oath.

Arrianus tells of a River in Bithynia, which whosoever enters being perjur'd, it winds him into its VVhirl-pits, if they prevent it not by suddainly leaping out. (a) Here was the Loadstone found called hence Magnes also, and Lapis Heracleotes.

Now

Now say my Muse, who was most stout and strong  
Of Men or Steeds t' *Atrides* did belong.  
*Eumelus* Mares were before all prefer'd,  
For colour, <sup>(b)</sup> shape, and <sup>(c)</sup> swift as any Bird:  
Whom <sup>(d)</sup> *Phæbus* in *Pieria* bred, although  
Females they were, <sup>(e)</sup> most dreadfull to the Foe.  
The stoutest Prince was *Ajax Telamon*,  
Unless *Achilles*, giving place to none;  
Who was in Strength and Prowess far before;  
And such the Horses which this *Heroe* bore:  
He 'gainst *Atrides* full of discontent,  
Lay neer his Navy in his Royall Tent:  
His Souldiers now instead of brave Exploits  
Threw Javelins, shot at Marks, or playd at <sup>(f)</sup> Coytes.  
But by their Chariots side they fed their Steeds  
With pleasant <sup>(g)</sup> *Lotus* and sweet fatning Weeds;  
Their Chariots cover'd in their Tents did stand,  
Expecting long *Æacides* Command:  
And drew not forth, though much they did desire.  
But th' Army march'd as th' Earth had been on fire,  
Which groand beneath their feet: Such was the sound,  
As when enraged *Jove* beneath the Ground

(b) Speed being the most commendable quality that belongs to a Horse, the Ancients gave them attributes still from their fleetness, calling them *Celeres*, *Sagitta*, *tela*, *Coraces*, *Tygrides*, *Podargi*, and *Aquilones*, according to which last he in the *Anthology* calls one *Αἰέλον ἵππον*, the Eagle of his kind. These here were alike for colour, stature, age, sex, and goodness.

(c) Gr. *σφαῖλη* ὅτι νῶτον ἴσους, i. quasi *ad circinum descripta*, so round-bodied as if formed by a Compass. Others by *σφαῖλη*, understanding *σάθμη*, the Carpenters Line, or Rule, expound it of being round, not saddle-back'd. Others take it to be meant of their equall height and stature. *Thessalie* was most fam'd for its fleet race of Horses, according to the Oracle.

Γαῖης μὲν πάσης τὸ πλεόνιστον Ἀργεῖοι  
ἀμεινον.

Ἰπποὶ Θησαλιεῖς, Λακεδαιμονίαις γυναι-  
κας,

Ἄνδρες δ' οἱ πίνουσιν ὕδωρ καλὸν Ἀργεῖους.

*Argos* for fertile soyle all else exceeds,

*Thessalian* *Plaines* produce the swiftest  
Steeds;

*Men* *Arethuse*, best women *Sparta*  
breeds.

Whence *Homer* making *Diomed* get the better of *Eumelus* at a Funerall prize or race, makes *Minerva* to assist, breaking the Pole of *Eumelus* his Chariot, and throwing him from out of it, so that he came last of all others to the Post

ἔλκων ἄρμα λ' ἄρμα, ἐλάων. πρὸς δὲ τὸν ἵππον.

Driving his Steeds, and Chariot after hales.

For drawing, Mares were especially commended; Such was *Agamemnons* *Ætha*. *Pliny* tells of a Mare that being with sole wan the Race at the *Olympick* Games.

(d) *Apollo* serv'd *Admetus*, either as enjoynd it for a Penance by *Jupiter* for killing the *Cyclops*, or of his own accord, as *Calimachus*

Φοῖβον δὲ Νόμιον καλῆσκα μὲν ἔξ ἐπὶ καίνα

And we ere since *Apollo* *Nomius* stil'd,

ἔξ οἱ ἐπ' Ἀμφρυσῶ ζῶντι δὲ τὸν ἵππον,

That him *Admetus* love inforc'd to yeild,

Ἡδὲ ἐπ' ἔρῳ κακὰ μὲν Ἀδμήτοιο.

To feed his fleetest Horses in the feild.

(e) Gr. *Fearlesse* of War, or flying ἀπὸ φόβου; or, as others, branded with an Iron, ἄρως being sometime used for *adversus*, which brand or mark they make to be a Speare, this being they say, φοῖβος Ἀρηος, the terror of Mars.

(f) *Discus* was λίθος σφαιρικός, a heavy stone, flat and round in the circumference; sometime it was of brass; when of Iron it was call'd σίλη. At this Game he had the better, who threw the *Discus* highest and farthest. Of this Game *Pausanias* makes *Perseus* the Inventer.

(g) *Lotus* was a sweet Herb, good for Horses that stood in, and were not used. A Tree also was so named, whereof mention is made in the *Odysses*, which made those that tasted of it forgetfull.



With Lightning sent \* *Typhæus*, where (they say)

His Bed is under <sup>(b)</sup> *Arime* to this day.

\* *Typhæus* a Gyant with a hundred heads, feigned to be buried under *Æt-*

*na*, by reason of the sulphureous flames, water, and vapours, which upon great winds and Earthquakes, are cast out thence. *Hesiod* makes him the author of winds. *Theogon*.

Εκ δ' ἄν πυφάειος ἄνέμων μύθη· ὕπερ ἀνέλων,  
Νότος Νότα, Βορέω τε, καὶ ἀργέτω Ζυφύροιο.  
Οἳ γὰρ ἐκ Διόφιν θύει, δυνήσιν μέγ' ὄντας.

From huge *Typhæus* moyster winds do blow,  
But *Notus*, *Boreas* swift, and *Zephyr* slow;  
Which heavenly race much good to Mortalls do.

Of the same Gyant thus *Pindar Pyth. Od. 1.*

Οἱ τ' ἐν αἰνῷ παρτάφῳ καί-  
ται δῖων πολέμοιο  
Τυφάειος ἐκ Διόφιν, τὸν ποιε  
Χιλίκιον θρόνον πολυῶ  
νυμῶν ἀνέων· νῦν γὰρ μὲν  
Ταί θ' ὅσθ' Ὀρέας ἀλυσσάσθαι ὄχθαι,  
Σικελία τ' αὖτις πίσει  
Σίβηρα λαχράνισαί κίων  
Δ' ἑσπρία σπύγχει.  
Νιφάσας Αἴτνα πάντες  
Χιονό· ὅξινος πέντα.  
Τὰς ἐξ ἀνέλων μὲν ἀπὸ δῖ-  
ου πυφάειος ἀγνότησαι  
Εκ μυχῶν παρὰ πλάμῳ  
Δ' αἰετῶν μὲν ἀπὸ χροῶν ῥέον καπνῶ  
Αἰθῶν· ἀλλ' ἐν ὄρεσιν πίσει  
Θοίνισσα κυλινδρῶσα φλόξ ἐς βαθύ-  
αν φέρεται πόντου πλάκα σὺν πλάγῳ.  
Κοῖνον δ' Ἀφείδιο χροῶν ἐρπίδων  
Δεινοτάτης ἀποπύμ-  
παι· τίς γὰρ μὲν δαυμάσπον σπύγχει  
δαί, δαυμά, καὶ πειρόν-  
των ἀκῆσαι,  
Ὅσον Αἴτνας ἐν μελαμύλ-  
λοις δίδεται κορυφαίς,  
Κι πῖδ' ἔρωμα δ' ἔχαστο  
ῥοῖο· ἀπὸ νῶτον ποτικαλιμύδων κέντη.

Such was the horrid Gyants state,  
*Typhæus*, who the Gods did hate,  
Stretch'd out he lyes in torturing Hell,  
Who in Cilician caves did dwell:  
His Tombe Sicilian confines boasts,  
His residence Cumæan coasts;  
Under huge *Ætna* now suppress,  
A Mountaine hides his hairy breast,  
His head beneath its basis low,  
Vext with eternall frost and Snow:  
From whose vast caves and entrails dire,  
Fountaines boyle up, and floods of fire;  
By day curl'd clouds and waving smok,  
The ayre conglomerated choak:  
To Sea by night with dreadful groanes,  
Bright fire it powres, and liquid stones.  
And then that Serpent *Typhæus*'s gorge,  
Doth flaming deluges discharge.  
These dire offents who ere draw near,  
Are wonder struck to see and hear.  
This Monster at the foot lyes bound  
Of lofty *Ætna*, shaded round  
With leavy Groves, whose bristly back  
His hard Bed tortures like a rack.

Some make him a serpent, that with the sweep of his tayle plowed up the Earth after him, making so channells for rivers to run in. *Eun* is no more then τῶν, his bed then his grave or place of buriall, which also *Pindar* above calls σπύμα, *Strabo*.

(b) *Herodotus* makes *Arime* to be in Syria, *Pindar* in Cilicia, *Virgil* seems to have it read *ἱναρῆμος*. They were mountaines about *Lydia*, so called from a King of that name. It afforded excellent wines. The superficies of the lower grounds being covered with ashes, and the colour of its hills and rocks black and sooty, occasioned by subterraneous fires, and *Presters*, a kind of thunder, some hence have given *Bacchus* the Epithite of *πυρογενής*, as though he had been born of fire: some place *Arime* in the parched part of *Myfia*.

When *Iris* did to *Troy* th' *Alarum* bring,  
And heavy Tidings from Heavens mighty King,  
They sate in Councill in King *Priam*'s Court,  
Where People young and old did make resort:  
Where well she might be heard, her place she took,  
And like *Polites*, *Priam*'s Off-Spring spoke,  
Who at old *Æsyes*'<sup>(i)</sup> Tomb a Spy did sit,  
Trusting the Swiftness of his nimble feet.

(i) *Enst*. conceives it an ill *Omen*, that *Polytes* the son of *Priam*, so called from a City, should stand sentinell upon a buft or Monument. Thus also he makes them draw up neer the sepulcher of *Myrinne*.

With

(k) With long Discourse, Sir, you delighted are,  
As if in happy Peace, not bloody War.  
I have seen many drawn into the Field,  
But such an Army never yet beheld,  
Thicker then falling Leaves or fleeting Sands,  
Towards the City march in numerous Bands.  
*Hector*, take my Advise, draw out thy Force,  
For you have many Aides, both Foot and Horse,  
Of Various Tongues, all rais'd from severall Lands,  
Let their own Leaders give them their Commands.

*Hector* perceiving this no false Alarm,  
Dismiss'd the Councill, and prepar'd to Arm,  
Through <sup>(l)</sup> open Gates, both foot and chariots march,  
Whilst shouts & clamour shakes heavens chrystal arch  
A <sup>(m)</sup> Columne stood without the City wall,  
Which men *Batia's*, <sup>(n)</sup> Gods *Myrinna's* call:

*Principio auditur sonus, & vox omnis in aures,  
Insinuata suo pepulere ubi corpore sensum.  
Corpoream quoque enim vocem constare satendum est,  
Et sonitum, quoniam possunt impellere sensum,  
Præterradit enim vox fœces sæpe, facitque  
Asperiora foras gradiens arteria clamor.  
Quippe per angustum turba maiore coorta,  
Ire foras ubi cæperunt primordia vocum:  
Scilicet expletis quoque janua raditur oris.  
Haud igitur dubium est quin voces verbaque consent  
Corporeis principiis, ut lædere possint.  
Nec te fallit item quid corporis auferat, & quid  
Detrahat ex hominum nervis ac viribus ipsis  
Perpetuus Sermo nigræ noctis ad umbram,  
Aurora perductus ab exoriente nitore,  
Præsertim si cum summo sit clamore profusus.  
Ergo corpoream vocem constare necesse est,  
Multa loquens quoniam amittit de corpore partem.*

(l) The Scholiast takes notice of one horse-gate only in *Troy*, telling us that *Homer* saith all the gates were opened, because the dore of it going by folds, either a leafe was set wide open, so to give the Army the freer passage.

(m) Gr. σῆμα, ὡς σῆμα ἔν τῳ καὶ τοῦ ἐκεί, because Tombs are signes of some there interr'd: thus also with Christians, *Memoria* is used in the same sence for a Grave or Monument, *Ad memorias Martyrum*, in Ecclesiasticall story, implying no more then the Martyrs grave-stones, or Sepulchers where they lay interr'd.

(n) *Myrinna*, an Amazon Lady, and their Queen, called also *Batia*, whom yet others make the Daughter of *Tencer*. So *Mnaseas* in *Steph. Strabo* makes not *Myrinna* binomynous, but her Sepulcher: shee was the wife, say some, of *Dardanus*, by whom hee had *Erichthonius* and *Ilus*. *Homer* often, and from him the rest of the Poets, ascribe to the gods a particular Dialect, whereof men are almost wholly ignorant: So *Iliad. a.*

Ὁν βεῖδ' ἔσαν ἡλέησι θεοῖσι, ἀνδρὲς δὲ τὴν πάντες Ἀργείων

And again *Odyss. v.* Μᾶλλον δὲ μὴν ἡλέησι θεοῖσι

And in imitation of him *Epicarmus*, ἀμύρας δὲ λευκὸς πῶς θεοῖσι, as the learned *Casaubon* expounds it upon *Athenæus* 3. 8. So likewise *Cicero Somn. Scip. Ex quibus unum globum possidet illa quam in terris Saturniam nominant*, implying that Celestials gave that Star another name. *Plato* in *Cratylus*, in which Dialogue he discourseth whether names are by Nature or imposition, οὐνοῦ or διου, inferreth that this Language of the gods mentioned by *Homer*, must necessarily be such as suiteth with the essence of the things themselves; his words are these: *HERM.* And what O *Socrates* saith *Homer* concerning names, and where? *SOCR.* Often, but most and best where he distinguisheth betwixt those names which are given by men, and those which are given by God; do you not think he speaketh something great and wonderful therein, concerning rectitude of names? For it is evident the Gods give such names as are suitable to the nature of the things themselves? *HERM.* I know that what they name they must name aright. *SOCR.* Do you not know, that concerning the River in *Troy* which fought with *Vulcan*, he saith,

Ὁν Ἐάνδρον ἡλέησι θεοῖσι, ἀνδρὲς δὲ Σκαμάνδρον.

*HER.* Yes: *SOCR.* Is it not of great weight to know how much more rightly that River is called *Xanthus*, then *Scamander*. And of a certain bird he saith,

Χαλκίδα κικλήσκουσιν θεοῖσι, ἀνδρὲς δὲ Κύμινδιν.

Is it not worth observation to know how much righter it is called *Chalcis* then *Cymindis*, or *Batiza* and *Myrinne*, and many other things as well in this as the rest of the Poets? but these things are above my reach and yours. Hitherto *Plato*: such are conceived those names to be which *Adam Gen. 2.* gave unto all the creatures, viz. consonant to their Essences, and (if it were possible) definitions in simple tearmes.

(k) *Iris* taxeth *Priam* for mispending that time in consultation, which should have been employed about action, a Sollecisme in time of War, for peace admitting of parlies, and Discourse, being thence called, εἰρήνην ἀπὸ τοῦ εἰρεῖν, from speaking, war will not dispense with any such thing, and thence is called ἀρεῖς. *Enst.* *Homer* makes *Iris* to bring this relation, giving speech or report a body, as doth *Virgil* to *Fame*. The Stoicks also incorporated speech, διὰ τὸ σπαστικὸν αὐτῆς καὶ μετακινῆσαι, for its power and operation, both active and passive, of which thus *Lucretius* l. 4.

All sounds are heard, each voice invades the eare,  
The sence assaulting in a body there:  
Nor must we question they corporeall are,  
Because th' opposing parts they much impair;  
Words grate our throats, but often clamour will  
Tear the Arteriall way, if loud and shrill;  
For words innumerable flocking out in throngs,  
Contract the airy portall of the Lungs,  
Like crouds that press the gates, the Pass being filld,  
Therefore it must be as a Maxime field,  
Sounds are corporeal, since th' have power to harm:  
Nor need I you experienc'd inform,  
How much a Sermon, a long winded one,  
Spun out from morning to the setting sun,  
Will waite our spirits, and consume our strength,  
If that the loudness equalize the length.  
Then 'mongst corporealls must the voice be plac'd,  
Because so much it doth our vigour waite.

The



The *Trojans* and th' Auxiliary Band,  
 Distinguish't in two mighty Bodies stand:  
 But bright-helm'd *Hector*, *Priam's* valiant Son,  
 Led the bold *Trojans*, in the Van-guard, on.  
 Troops full and better arm'd with him advance,  
 And such, who practis'd well, could throw a Lance.  
*Anchise's* Son, *Aeneas Dardans* led,

Got on Mount <sup>(o)</sup> *Ida's* <sup>(p)</sup> side in *Venus* Bed.  
*Archilochus* and *Acamas* with him,  
*Antenor's* Sons, in War of great esteem.

Who *Zelea* planted at the foot of *Ida*,  
 And neer <sup>(q)</sup> *Æsepus* <sup>(r)</sup> fable Waves reside  
*Pandarus* led, *Lycaons* bold descent,  
 To whom <sup>(s)</sup> *Apollo* did a Bow present.

And who <sup>(t)</sup> *Adrastia* and <sup>(u)</sup> *Aphæsus* held,  
 Who <sup>(x)</sup> *Pitya* and lofty <sup>(y)</sup> *Terees* till'd,  
*Adrastus*, *Amphius*, *Merops* Off-spring drew,  
 Who born in <sup>(z)</sup> *Percos* Destiny fore-knew.  
 Who that his Sons should Arme would not consent,  
 But they their disobedience did repent.

Who plow *Percote* and the <sup>(b)</sup> *Practian* Feild,  
<sup>(c)</sup> *Arisbe*, *Cestos*, and <sup>(d)</sup> *Abydos* till'd,  
 These under *Asius* their bold Leader fought,  
*Hyrtacus* Son whom fiery Horses brought.

Who in *Arisba's* fertile Feilds were bred,  
 And on great *Selleens* pleasant Margents fed.  
*Hippothous* the <sup>(e)</sup> *Pelasgians* did command,  
 All valiant men of rich <sup>(f)</sup> *Larissa's* Land.  
 With him *Pyleus* in Commission joyn'd,  
 Both *Lythi's* Sons, and both to War inclin'd.

But *Acamas* and *Pyrous* march'd in front  
 Of *Thracians* bred neer stormy *Hellepont*.

*Euphemus* led the valiant *Cicons* on  
 From *Træzen*, the renowned *Cea's* Son.

*Pyrechmes*

(o) A Hill adjacent to *Troy*, there being another of that name in *Greece*, from which last all higher Hills are so called.

(p) The middle part of Hills were called *κνημιόεσσι*, as it were their knees, as also *σενον* the breast, and *ὀμφαλον* the Navell.

(q) *Æsepus* a River of *Lycia*, at the ascent of *Ida*, which *Lycia* was subject to *Pandarus*, who after is said to be of that Country, a *Lycian*, and addresseth himself *Λυκιστὴς Ἀπόλλωνι*. The *Lycians* also are called *Trojans*.

(r) That is, deep; hence *Homer* calls *Neptune* *κρηνοχάρων*; whence also black Oxen onely are sacrific'd to him *διὰ τὸ βάθος*, for his profundity and depth.

(s) *Apollo* is sayd to give *Pandarus* a Bow, because he taught him, or gave him the gift of Archery.

(t) *Adrastia* from King *Adrastus*, or one of the *Oristæades*, or Mountain Nymphs.

(u) A King who gave name to the City.

(x) *Pitya* so called from the Pine Tree, wherewith it was abundantly stor'd.

(y) *Tereia* a Mountain distant forty Furlongs from *Lampsacum*.

(z) A City neer *Troy*, or as others of the *Hellepont*.

(a) Hence the Ancients observ'd that prophesie could not prevent destiny, *οὐδὲν ἀγὰρ ἡ μάστιξ τῆς μοίρας ἀνίστατο*.

(b) *Strabo* makes *Practium* a River, not a City.

(c) *Arisbe*, from a Daughter of *Tancer*. It was the Palace of *Asius*, thence here called *Ἰῆα*, divine. He calls *Asius* his *Arisban* Horses, *ἄριστοι* fiery, either for their mettle or colour, which was black, or sorrell.

(d) *Amydos*, after called *Abydos*.

(e) The *Pelasgi*, by the *Athenians* call'd *παραγγοί*, that is, *Storkes*, for their unsettled condition, these *Argives* or *Arcadians* overrunning many Countries. Of this Nation *Pisus* was Prince, who having committed a force upon his Daughter, was by her drown'd in a Butt of Wine, standing on its head, as he was looking into it, *ὡς ποτὶν ἀδμήτε παραπνίγει ὁ βλαστός ἔπος, καὶ λαΐδον* *Χρύσαν* *ἐκπνέον, ὃν ὕδατος ἀλκυονίδας, ἀλλ' οἶνον καλὰ μείδιστον* *αὐτὸν οἷς δάδαλον*. *Enst.*

(f) *Larissa* a City neer *Cyma*. *Strabo* makes it a City of *Troas*.



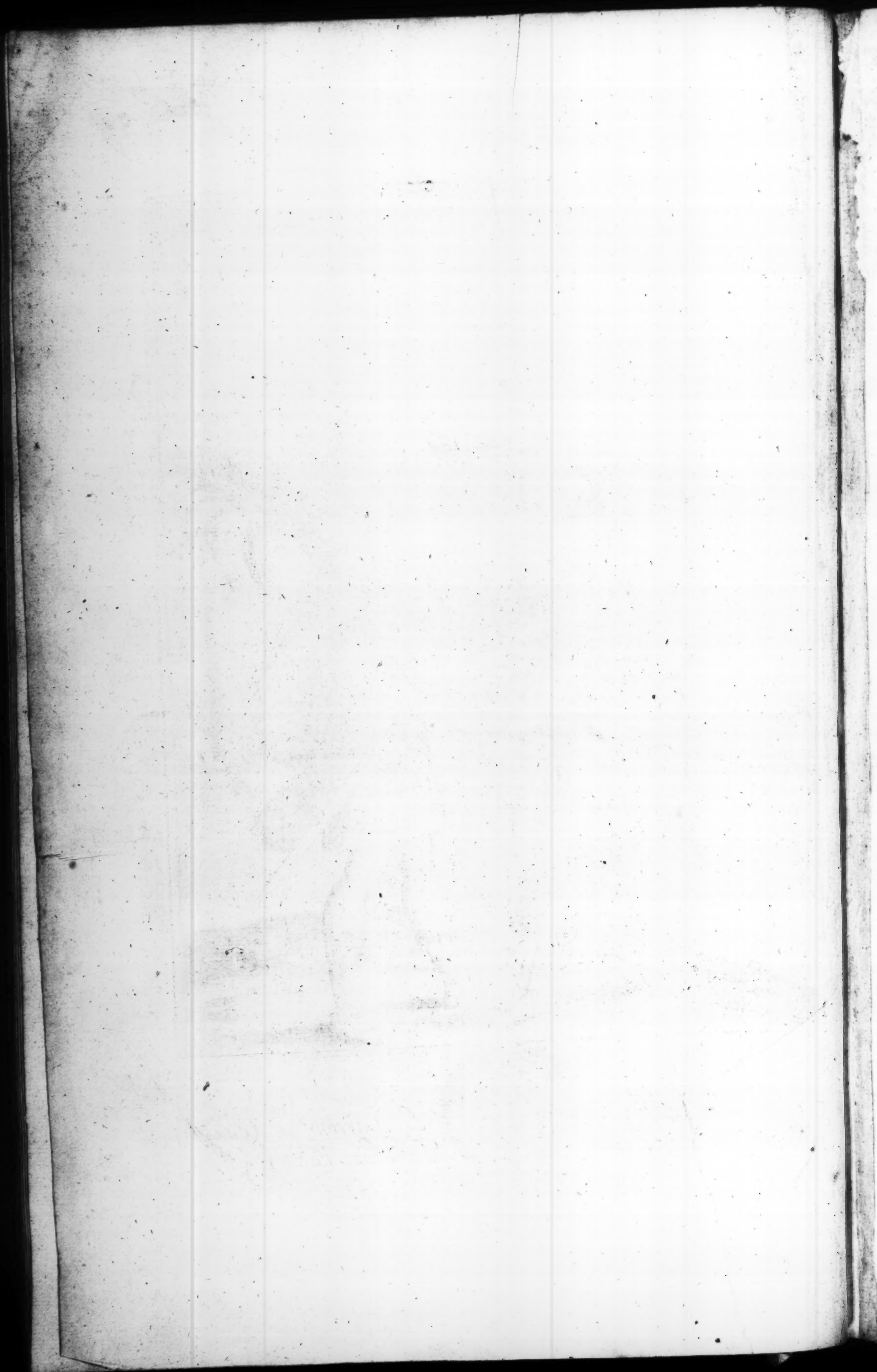
Johanni Doddington  
Somerset Armigero.



de Barrow in Comit.  
Tabulam hanc. I. M. D. D. D.  
T. O.

Lib. 2. Ver. 129.





Pyrechmes the <sup>(g)</sup> Paonians using Bowes,  
Far from Amydon where long Axius <sup>(h)</sup> flows.

The Paphlagonians <sup>(i)</sup> wife Pylemon led  
From <sup>(k)</sup> Enet where the stateli'st Mules are bred;  
Who plant sweet <sup>(l)</sup> Sesam and <sup>(m)</sup> Cytorus Woods,  
And built faire Houses neer <sup>(n)</sup> Parthenian Floods.  
Cromnans, Ægialens and <sup>(o)</sup> Erythines.

Dios, and Epistroph <sup>(p)</sup> Halizons joyne,  
From <sup>(q)</sup> Alybe which Mines of Silver boasts.

Chromis and Ennomus from <sup>(r)</sup> Mysian Coasts  
Their Forces led, the last in Augurie  
Well skill'd, yet his own death could not fore-see;  
For great Achilles Speare did shed his blood,  
When many more he slew neer Xanthus Flood.

But Phorcis and Ascanius <sup>(s)</sup> Phrygians led,  
Both Nations in remote <sup>(t)</sup> Ascania bred.  
Mnesthles and Antiphus the charge did take  
Of stout <sup>(u)</sup> Maonians neer <sup>(x)</sup> Gygea's Lake,

(g) The Paonians bordered upon the Thracians, neer the River Strymon, being a Colony of the Phrygians, as the Cicones again of them; these Cicones inhabited the Mountain Gargarus. There were other Paonians which came to assist the Trojans after the death of Pyrechmes, commanded by Asteropæus. They used long Speares.

(h) Gr. ὀπίσθια, which notes both the breadth of the River, as also its long course before it exonerates its self into the Ocean.

(i) Greek, ῥαῖνον κῆρ, an hairy Heart, that is fable, dark and replenished with deep and profound notions: Some Pythagoreans pervert it to a

worser sense, ὅτι πυκνὰ καὶ λαοὶ λόχμαί τε τὰς φρένας καὶ τὰς καρδίας περιέχουσιν, ὅς μὴ καθαῖς τοῖς μαθήμασι διαδιδάσκων, πρὶν τὸ ἡμεῖν καὶ ὁρῶν καὶ λογιστὴν τῆς ψυχῆς ἐπισκεψάμενος, understanding it of such whose minds and intellects are clouded, as not being purely instructed in the severer Sciences; conceiving it a metaphor from Trees, which unpruned grow wild, and suffer not any thing to thrive that grows within their shadow.

(k) In Enet Mules were first found; or mules not generated by a Horse and Ass, but *sui generis*, by one another, as they are, saith Theophrastus, in Cappadocia. He calls them wild, either because hard to be broken, or for that they were not kept within, but for their great number permitted to run wild, and feed in Companies. Some here observe an Anachronisme, the Venet race of Steeds being not known till Leon the Lacedemonian won the prize with them at the Olympick Games, Olympiad 85.

(l) Sesamos the Metropolis of Amestris.

(m) Cytorus, so called from the Son of Phrixus, the Emporium, or Mart of the Sinopeans. Here Box-trees abounded.

(n) Parthenion a River, so called διὰ περὶ πᾶσι τοῖς ἱδμάσιν, from the stillness of its Streams, as Apollon. l. 2. or from Diana's washing there.

(o) Erythinus a Mountain and City of Paphlagonia, so called from its colour.

(p) The Halizonians were so denominated because begirt round with the Sea, or for that they gloried in their Wealth, q. ἀλάζονας.

(q) Alybe a Country of Bithynia, where were good Silver Mines.

(r) Mysus so called either from Mysus the Son of Jupiter, or of Arganthon the Daughter of Oreschius, or from μύον the Beech-tree which their Hill Olympus abounded in. Ultimus Mysorum was used proverbially of such as were good for nothing.

(s) That is of Phrygia the lesse.

(t) Ascania the name both of a City in Phrygia and of a Lake.

(u) Strabo makes the Maonians the same with the Lydians.

(x) He makes Mnesthles and Antiphus born in the Gygean Fenn, either to intimate their riotous and luxurious course of life, ὡς ὕχους, ἱταμένους ἢ διαρρηκτότας ἢ βίον, or that μετ' αὐτῶν περιγυρόντες εἶχον, they delighted much in it, either swimming or feasting upon it. Neer this Lake was that Temple of Diana Gygea, where upon her Festivalls the Calathi, or sacred Baskets danced. Some make Gygea to be their Mother, and the Lake the place of their Birth.

And



(y) *Tmolus* a Mountaine of *Lydia*, whence ariseth *Pactolus*, which washed down much golden Ore.

(z) The *Carians* being Enemies to the *Ionians*, of whom *Homer* is conceived to discend, He calls them *Barbarians*, putting this abuse upon them only, albeit the *Phrygians* were more vulgarly called barbarous then they. *Εν Καὶ ὁ κινδυνος* was used concerning hazarding any thing, that lost was not worth the finding. The *Greeks* call'd other Nations barbarous, for their frequent repetition of the word *Bar-bar*, when they first attempted to speak that Language, a thing incident to all that learnt it. They mistook also the Sexes of Creatures, altering their gender and terminations. *Schol. Cassiodor* derives it a *barba & rurs*, from a Beard, and the Country.

(a) Either for that it was a Hold *δυσῶν*, that is, *φθασιχῶν ληστῶν* of such Theeves as still murdered whom they robb'd, or else a Covert *φθνήων*, of wild Beasts. Others conceive it so call'd from its multitude of Pine-trees, whose Fruit the *Greeks* call *φθῆρες*, for its likenesse to Lice. Or from *Phthiion* the Son of *Dencalion*.

(b) *Meander*, formerly *ἡναχοῖνον*, for that its streams ran back to their head, or Fountain; this River winding still and never observing a constant course, all things which are intricate and implicate are hence termed *Maanders*. Of which thus *Ovid. Met. l. 8.*

*Non secus ac liquidis Phrygius Maander in undis  
Ludit in ambiguo fluxu, refluitque fluitque,  
Occurrensque sibi venturas adspicit undas:  
Et nunc ad fontes, nunc ad mare versus apertum,  
Incertas exercet aquas.*

As *Phrygian Maander* sports about  
The flowry Vales; now winding in, now out,  
Himself encounters, sees what follows, guides  
His streams unto their springs, and doubling, slides  
To long mock'd Seas. Mr. Sands.

(c) *Mycale* a Mountain and City of *Caria*, so called, *ἐπὶ ἐν μυχῷ καὶ τῆς Κασικῆς ἁλὸς*, because it stood in the bottome of the *Carian Sea*; Or for that here the *Gorgons* *μυκάδων* houlng, invok'd the head of *Medusa*.

(d) *Miletus*, formerly *Lelegeis*, from the *Leleges* who inhabited it, as also *Pityousa*, from the Pine-tree which first grew here; more anciently *Anatolia*; Of this Town was *Thales* the Philosopher, *Phocylides* the Poet, and *Timotheus* the Musitian, who compos'd eighteen Books of Musically Canons, consisting of eight thousand Verses; Of whom thus the *Epigrammatist*.

*Πάτερ Μίλεϊο τίλει μουσαισι ποσειδῶν*

*Miletus bred Timotheus, who belov'd*

*Τιμόθεον, καὶ δέσας δέξιν ἠρίον.*

*Of all the Muses, much the Harp improv'd.*

(e) He derides *Nastes* both for his effeminacy, and want of judgment, in that he took the Feild so neatly, and so richly arm'd, *ἐπὶ τοῖς πολέμοις ἄθλα ἐνέμυζε ὅς τε θανάτου*, as bearing about him what might tempt a Foe, and reward him for killing him. (*Dion Chrysost.*) as many Beasts are persecuted meerly for their Furrs.

(f) *Glaucus* the Son of *Hippolochus*.

(g) *Sarpedon* the Son of *Jupiter* and *Europa*, Brother to *Minos* and *Rhadamanth*.

(b) From *Lycus* the Son of *Pandion*, expuls'd *Athens* by his Brother *Egeus*.

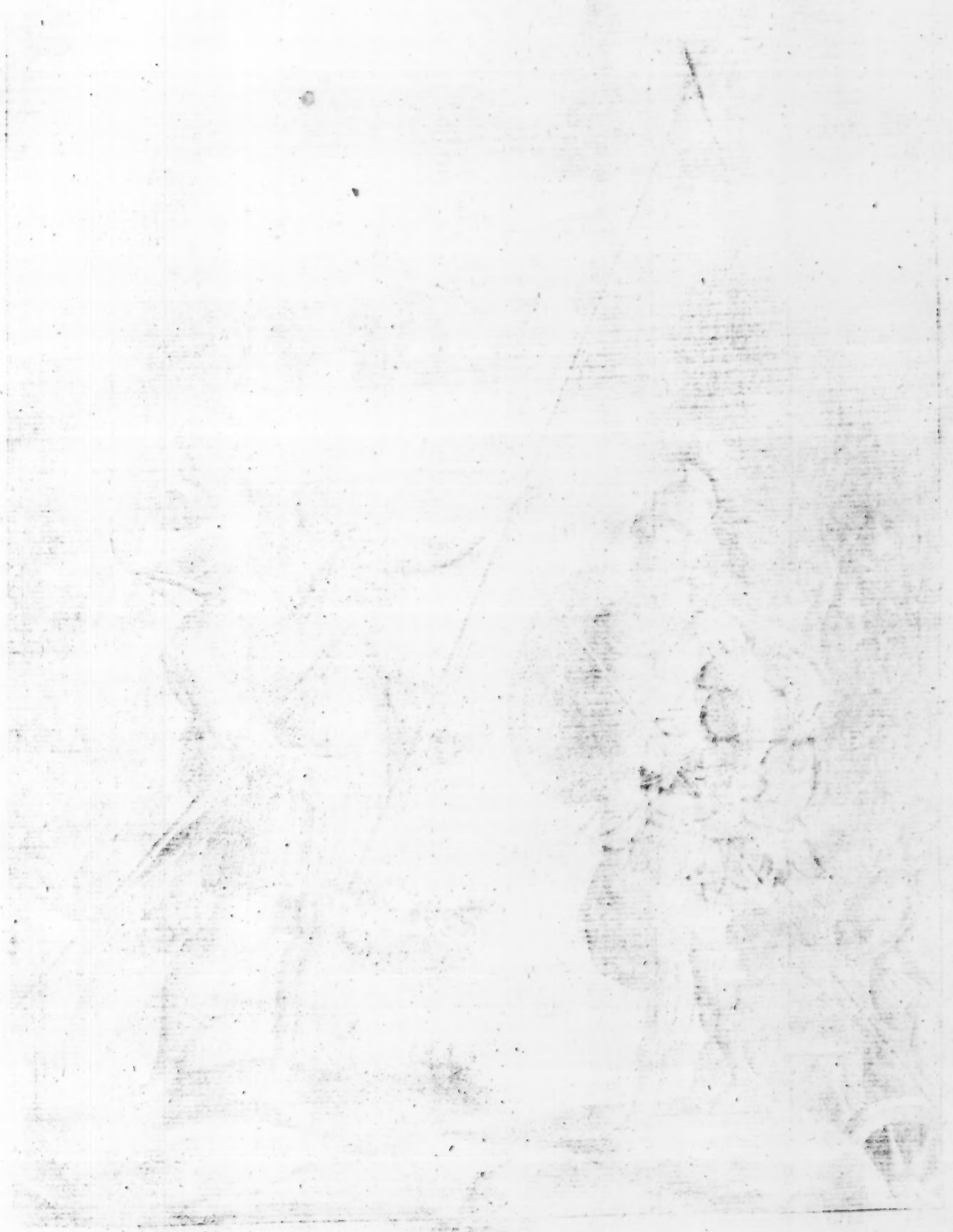
(i) *Xanthus*, which brake out when *Latona* was delivered: Of which thus *Q. Calaber*.

*Οὐ πότ' ἡερύδεται Διὸς δέμαρ ἀνδρῶπιον  
Δίῳ δ' ἀνέστη ἀναρπάξασα χερσὶν  
Τετὸν πῖλιν Λυκίας ἐκπαλῆς, ὅσπερ' ἰοῖο  
Δάμναθ' ἑὸν ἀδελφῶν πολυλήμων ἀνὴρ.*

Which Stream the Thunderer's Love Latona found,  
Tearing with faire hands up the rougher ground  
Of fertile Lycia, when she felt the woes  
Afflict her Sex in Child-beds painfull throwes.

*The end of the second Book.*

HOMERS



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Hono. Domino Domi:  
Baroni de Cramond.



Thomæ Rycharclson  
Tabulam hanc. L.M.D.D.D.

L.O.  
Lib. 3. Dec. 1. 6.



# HOMER'S ILIADS.

## THE THIRD BOOK.

### THE ARGUMENT.

*A Challenge: The faint Challenger retreats:  
Bold Hector his effeminate Brother rates:  
Again encourag'd he supplies the Lifts.  
Venus her worsted Favourite assists,  
And fits for Loves encounter. Helen stormes,  
Yet straight indulgent, takes him in her Armes.*



Soon as the numerous Armies  
were array'd,  
A noise, like cackling Fowl, the  
Trojans made:  
So <sup>(a)</sup> clamouring Cranes on  
Wings expanded march

Through unpath'd regions of Heavens glittering Arch,  
From <sup>(b)</sup> biting cold and deluges of raine,  
To warmer Margents of the Southern Maine,  
Where the plum'd Squadrons on the Pigmies set,  
And with great slaughter up their Quarters beat.

<sup>(a)</sup> *Ælian* saith that the Cranes being about to desert *Thrace*, which they do in *Winter*, declining the peircing cold of that Climate, rendezvous at the River *Hibru*, where every one swallows a stone, which serves them both for meat and ballast, to defend them against the wind. Providing for *Nile*, a warmer climat, better provided with winter provisions, before they take their flight, the oldest Bird in the company surrounding thrice the whole flight, dies, and is carefully interred by the rest; which done, they make presently toward *Egypt*, making no halt nor staying by the way; where finding the Natives busie in sowing, and so a Table plentifully furnished before hand, *ἄλλοι ἐν τῷ μετακλῦματι*, they uninvited fall to, as having a right to it by the *Laws of Hospitality*. If in their passage they make back again, the *Marriner* puts into harbor, being admonished of an ensuing Tempest. Returning to *Thrace*, they repair all to their own Neasts, which they as perfectly know as men their houses. Thus he. The Crane is a clamorous Fowle, according to that observation of *Æust.*

that τὰ δειλότατα καὶ ζῶον φωνητικώτατον καὶ ἀνδρείον, that those Creatures which are timorous, are more vocall ever then those that are resolute and stout.

<sup>(b)</sup> *Εναυδισότερον ἢ γέαν* ἔχει, the Crane being very sensible and tender, removes from colder parts to the Southern Sea and warmer Coasts, that is, as saith *Aristotle*, ἐκ τῶν ἐχάτων οἰς τὰ ἐλάττω, from one extreame unto another, from the *Scythian* Plains, to the morish or fenn Country about *Nilus* in *Egypt*.

<sup>(c)</sup> So called ἀπὸ τοῦ πυγῶν ἢ πύγων, quasi, πυγῶν, for that in stature they exceeded not the length of the *Ulna* or *radius*, the space between our elbow and little fingers end. They inhabited those parts of *Egypt* that bordered upon the Sea, and were much devoted to Husbandry; whence with the Cranes, who devoured their Seed, they were constantly at war. This *Arist.* in the eighth of his *History of Animals* vindicates as a truth, and far from fiction. *Hecataeus* saith, they wore Goats horns, and with them worsted the Cranes. That they fell'd their Corne with Axes *Æust.* esteems fabulous. *Athenens* mounts them on Partridges, a Bird of the heart and spirit, that many times, like Cocks of the Game, they kill one another: He adds that their Spears were no bigger then Needles.

P.

But





Before both Armies to a single Fight,  
 When *Menelaus*, *Mars* his chief delight,  
 Betwixt the *Greeks* and *Trojans* him espy'd,  
 Stalking about with such Majestick pride,  
 So glad a <sup>(k)</sup> *Lion*, when some well-fed Steer  
 He <sup>(l)</sup> seizeth, or wild <sup>(m)</sup> *Goat*, or Crested <sup>(n)</sup> *Deer*,  
 Straight are his ravenous Jawes with blood imbrud,  
 Although by Dogs and Hunts-men close pursud,  
 As *Atreus* injur'd Son, when he beheld  
*Paris* insulting thus in open Feild.  
 His Bosome with fresh hopes of Vengeance warm'd,  
 He from his Chariot leaps compleatly Arm'd.  
 Soon as the *Trojan* his Corrivall saw  
 Forth from the Files betwixt the Armies draw,  
 Surpris'd with feare, he made no slow Retreat,  
 Not daring stand inevitable Fate.

As He who in a Mountain's thicket spies  
 A dreadfull Serpent, back affrighted flies  
 For preservation to the safer Vale;  
 Panting he trembles, and his Cheeks grow pale:  
 So *Paris* did amongst his Friends retire,  
 Fearing the *Spartan* King's revengfull Ire.

When *Hector* saw how he the Fight declin'd,  
 Thus in rough tearmes he eas'd his troubled mind.

Unworthy *Paris*! Thou whose comely parts  
 Serve onely to intangle *Womens* hearts.  
 O! would, Impostor, <sup>(o)</sup> thou had'st never been,  
 Or perish'd ere thy Nuptialls we had seen;  
 Untimely Death had prov'd a kinder Fate,  
 Then live the Scorne of all, and pointed at.  
 The curled *Greeks* mistaking Thee will say,  
 Thou Valiant'st art in *Priam's* Court, vvhhen they  
 A Person <sup>(p)</sup> so much promising behold:  
 But thou art neither expert, strong, nor bold.

(k) Resembling *Paris* to a pusillanimous and fugitive Creature, the Deer, he likens *Menelaus* to a Lion, and him hungry, no Beast being more courteous when full, none more fierce when famished. *καλὸς δὲ ὁ λέων πρῶτον, ὅταν ἤμερθῃ βαβρωκός. Schol.* The Lion feeds not upon any Beast but what he hunts and kills himself, not any that is killed before-hand, or dies of it self, *νεκρῷ δὲ σφίμασθαι ὅχι ἀπὸ τοῦ ὁ λέων. Id.*

(l) *Eusebius* observes that in this similitude of the Lion, *Homer* uses three Participles within one period without any Copulative Particle intervening between them, *ὄντα τῷ ποσειδῶνι τῷ ἀνδρὶ τῷ λέωνι*, so making his Verse to comply with the Lion's speed.

(m) He resembles *Paris* to the Goat *διὰ τὸ δολιχὸν τὸ ζῷον*, for his effeminacy, and incontinence, the Goat being a lustfull and salacious Creature. For which reason *Lycophron* calls *Helen* *πηνόνα ἢ Δοῦν*, *διὰ τὸ λακύνειν*, for her lasciviousnesse. *ἢ δὲ ἀπειρεσι μὲν τῇ πηνόνῃ δὲ ὅλα ἔτιος ὀχρεῖται καὶ νεοπιδε ποιεῖ*, this Bird alone having young every month of the yeare, being thence sacred to *Venus*, and called by *Aeschylus*, *πηνόνα πολιδόου*, as being ever a Nurse. *Tractates in Lycoph.*

(n) He likens him to a Deer, both *διὰ τὸ δολόν*, for his cowardize, & *τὸ φιλοδόν τῷ ἀνδρὶ*, & for his skil in Musick, the Deer also (so *Aristotle*) delighting in Melody. The Deer hath its name, *ἔλαφος*, from his drawing forth of Serpents, by eating whereof he cleanseth his body, *φ. ἔλαφες πρὸς ὤν*; for chasing his head against a Rock, his Hornes emit a warm vapour, which being perceived by the Snakes, they desert their holes, and are so seized by him. *Schol.*

(o) *Gr. ἀγενής*, that is, *unborn*, or else *childless*. *Dionysius* ὁ *ἑκαταβόχων* making *Dardan* the Son of *Paris* by *Helen*, adds here this Verse, not extant now in any Copy.

*Μὴ δὲ πὶ γόνασι οἷον ἐρίονταί φέρον ἔδον, Δάρδανον.*

*And never thy lov'd Dardan thou had'st set Upon thy knees.*

(p) *Πᾶν τὸ σωματικὸν πλεονέκτημα διὰ τὸ ψυχικῆς ἀρετῆς ἀχρεῖον*, All corporall accomplishments without answerable endowments of the mind, are vain and fruitless. *Enst.*



(g) Gr. ἄπ' Ἀπίας, that is either ἐκ τῆς μακρᾶς ἀπὸ τῆς γῆς, from far remote parts, or from *Apia* a place in *Peloponnesus*, so call'd from *Apis* the Son of *Phoroneus*. Schol.

(r) Τὸ ἰνδὲν καλεῖται: This passage *Eust.* observes to be very artificiall and exquisite; *Homer* hudling here many members of speech together without any ligature or copulative to conjoyn and unite them, κομμῶν δὲ ῥήματα, as *Hermogenes* stiles them, dissolute figures, and disjoynted sentences being ever aptest to expresse passions, he that is in choler conceiving he can never vent his mind to soon. Ἀσπίδ' ἔχοντα δὲ ἄρ' ἔτι καὶ πρὸς ἑσπερίῳ, as *Eustath.*

(s) So *Horace*, lib. 1 Od. 15.

*Nequicquam Veneris præsidio feror  
Pectus casarium, grataque fœminis  
Imbelli cithera carmina divides;  
Nequicquam thalamo graves  
Hæstas, & calami spicula Gnoſſi  
Virabis, strepitumque, & celerem sequi  
Ajacem; tamen heu serus adulteros  
Crines pulvere collines.*

In vain thou trusting *Venus* care,  
Shalt touch thy Harp, and crisp thy  
Haire;  
Arts which to women gratefull are:  
For when that thou account'st for  
Lust,  
Thou shalt not scape a Shaft, or Speare,  
Or *Ajax* thee pursuing neer,  
Threatning thy adulterous haire  
To powder trampled in the dust.

Ἡ δὲ Πάρις δὲ μῦθον, ὃν ὁ Ἀχιλλεύς ἐ-  
παίρει, *Paris* his Harp being a dis-  
paragement to him, as singing to it  
Love-songs only and wanton Sonnets,  
*Alexander* the Great being presented  
with it at *Ilium*, refused so much as to  
see it, desiring rather to behold the  
Harp of *Achilles*, (*Ælian* lib. var.  
Hist. 9. c. 38.)

— αἰδέσθαι καὶ ἀνδρῶν

— To which the Heroes Aits  
he sung.

(t) Beauty is made *Venus* Gift, διὰ  
τὸ ἐν αὐτῇ ἐπαρκεῖσθαι, in respect of its  
tendency that way. Others by *Venus*  
Gift understand *Helen*.

(u) Gr. λίθον ἔσσο χλῶνα, thou hadst  
had a Coat of Stone, that is, been in-  
terred in a stone Coffin or Monument;  
whence one calls the Valls, the Cities  
Vest, or Garment. Others under-  
stand it of being stoned to death.

(x) Golden *Venus*, i. e. fair. Others  
say, that *Venus* under the Epithete of  
*Aurea* golden, had her Temple at *Pa-  
phos*, or as others at *Lesbos*. *Istian*  
tells of a Golden Plain where *Venus*  
was honoured, and thence stiled χρυσή. *Eust.*

(y) *Eustathius* observes hence the power and energie of speech, ὡς ἐπεὶ πρὸς τὸν ἑσπερίῳ, *Hector's* Oration alone prevailing with  
*Paris* to challenge *Menelaus*, a thing he had little mind to, and formerly declined. Thus History tells of *Tyrants*, that his veine in  
Verse was such, ὡς ἐδούνατο τὴν εἰς μάχην ἐπ' ἐργασίαν, as to encourage even Cowards to fight.

Art thou that *Paris* who in Ships well man'd,  
Through swelling waves explord'st a<sup>(g)</sup> forrain Land,  
(<sup>v</sup>) Conducting home a matchlesse Beauty thence,  
The Royall Spouse of a renowned Prince,  
To ruine *Priam* and the *Trojan* Race?  
Scorn'd by thy Foes, wilt thou thy Friends disgrace.  
With him not daring to exchange a Speare?  
So to thy Cost it plainly would appeare,  
Whose Wife thou hast detain'd. Little at sharp  
Will your (<sup>s</sup>) curl'd Tresses help, or curious Harp,  
Or (<sup>t</sup>) Beauty, *Venus* Gifts provoking Lust,  
When thou or'e-thrown ly'st weltring in the Dust.  
The willing *Trojans*, durst they, had long since  
(<sup>u</sup>) Ston'd thee to death for thy so high Offence.

Then *Paris* thus; Mee justly thou do'st tax,  
Who hast a Spirit like a well-steel'd Axe,  
Whose edge rebates not with the ponderous strokes  
Of the strong Ship-wright cleaving knotty Oakes;  
Whilest he by labour gaines more Strength and Art;  
Such is thy Courage and undanted heart.  
But cast not on Me greater dis-respect  
For (<sup>x</sup>) golden *Venus* Gifts; none should reject  
Blessings from Heaven, nor Shape and Beauty flight,  
Which humane Industry could ner'e invite.  
But if you please I shall your Champion be;  
Let both the *Greeks* and *Trojans* sit and see,  
And (<sup>y</sup>) I will here with *Menelaus* fight:  
Whom Fortune doth entitle to that Right,  
And undisputed Victory allowes,  
Let him faire *Helen* and her Wealth espouse:  
A solemne Covenant by both Nations sign'd,  
In Bands of lasting Amity combin'd,

Of

Of our own Tillage wee'l resume the toyle,  
And they plow Billowes to their native Soyle,  
*Argos*, through all the World for Steeds renown'd,  
Or *Sparta*, with admired Beauties crown'd.

This pliant answer *Hector* well resents,  
And stepping in before his Regiments,  
Their fury stops by holding up his Speare,  
At which they farther to engage forbear.  
But rage, and hope the *Grecians* more inflam'd,  
Who furiously at him their Javelins aym'd,  
Which mixt with Stones, like Tempests dim the Skies,  
When thus to stop their rage *Atrides* cries;

Your hands bold *Greeks* and fierce *Achivians* stay,  
Something of great concern would *Hector* say.

All silent did offensive Armes forbear,  
When *Hector* thus the business did declare.

Bold *Greeks* and *Trojans* now so long involv'd  
In wofull War, know *Paris* hath resolv'd,  
(Whose Quarrell hath our Swords so often dy'd,)  
You laying all your glittering Armes aside,  
That here he will with *Menelaus* fight:  
Whom Fortune doth entitle to the Right,  
And undisputed Victory allowes,  
Let him faire *Helen*, and her Wealth espouse;  
A solemn Covenant by both Nations sign'd,  
In Bands of lasting Amity combin'd.

These just Proposals silent all admir'd,  
When thus the *Spartan* with revenge inspir'd;

Heare me whose Bowells with Compassion yerne,  
Whom these sad differences most concerne:  
This day my Sword both Nations shall release,  
And change long Sorrows to more lasting Peace.  
Since you for Me and Him thus turmoil'd are,  
Who by his Crime stir'd up this deadly War.

Let



(z) The *Trojans*, ὅτε δ' αὖτις ἔπειτα γῆς ἢ καὶ ζῆν, whose City and lives both lay at stake, bring two Lambs, one white for the Sun, another black for the Earth, the one Male, the other Female. Thus δίκῃα ἑκάστῳ θεῷ ἱερουργία εἰσάγει, thus presents he each Deity with a suitable Sacrifice, (Schol.) and that ἑ μόνον κατ' ἐμοσιότητα χρώματ' ὅ, not for colour sake only, ἀλλ' καὶ ἐνεργείας, but their energies also and operations, offering a Male to the Sun who generates Vegetatives upon the Earth, ὡς οἷα γυναῖκα, as his Wife, or Woman, and a Female to the Earth, ὡς οἷα μητέρα καὶ αὐτὴν καὶ ἡλίου, as the indulgent Mother of all such Fruits as are produc'd by her impregnated by the kindly heat and influence of the Sun. The earth was esteemed one of the *Dii inferi*, the infernal Deities, to whom together with the *Dii noxii*, *Hecate* and such other, they sacrificed black Cattell only, according to that of *Virgil*.

*Nigram hyemi pecudem, Zephyris felibus albam.*

To Storms a black, to favouring Gales a white.

(a) To *Jupiter* they sacrific'd a single lamb, of whose colour our Poet is silent, this being indifferent, and at the discretion of the person presented it, or not so certain as the former. The Greeks sacrific'd δὲ ἑνὶ, that *Menelaus* might worst *Paris*, ἀδίκησεν αἰς ξενίαν, who had transgressed the Lawes of Hospitality, or ὡς ξένου, as being themselves strangers.

(b) Gr. ὁρκία. Leagues and Oathes made and taken at the Alter, being performed with this Ceremony, with pouring Wine out of a φιάλη, or lesser Violl, those that violated either were call'd ὁρκίατοι; the word is also applied to such as are proud and haughty, and such also whose stature and bulk of body exceeds the ordinary standard.

(c) Gr. ἀερίδονται, a Metaphor from things hanging in the Aire, which are still, ἐκκίνητα, light, changeable, and unconstant, whereas things on Earth are otherwise: A resemblance which well expresseth the unstaidness and levity of youth.

(d) *Iris* is used either for that νεφέωδες σύννεμα, that cloudy or airy System, vulgarly called the Rain-bow, or that θεῖον πτερόν, the Goddess with golden wings, being so tearmed from ἵκτω, to fore-shew, the one declaring τὰ θεῶν, the pleasure of the Gods, the other τὸ μῦλλον ἐν ὕψει, the alteration of weather.

Let one of us, on whom his Fate attends,  
Twixt th' Armies dye, and make the Nations Friends.

(z) One white, one black bring from the bleating Dam,  
For Earth and Sun, (a) for *Jove* another Lamb.

*Priam* in person must confirme the League,  
Whose (b) perjur'd Sons accustome to reneage;  
Their Cavills may foment a second War,  
Young men's ambitious Bosoms (c) fickle are;  
But th' Old man will before and after view,  
And what for both is most expedient, doe.

Their Joyes both Parties could not comprehend,  
That wofull War should find so faire an end.  
Betwixt the Armies small was the extent.

*Hector* two Heralds to the City sent,  
To fetch the Lambes, and call the *Trojan* King:  
But *Agamemnon* bids *Talthybius* bring,  
From the tall Fleet, their expiating Lamb.  
The sacred Herald went with speed and came.

Mean while to beauteous *Helen* (d) *Iris* went,  
(She *Helicaon's* Spouse did represent,  
*Laodice*, her Cofin, none so faire  
Of all her Sisters, *Priam's* Daughters, were.)  
Whom in the Palace at her Web she found;  
The Woofe of Silk, of twisted Gold the Ground:  
Where she those Battails to the life exprest,  
So variously, and with such hot contest,  
For her betwixt the *Greeks* and *Trojans* fought:  
When thus the *Spartan* Princess she besought;

Draw neer, great Queen, and see a wonderous Sight,  
Those Armies which so often yonder fight,  
Pleas'd with dire sports of War, and bloody Feilds,  
In quiet lean upon their glittering Sheilds;  
Each Party all Hostility forbears,  
And at their Feet stand fixt their ponderous Speares.

But *Paris* must and *Menelaus* fight,  
Whom Providence entitles to the Right;  
And undisputed Victory allows,  
Faire *Helen*, and her Riches shall espouse.

Thus *Iris* up her old affection stir'd  
To *Greece*, her Parents, and her former Lord:  
Who streight her Sun-eclipsing Beauty vail'd,  
And going forth her Fate with teares bewail'd;  
With her bright <sup>(c)</sup> *Clymene* and <sup>(f)</sup> *Æthra* went,  
Both her Attendants, both of high Descent.  
Straight she repaires unto the <sup>(g)</sup> *Scean Gate*,  
Where *Priam*, *Panthous*, and *Thymætes* late,  
*Lampus*, *Antenor*, *Clyti*us, and old  
*Ucaligon*, *Hycetaon* the bold,  
Patriots that here accustomed to sit,  
Now by declining age for Armes unfit;  
But well they could advise, with chearfull voice,  
Like <sup>(h)</sup> Grasshoppers vvhich in the Groves rejoyce.

ground. *Enst.* thinks them resembled to Grasshoppers, *ἄνδρες ἑλάνθων λαλῶντες, ἃ ῥοῖζον ἀδύχῃ, ἃ ἔνεσαν ἡχὴν ἃ παύσιν τοῖς ποταμοῖς*, for their indifigable talking and volubility of Tongue, which also gave, he conceives, the rise to *Tithonus* his Fable, *ὡς ἂν ἡ γῆρας λαλῶντες*, as being more vocall in his age. *Ælian* observes, *Hist. Anim. lib. 1. c. 20.* That other Birds making melody with their mouthes, the Grasshoppers, *καὶ τὴν ἑλάνθων ἡσυχίας*, deliver their Note from forth their loynes, by the repercussion of a membrane; and that this τὸ φιλόμενον, to be thus vocall, is a gift that nature hath conferred upon the Male only. These Males *Hesiod* calls *ἄχρητοι*, the Females, which are *ἄφρονες*, mute, *πηρόνια*. The τὸ ἀμελὲς of this Creature, together with that of the Female Nightingale *Enst.* makes an emblem of that every way rare ornament of the Female Sex, Silence, according to that of *Euripides*,

Γυναι, γυναιξὶ χάρις ἢ σὺν ῥήρει.

O Woman! woman Silence most doth grace.

contrary to the Etymology of man, who is called *φῶς*, ἀπὸ τοῦ φῶς, τὸ λέγειν, from *φῶς*, which signifies to speak; the observation also of *Ælian* before him, who speaking of the Female Grasshopper, saith, she is ever mute, *ἡλίκω τῷ μὲν ἀδύχῃ, ὡς ἡ ἀνδρὶν*, as a modest Virgin. Others say, that he likens them to Grasshoppers, *ἐπὶ ἀναιμῶν καὶ ψυχρῶν τῶν κρᾶσι καὶ ἃ ἡ γῆρας*, because bloodless, and like old men, of a cold constitution: Or lastly, *ἐπὶ ἀναιμῶν καὶ ψυχρῶν*, for that they sing not (that kind which is the greater, and hath wings) but from on high, not only, *ἡλίκω τῷ μὲν ἀδύχῃ, ὡς ἡ ἀνδρὶν*, the Sun being in his Zenith, in the heat of the day, but themselves also singing from Trees most commonly, seldome on the ground; whence one Enigmatically menacing his enemies, sent them word, that he would cause their Grasshoppers *χαμῶσαι ἐδύν*, to sing on the earth; meaning that he would *ἀνδροπομπήσιν αὐτοῖς τὴν γῆραν*, fell all their Timber, and depopulate their Land. Their Note, or Voice *Homer* calls *λενέεισιν*, which some render florid, or sweet, from *λέειν* the Lilly, but *Hesychius* much better, *ἀπαλῶς*, the tone of the Grasshopper being nothing pleasant, but shrill and small, for this also he resembles the discourse of *Priam* and his aged Assessors to the voice of this Creature.

As

(c) *Clymene* is called here *βοῶντις*, for her acute sight or fore-knowledge, *ἐν παραρρησιν ἐνέλασαν*, she prognosticating long before the rape of *Helen* by *Paris*.

(f) Some make this *Æthra* the Mother of *Theseus*.

(g) So called either from its Builder, or Scituation on the left or South-side of the City, *Καὶ δὲ ἡ ἀντικαθ' ἡμᾶς πόλις*: Or as others, because it was unlucky to the *Trojans*, who by this port admitted the *Trojan Horse*; It is elsewhere called *Dardania*.

(h) The Goddess *Hemera*, or the Morning wedded *Tithonus*, the Brother of *Laomedon*, whom much impair'd by age, she metamorphiz'd to a Grasshopper, whence *Homer* resembles one of that lineage, *Priam*, now also in yeares, to the same Creature, this being *μύθος ἰγχεύς*, a Fable, to which *Priam's* Country and kindred gave the



(i) *Eustathius* tells here of one of the Sages, who was rewarded by a Prince with a considerable sum for but repeating these Verses at the sight of his beauteous Queen. *Aristotle* wisheth men to use these Verses to pleasure, suing to be received, and therewith to dismiss her.

(k) By Friends *Homer* means such as were allied to her by blood.

(l) *Homer* makes *Priam* not to enquire after the Commanders of the Grecian Host til this ninth year of the Siege, which to some seems absurd, because knowing them formerly by their Arms they had on, he saw them not till now disarrayed. Secondly, because never drawing them up into a Body till now, *Homer* could not properly before make *Priam* inquisitive after them.

(m) What *Arist.* saith of women in generall, *ταῖς γυναιξὶ φύσει ὀργιστὶ φιλονεικοῦναι καὶ ἀμυλῆσθαι*, that they be ever querulous and complaining of their sad destiny and misfortune, *Helen* here makes good by her self.

(n) *Hermione*. Others say *Helen* had two Sons by *Menelaus*, *Nicostratus*, and *Aithidas*, to whom some add *Diaichus* and *Maraphius*. She calls her Daughter *παρθένω*, which notes one that is born the father from home, or else the Parents old, and so past hope of further Issue; now because *δυσὶ καὶ μετ' ἀπογυνῶν ὁ παρθένος συνιστάται*, the Children that be born when their Parents despaire of having any more, be most tenderly affected by them, the word is used of those Children which men most love.

As soon as thither her approach she made,  
Thus whispering they to one another said;

(i) I not the *Greeks*, nor yet the *Trojans* blame,  
Who have so many yeares for such a Dame,  
Bright as the Regent of the Morning Star,  
Suffer'd all pressures of a tedious War,  
But though Earth's fainter Beauties she out-vies,  
And emulates the Glory of the Skies,  
Rather then she an endless War entaile  
Upon our Sons and Nephewes, let her Saile.

Thus they discours'd, by graver Judgment swaid,  
When *Priam* to the *Spartan* Lady said;

Draw neer, my dearest Daughter, sit by me,  
Thy former Husband, (k) Friends, and Kindred see;  
(For thou of this art cleer, Heavens vengefull hand  
Pour'd for my sake this Tempest on our Land.)

(l) Instruct me who those *Grecian* Princes are;  
What's he, who looks so like the God of War,  
So large his Breast, so well his Shoulders spread,  
Yet not so tall as others by the head?  
His presence strikes a reverentiall awe,  
I ne're a more Majestick Person saw.

When thus her Sex's Queen, illustrious Sire,  
Whom most I love, most honour, and admire,  
Would I (m) Deaths wittiest Tortures had endur'd,  
Ere by the flatteries of thy Son allur'd,  
From my dear Husband, and my (n) onely Child,  
Brethren and Kindred, I my self exil'd.

Thus I transgrest, and now to wash that stain,  
I labour with repentant Teares in vain.

But to obey, great Sir, what you enjoyn,  
That *Agamemnon* is, of *Atreus* Line,

(<sup>o</sup>) An expert Warrior and a valiant Prince,  
 To call him Brother now, were (<sup>p</sup>) insolence;  
 Whom *Priam* strictly viewing, thus admird,  
 (<sup>q</sup>) Oh blest *Atrides*! all the Fates conspird  
 To make thee happy in thy Mothers vvombe,  
 How vast an Army hast thou brought from Home:  
 When I to (<sup>r</sup>) *Phrygia* came, vvwhose pregnant lap  
 Swels vvith plumpe issues of the purple grape,  
 Renownd Commanders many I beheld,  
 (<sup>s</sup>) *Otreus* and *Mygdon*, both in armes exceld;  
 These lay incampd on (<sup>t</sup>) *Sangars* flowry shore,  
 To vvwhose full Regiments I added more,  
 And a Brigade of stout asstants brought,  
 When gainst th' invasive (<sup>u</sup>) *Amazones* vve fought.  
 Yet all the musters vvwhich we there could boast,  
 Were but a handfull to this numerous Host.

*Ulysses* spying next, Daughter, sayd he,  
 (<sup>x</sup>) Who may that Leader neer *Atrides* be?  
 Lower then *Agamemnon* by the head,  
 But more his breast and manly shoulders spread;  
 His armes lye by on the all-fostering ground,  
 How like a Ram his Troops he marcheth round,  
 A shaggy Ram vvith a majestick pace,  
 Ordring his Flock and Silver-fleeced race.

*Joves* beauteous Daughter, *Sparta's* Queen replys,  
 That is *Ulysses Laertiades*:  
 Though (<sup>y</sup>) barren *Ithaca* may boast his birth,  
 His (<sup>z</sup>) wisedome is renownd through all the Earth.

dice or obstacle to his perfection and parts: Rude *Scythia* brought forth sage *Anacharsis*, little *Pella* great *Alexander*, and rough *Ithica* terse *Ulysses*: So *Juvenal Satyr* 10 speaking of *Anacharsis*.

*Vervecum in patria crassoque sub aere nasci  
 Magnos saepe viros, & magna exempla daturus.*

Of from the Sheep-coat and the rustick Field,  
 Brave Men descend, which great examples yield.

(<sup>z</sup>) *Helens* Encomium of *Ulysses* is not, as *Eustathius* observes, ἀπαρτος, sincere, but admitting as well a sense tending to his derogation, some of his designs, for which alone she here praiseth him, being not justifiable; such was the trick put by him upon good *Palamedes*, which cannot be excused.

(<sup>o</sup>) This *Alexander* most admired of all the Verses in *Homer*, propounding it to himselfe for imitation.

(<sup>p</sup>) As she here ownes impudence, the property of a Dog, so *Lycophron* (*Cassandra* in him) gives her the appellation or name.

Λύκων δὲντα γέγονεν ἐπὶ Πριάμῳ,  
 Τεῖρον δ' εἰς ἀργαῖα, Πριάμῳ κῶσθ'.

I see a Griffen which doth chase  
 A lustfull dove of cursed race.

(<sup>q</sup>) *Eustathius* observes, that *Homer* making *Priam* πλάπης τὴν ῥητορίαν, copious and large in his Oratory, makes *Helen* δῆτυμος καὶ χαλεπὴ ὡς Λακεδαιμόνιοι, as a *Spartan*, brieft and pertinent.

(<sup>r</sup>) *Phrygia* the great, or the parts about *Apamaa*, those onely abounding with Vines; the other, the lesse neer *Troy*, being more proper for Corne.

(<sup>s</sup>) *Otreus* was the Son of *Dymas*, *Mygdon* of *Aemon*.

(<sup>t</sup>) *Sangar* was a River of *Phrygia*.

(<sup>u</sup>) The *Amazones* were so called, for that they cut off their left breast, that it might not hinder them in drawing their Bow, ἡ μονομαχίῃ, or for that they used not to feed upon μάζαις, but on flesh; nay, sometimes saith *Strabo*, χαλῶναις καὶ σπύγαις καὶ ἑρίαι. They cut off a leg and the right arme of their male Childeren. *Menalippe* and *Hippolyte*, the Daughters of *Mars* and *Armonia* commanded the *Amazon* Forces in this *Phrygian* expedition.

(<sup>x</sup>) *Priam* knew not *Ulysses* though he had been formerly at *Troy*, either his memory failing him, or his eyesight.

(<sup>y</sup>) Οὐδὲν ἐμποδὼν εἰς ἀνδρὸς ἀγαθὸν γένεσιν φανέμεν πατρίδα. The obscurity of a mans Countrey is no prejudice.



(a) *Antenor* was the ἀντιφύλαξ, or Host of *Menelaus* and *Ulysses*, when they came in Embassie to *Troy*, to redemand *Helen*, and require justice to be done upon the Ravisher: These ἀντιφύλακες, or entertainers of Embassadors were elected either by the people or Prince, & they upon whom the place was conferr'd, accounted it the greatest honour that could possibly be done them. It is sayd, that the Sons of *Priam* entring into a Conspiracy to make away privately *Menelaus* and *Ulysses*, the plot was discovered and disappointed by *Antenor*; whence *Helen* being well affected to *Antenor's* Family, as he that was the preserver of her Lord, *Iris* the rather assumed the shape of *Laodice*, *Antenor's* Sonnes Wife, and *Agamemnon* after remembering these civilities, *Troy* being taken, by hanging a *Pard's* skin before the house, preserved it from spoyle and plunder.

(b) *Antenor* gives *Menelaus*, as a young man and a *Spartan*, ἰδὲν λόγῳ σφῆν' ἔχοντα, πρὸς ἡμέραν, a curt kind of elocution, but apposite and to the purpose; but to *Ulysses* πάνυ ἀδρὲς ἔχοντα, a more full and different kinde of Rhetorick, enlarging and dilating it selfe through the copiousness of the matter.

(c) His fixing his eyes upon the ground, speaks him, μελετῶντα ἐμμελῆσαι, his thoughtfulness and study what to speak; his holding his Scepter steddily, ἀγωνιῶντά τε καὶ ἀκινετῶντά, his anxiety and perplexity of mind. *Demosthenes* much affecting ever the motion of the hand, *Aeschines* his adversary ever eschewed it. *Ovid* gives us the like character of *Ulysses*, *Metam.* l. 13.

*Adstitit, atque oculos parum tellure moratos sustulit.*

He stood, and on the flore held fix'd his eyes

A while,

(d) Gr. ζῆλον, the word signifying such an one as sadly conceales his wrath till he can wreak it.

(e) *Homer* resembles *Ulysses* his eloquence to drifts of Snow, δια τὸ πύχ' ὅν' ὀνυμάπην, for the quickness of his conception; δια τὸ πυκνόν, for that his matter was well and closely couched; δια τὸ ἐσπερίως διάλεκτον, for its perspicuity and clearness, and lastly, δια τὸ φοβεῖν λόγον, for the feare and confirmation it produced in its Auditors.

(f) He calls *Helen* πανύπλον, not onely as ἀποδύσαντι ἑαύτην, drawing her veile after her, as was the *Roman* mode, but also ὡς ἐμπληκτον καὶ ἐκισχυρὸν, as being full bodied, and so bearing out and filling her Garment.

Best Queen, replies discreet <sup>(a)</sup> *Antenor*, you  
Have drawn his Character exactly true;  
When this admir'd *Ulysses* hither came,  
With *Menelaus*, such in vworth as Fame,  
Joynd in Commission from the *Grecian* State,  
On your concern to settle all debate,  
My mean, yet not unhospitable Roofe,  
How I affected stood, gave ample prooffe;  
Where with such homely treatments pleas'd, I knew  
Their God-like persons and grave Counsels too.  
When at the Royall Palace, old and young  
To gaze upon the forren Kings did throng,  
Bold *Menelaus* then appeard so tall,  
By head and shoulders he surmounted all:  
Both sitting, *Ithacus* was more admird.

When their Opinions they in words attird,  
<sup>(b)</sup> Succinct vvas *Menelaus*, yet profound,  
Though lesse in years, no lesse in judgment found.  
When prudent *Ithacus* to speak did rise,

<sup>(c)</sup> Down on the ground he cast his fixed eyes,  
Nor once his Scepter mov'd, you would have thought  
Him Foole, or mad, or with <sup>(d)</sup> blind Rage distraught:  
But when he spake, forth from his breast did flow,

<sup>(e)</sup> A torrent swift as winters featherd Snow:  
Not any with *Ulysses* durst contend,  
Though vve his gesture could not much commend.

*Priam* Great *Ajax* spying, Daughter, sayd,  
Who may that Leader be, so strongly made,  
By head and shoulders higher then the rest.

Then spake <sup>(f)</sup> the fairest Lady and the best,  
That valiant *Ajax* is, their sole defence;

*Idomeneus* there the *Cretan* Prince:

Before

Before his Troops, a God resembling, stands,  
 Bold Leaders round attending his commands;  
 Whom oft my Husband treated in our Court,  
 When he from *Crete* to *Sparta* did resort:  
 Now all their Chiefs I see, and could declare  
 Their names and characters, who ere they are;  
 But <sup>(g)</sup> *Castor* I and <sup>(h)</sup> *Pollux* not behold,  
*Greece* boasts no Princes are more strong and bold:

slaine by *Ida*, who was presently thunder-struck by *Jupiter*, who upon it putting *Pollux* to his election, whether he would be immortal by himselfe, or communicate life to his deceased Brother, *Pollux* made choice of the latter, after which they lived by turnes, six moneth apeece. Of which thus *Pindar*.

Alternately they set and rise  
 Copartners of the starry skies,  
 This one day lives with glory crown'd,  
 The other dead lyes under ground  
 Amongst silent Ghosts, and shadows pale,  
 In Caves beneath Therapies Vale,  
 And are by turnes from death redeem'd:  
 Pollux *Castor* so esteem'd,  
 That rather he restor'd to breath,  
 His Brother by alternate death,  
 Then be immortal, and the skies  
 Inhabit amongst the Deities.  
 Martiall *Castor* in the field  
 Idas with his javelin kild,  
 Lynceus and he extreemly wroth,  
 Because the maids they did betroth,  
*Castor* and *Pollux* stole away,  
 And ravish'd on the wedding day:  
 From high Tageyta's Lynceus spies  
 (No mortall ere had clever eyes)  
*Castor* sitting gainst an Oake;  
 Revenge their fury did provoke;  
 The Brothers from the hill descend,  
 Their course with speed to *Castor* bend,  
 And basely their Corrivall flew,  
 Which Jove reveng'd, and *Pollux* too,  
 They saw him close pursuing come,  
 And standing by their fathers toombe,  
 Black *Plutoes* statue up did snatch,  
 That Marble might the Heroe match,  
 Which they at him, as on he prest,  
 Threw and his upon the brest:  
 The ponderous stone with mighty force  
 Thrown, nor hurt, nor stopp'd his course;  
 But straight his javelin point he dyde,  
 In forward Lynceus naked side,  
 And Jove from Heaven thunder threw,  
 Which wing'd with Lightning, Idas flew:

The brother's who so much presum'd,  
 Unpittied were by fire consum'd:  
 Let all beware against such odds,  
 To strive or meddle with the Gods.  
 When *Pollux* his dear Brother found,  
 Not cold, though mortall was his wound,  
 Perceiv'd him draw a dying breath,  
 Stiff with approaches of cold death,  
 He pouring forth a flood of tears,  
 Thus to great Jove his greif declares.  
 Father Saturnius, what releif  
 Remains for my tormenting greif?  
 Be kinde heavens King, and quickly send,  
 To me the like untimely end:  
 With lisse of freinds our honours flye,  
 And few but their affection's dye  
 To those that want, a woofull state  
 None willingly participate.  
 To him complaining Jove appear'd,  
 And thus with words of comfort cheerd.  
 Thou art my son, but Tyndar did  
*Castor* beget of mortall seed,  
 That Heroe did his Mother wed,  
 And get him in the Nuptiall bed;  
 But take thy choice, wilt thou be free  
 From Age and Death, and live with me,  
 And amongst the Gods in Heaven reside,  
 Like Mars and Pallas glorifi'd?  
 Or if thou *Castor* so esteem,  
 And rather wouldst from death redeem,  
 Then let him share, by turnes resort  
 To Heaven and our Celestiall Court,  
 And thou for him in caves profound,  
 As long conceal'd lye under ground.  
 Thus Jove propos'd, he studyed not,  
 But glad, accepted of the lot,  
 And opening *Castors* eyes, from Death  
 Restor'd him with recruited breath.

The Latine Epigrammatist exemplifying the like affection, or greater, in two Brothers of his time, *Tullus* and *Lucan*, of which also *Pliny* is not silent, thus describes it, lib. 1. Epigram.

Si Lucane tibi, vel si tibi Tulle darentur,  
 Qualia Ledi fata Lacones habent:  
 Nobilis hac esset pietatis rixa duobus,  
 Dum pro fratre mori vellet uterque prior;  
 Diceret ad Stygias & qui prior esset ad undas,  
 Vive tuo, frater, tempore; vive meo.

Thou *Lucan* or thou *Tully* would be glad,  
 To have that fate the Spartan Brothers had.  
 Then twixt you two would be a pious strife,  
 One Brother for the other offering life.  
 And who first ferried fable *Styx* would say,  
 For both our lives let my life, Brother, pay.

(h) *Pollux* was good at *Cestus*, at which exercise he overcame *Amicus* the Son of *Apollo*, ἀπόγονον μύκλιν, whom none else could ever deale with, which duel is described by *Theocritus* in his *Edyl*.



(i) The issue of the same *Venter* love likely better, then such as have the same Father onely, the Mothers side being ever the surest.

My dearest Brothers, us <sup>(i)</sup> one Mother bore;  
Sail'd they not hither from the *Spartan* shore?

Ah! no; they feard to venture in their Ships,  
Least my foul crime their glory should eclipse.

Thus she complaind, but them one funerall Pile  
Preserv'd together in their native Soyle.

Whilst through that City which the Gods did frame,  
In state two Heralds sacred Peace proclaime,

Wine, th' earths rich off-spring, born to glad mens souls,  
In Goat-skin Bottles kept, with golden Bowls,

And Lambs a paire, carefull *Idæus* brought,  
Who thus the King perswaded and besought;

Be pleas'd illustrious *Priam* to descend,  
The *Greeks* and *Trojans* both in field attend,

And to confirme, in your owne person, beg,  
This never to be violated League..

But *Paris* must and *Menelaus* fight,  
Whom Fortune shall intitle to the right,

And undisputed Victory allows,  
Shall beauteous *Helen* and her wealth espouse:

A solemne Covenant by both Nations signd,  
In bands of lasting amity combind,

Of our owne tillage we resume the toyle,

And they plow billows to their native soyle;

*Argos* for generous Steeds so much renownd,

Or *Sparta* with illustrious Beauties crown'd.

(k) *Priam* being the Son of *Laomedon*, had for his Mother *Zeuxippe*, or as others, *Trymo* or *Thetis*.

(l) *Homer's Kings* are still *avmōi*; thus *Priam* drives his own Chariot, and *Agamemnon* slayes the sacrifice himselfe.

(m) He takes *Antenor* along with him in the same Chariot, he being a grave Counsellor, a friend and favourer of the *Greeks*, and lastly *Antenor*, one that could well deliver himselfe when occasion required. Their Chariots held two, *Antenor* & *Antenor*, him that rode, and another that held the reins; being thence called *Antenor*, *quasi Antenor*, as carrying a couple.

At this strange news *Priam* his Servants bids

His Chariot streight prepare, and joyne his Steeds;

Ready obedience answers his command,

Old <sup>(k)</sup> *Priam* mounts and <sup>(l)</sup> reines with steady hand.

Up next <sup>(m)</sup> *Antenor* gets, no time they slip,

But through the *Scean* Gates their Horses whip.

Soone as they came where both the Armies were,

On th' earth which fosters all things, and doth beare,

They

They both alight, and walke on foot, between  
*Trojans* and *Greeks*, vvhether best they might be seen :  
 Streight *Agamemnon* and *Ulysses* rise,  
 The Heralds in rich habits, as the guise,  
 The rites prepare, and <sup>(n)</sup> Wine commix'd with Wine  
 Powre on the Princes hands, which they conjoine.  
 His Knife *Atrides* drawing, which vvell strung,  
 Alwayes behind his Swords broad scabbard hung,  
 From both the Lambs curld forehead cuts the haire,  
 Which both the *Greek* and *Trojan* Princes share :  
 Just distribution by the Heralds made,  
 He vvith his hands to Heaven erected <sup>(o)</sup> prayd.

<sup>(p)</sup> O *Jove* ! in vvhom both Gods and Men confide,  
 Who crownst the Sky-saluting Towres of *Ide* ;  
 And thou O Sun, vvho darts these glorious beams,  
 Who all things se'st and hearst, you Earth and streams,  
 And Feinds vvho punish guilty soules beneath,  
 Tormenting perjurd mortalls after death,  
 Be vvitnesse, and these Articles record :  
 If *Menelaus* fall by *Paris* sword,  
 He *Helen* and her Riches still shall keep,  
 And vve for *Greece* plough up the briny Deep ;  
 If *Paris* fall by *Menelaus* sword,  
 Then *Helen* and her vvealth shall be restord :  
 And they, vvhat is but just, <sup>(q)</sup> a mulct must pay,  
 Which may remembred be another day ;  
 Which if King *Priam* and his Sons detain,  
 Their Champion conquerd, here I shall remaine,

Earth, the one as the original, ἡ γῆρας τροφῆς of all moyster food, the other ἡ ξηρῆς of dry : Summoning all the Elements, πάντας τοὺς δαίτας καὶ ἀπανταχῶς, all vvherever residing Deities, τοὺς ἐν ὑγρῇ, τοὺς περὶ γῆν, τοὺς ὑπὸ γῆν, nay, τὸ πᾶν τοῖς ἀπείροσι, in the ayre, Sea, Earth, and under the Earth, as if all the Universe were too little to punish perjury.

<sup>(q)</sup> *Agamemnon* ads this more to vvhat was agreed on by *Paris* and *Menelaus*, Vix. That in case *Paris* fell by the hand of *Menelaus*, the *Trojans*, over and above the Articles agreed on, should pay a mulct or fine, vvich, saith the Scholiast, was half their goods, ὡς μὴ δίκαιον ὄν δαὶ τοῖς ἴσοις ἀπαλλαγῆναι τὰς τῶ κακῷ κατὰρξαντας, as not conceiving fit that those that had offered the injury, should be bound up to no harder conditions then those that were merely passive. Againe, vvhereas *Paris* and *Menelaus* had accorded that the Victor should carry *Helen* and her wealth, *Agamemnon* saith, he onely should injoy her, vvho slue the other : Hence that controversie amongst the Ancients, vvich of the two, the *Greeks* or *Trojans*, vviolated their Oath, vvho, most of them, give their virdict in favour of the *Trojans*, those being to be accounted the Articles, not vvich the two Dualists discourfed of amongst themselves, but vvhat *Agamemnon* solemnly proclaimed, vvhen the Ceremonies were performed, vvich was, that he vvho killd the other should carry her.

<sup>(n)</sup> They mingled the Wine, as also the Sacrifices of either party ( in o-ther Sacrifices ἀκρατοὶ ἐλάσσοντο αἱ σπονδαί, their libations were of Wine unmixed ) to intimate ἑνωσιν σεβασμάτων τῷ ἀρτί βλεπομένην, ἢ ὁ ἀδίκησας ἐπορκίῃ πάντας, the present unity and accord of the Armies, vvich vvhoever vviolated, was guilty of perjury, for vvich intent the most eminent of either side had part of the Fleece of the Sacrifices given them, ἵνα ἔτω πάντες δεκῶσι σωφράσασθαι τῆς συθείας, that so by touching the Beast they might become parties to the Covenant, and so lyable to punishment in case they broke it. This vvool was plucked from the head of the Beast to be flaine, in token, ὅτι οἱ καρὰν τετραπύσσαι τὰ κακὰ τοῖς ἐπορκήσασιν, of the mischeifs vvich should fall vvpon such their heads as should falsifie their Faith; they saying in effect by so doing that of *Sophocles*, and imprecating against themselves,

Κακὸς κακῶς ἀδελφεὶ ἐκπίσσι χροῶν,  
 Γένος ἀπαντὸς βίβαν ἔξημιμύθη,  
 Αὐτὸς ὅπως περὶ δ' ἔγω τέμνω πλόκον.

Thus let the False unburyed be,  
 Both he and his posterity  
 Cut off, as is this Lock by me.

The cutting the locks of Wool vvwas, saith *Eusebius*, ἀνάμνησις τῆς παλαιᾶς τε ἐνδύσεως, to preserve the memory of the antique cloathing, ἐκ τριχῶν καὶ δερῶν, of Hair and Pelts, to remind them, saith *La Cerda*, to vvhom it vvwas given, to observe vvith as much integrity their Oaths, as the men of the primitive ages.

<sup>(o)</sup> *Homer* throughout all this Poem, makes no just prayer to be put up in vain, *Euseb.*

<sup>(p)</sup> He invokes the Sun, as he that is privy to all things. The *Bithynians* kept their Courts of Judicature still sub dio, and ἀντίον ἡλίου, in the open ayre and in sight of the Sun. He attests *Jupiter* ὡς τὸ ζῆν αἴτιον, as the author of life, being the same vvith the ayre, according to that of *Aristotle*, ἀρεθὲν λήγεται ὡς ἀρχὴν ἀρεθῶν, καὶ ζῆν ὡς ζῶν αἴτιον ὄν. The Rivers and

For



For breach of promise my designs pursue,  
Untill I end this War, and *Troy* subdue.

This sayd, the expiating Lambs he kil'd  
And left their panting bodies in the Feild:  
The Knife releas'd to ayre their harmeless soules,  
Rich Wine from Bottles powrd in Golden Bowls:  
Vows to immortall Deities they made,  
Whilst some amongst the *Greeks* and *Trojans* prayd;

You Gods! vvho first shall break this sacred Oath,  
May their warm brains, their Sons & Nephews both,  
Run as this Wine, their Wives by worser Mates  
Produce foule issues for their fair Estates.

But no return they had to their request:  
When *Priam* thus the *Greeks* and *Trojans* prest;

I from both Nations vvould so much procure,  
Streight to returne; I never shall indure  
A Sceane so tragick, such a horrid fight,  
To see my Son and *Menelaus* fight;  
*Jove* and the Gods know vvhich of them must dye,  
And here conclude by death their Destiny:

Then in his Chariot he the <sup>(r)</sup> Lambs bestowd,  
And mounting rein'd his Horses like a God.

*Antenor* next him did his seat ascend,  
And streight together they to *Ilium* bend.

<sup>(s)</sup> *Priams* bold issue *Hector*, and renownd  
*Ulysses*, measure the <sup>(t)</sup> inlistd ground:

Next <sup>(u)</sup> Lots they shuffle in a Helme, whom chance  
Should grant priority to throw his Lance;  
Whilst some of either Nation did declare  
Their Love to peace, by this conceived Prayer;

O *Jove*! in whom both Men and Gods confide,  
Who crown'st the Towers of Sky-saluting <sup>(x)</sup> *Ida*,  
Which of these two first did the other wrong,  
Causing a Warr so bloody and so long,

May

(r) *Priamus*, as being a Native of that place, takes the Beasts slaine at their entring into Covenant into his Chariot, and buryes them in the earth; the *Grecians*, as aliens, cast theirs into the Ocean, it being accounted piacular to eate the Beasts slaine upon any the like occasion.

(s) *Lycophron* and others make *Hector* the Son of *Apollo*.

(t) In the Duell between *Hector* and *Ajax*, the danger being the Combats onely, they fighting upon a private score only, not upon any publick account, we finde not the lists set out, or the ground measured; but either Army being interess'd in this Duell, the ground is set out, he being to be accounted conquered, who transcend'd the Lists.

(u) These Lots were either *δυνάμεις* rings; or as *Sophocles*, *βῶλ' & ἀγέρας*, a Clod of earth.

(x) *Jupiter* was worshipped upon *Ida*, and had there his Temple.

May he descend to *Pluto's* dismall shade;  
But ratifie the peace which we have made.

Plume-waving *Hector* streight performs his task,  
And looking backwards <sup>(1)</sup> shakes the brazen Cask;

<sup>(2)</sup> The Lot to *Paris* fell, streight all the Ranks  
Sit downe, and lay their Armour on the Banks:

*Paris* whom beauteous *Helen's* bosome warmes,  
Claps on his spreading shoulders glorious Armes;

His Brother weake <sup>(3)</sup> *Lycaons* Brestplate gets,  
And to his softer Chest compleatly fits:

On his white Anckles purple Buskins tyde,

Adornd vvith <sup>(4)</sup> Silver Buttons on the side;

Next on his Thigh a Silver Falchion plac'd,

And on his Arme an <sup>(5)</sup> ample Target brac'd;

Thenvvith a glittering <sup>(6)</sup> Helme his Brows impailes,

The horrid Crest adornd with Horses tailes;

Which vvith each vvind or smalest motion shook:

Compleatly arm'd, up he his Javelin took.

So *Menelaus*, *Mars* his chiefe delight,

Himselfe accoutred fitting for the Fight.

Thus being armd, from their owne Parties, they

Marchd twixt the Armies, which expecting lay,

Viewing each other vvith a deadly look,

(Whilst *Greeks* and *Trojans* were vvith terror struck:)

They in the Lifts opposed stations take,

And highly mov'd, their ponderous <sup>(7)</sup> Javelins shake:

First *Paris* bravely did his Speare discharge,

Which hit, but did not pierce his orbed Targe,

The point rebating hardly entrance made,

When to Heavens King thus *Menelaus* <sup>(8)</sup> prayd;

*Jove*, let thy Justice and my Vengeance meet,

And lay injurious *Paris* at my feet,

That after times such punishment may fear,

And breach of Hospitality forbear.

(1) *Hector* looking back shakes his Caske or Helmet, *ἵνα μὴ δέξῃ χαλκὸν ἑσθλόν*, that they should not think he used any foule play in drawing forth the Lots.

(2) The Lot fell to *Paris*, he being still favoured by Fortune, as *Menelaus* by vertue.

(3) *Eustathius* observes it as ominous, that his Corset was his Brother *Lycaon's*, one as poore-spirited as himselfe, *ὅτι οὐκ ἔμελλεν ἀνδρῶτα*, being not able to endure any hardship.

(4) *Paris* being noted for effeminy, *γυναικίως δὲ ὁ Ἀλέξανδρος*, hee makes his Buskins to have Silver Buttons, a Female ornament, from which *Thetis* is called *ἄργυρον*, Silver-footed.

(5) He makes his Sheild thick and strong, to set forth the more the strength of *Menelaus*, who pierced it vvith his Javelin.

(6) Their Helmets were made anciently of the skin of the Dog-fish, and thence ever after, of whatever made, called still *κύναι*, from their first materials.

(7) He makes *Paris* and *Menelaus* their Speares to be of such Wood as grows in the shade, calling them thence *σκιόσκητα*, those being apter for use, though those that grow in the Sun be stronger, *καταία τὰ εὐανδρῶδη*, *ὡς* *ἐκείνη τὰ σκιασκήδη*. *Eustath.*

(8) *Menelaus* presuming what hee should petition the Gods for to be but just, addresseth his prayer to *Jupiter Xenius*, but *Paris* conscious he could aske nothing against *Menelaus*, but what was unhandsome, puts up no prayer at all; upon the like account, happily, vvith that wicked Passenger, vvho in a tempest vvvas desired by the Ships company not to pray, least the Gods taking notice of his being there, for his sake they fared all the worse.

Rage



(a) *Enstathius* observes that in this Verse of *Homer* in τευχάδην ἢ τετραχάδην a man understands not onely *Menelaus* his Sword to be broke, from the sense of the words, but imagines he heares it breaking, from their sound, such being *Homer's* artifice in this description, that ἡμῶν δὲ οὐδὲν ἀναγορεύει ἀκύν, πύον ἢ πύα ἢ πύα ἢ πύα ἢ πύα ἢ πύα, the roughnesse and harshnesse of the composition, representing the sound of its snapping asunder, he adding χ to either word, διὰ τετραχωνία πύονα, so to give them the harsher accent.

(b) Here the Heroe, ὁ βλασφημῶν, saith the Scholiast, ἀλλὰ νουθεῖ, blasphemes not; onely takes it as an indignity, delivering himselfe, so *Enst.* in ἀτακτοῦται ἀλλ' ἐοικέναι, ὡς ἔχον ὅν δὲ κατὰ τὴν ἐξουσίαν, it being but just that the wicked should not prosper. Besides, ἀπὸ τῆς οὐκ ἐπιτυχίας, ἐπὶ τῇ πύονα, indignation is incident to verue, which often undergoes what it ought not.

(c) To repine or bequarrell providence for not encountering what wee conceive we deserve, at least promise and propound to our selves, ἀρετὴς ἰδέας ἔχει ἢ ἀποκινῶν ἡδύς, argues much weakness and want of good nature and nurture.

(k) He makes the strap or stay of *Paris* his Helmet to be of an Oxe hide ἡ ξυμμενοῖα, that is, strongly laine, or that dyes of a violent and preternatural death, i. either παρ' ἑνὶ ἐν νεότητι ἢ παρ' ἑνὶ, of a Beast kild in his prime and full strength, and so induring more and abler blows ere he fall; or else laine here is opposed to what dyes of its self, by age or disease, it being observed τὰ δὲ συνσημασίου ζώον ἡμέματα ἀδυνάμει εἶναι, ὡς ἐν διασπαρύντῃ καὶ ἑνός, that *Mort* Hides are nothing so strong as the other.

(l) Making *Venus* δὲ πύονα, presently to resent the danger *Paris* was then in, he makes her also to break, not loose the stay of his Helmet, the exigent he was in requiring it to be done with expedition.

(m) He casts the empty Helmet amongst the *Greeks*, not onely as a spoyle of his enemy, but as an embleme and effigies of its owner.

Rage gave his earnest prayer a sudden close,  
His well pois'd Javelin taking aime he throws,  
Which vvith such violence he did discharge,  
It forc'd a passage through his glittering Targe,  
And through his Breast-plate sought the seat of breath,  
Yet stooping he avoyded sudden death;  
But soon his biting Sword *Atrides* drew,  
And at him like a vvinged tempest flew;  
Raising his arme to cleave him at a stroke,  
When on his Cask the faithless Weapon (s) broke,  
In th'ayre the brittle peices whirling fly,  
*Atrides* groaning view'd the ample Sky:

(b) Than thee, O *Jove*, no God vvith more despight,  
In counterplotting mischief takes delight.

(i) I hop'd just vengeance me thou wouldst afford,  
For all my wrongs, when thou hast broke my Sword,  
And mad'st my well-aimd Javelin flye in vaine,  
He hath no hurt; Thus did the King complaine,  
And with great fury seiz'd the Horses tailes  
Adornd his crest, and him by th' Helmet hailes

Towards the *Greeks*; there he had strangled been,  
With his (k) strong Lace which stuck beneath his chin;  
And there *Atrides* wonn eternall Fame,

But that bright *Venus* to his rescue came,  
And (l) broke the string, and whom she lov'd releast,

Whilst *Menelaus* graspd an empty Crest,  
Which whirling round, amongst his (m) friends he threw:

Then at him once more furiously he flew,  
To kill him with his Spear, but from the Fight,

Faire *Venus* him (as well a Goddes might)  
Brought off concealed in a hollow shade,

And to his aromatick Bed conveyd;  
Next *Helen* sought, whom on a Towre she found,

Attended with a World of Beauties round.

Then





Johanni Cottono de Conington  
Tho: Cottoni Baronetti filio

in Com: Huntingdon Armis  
nato Maximo. Tabulam hanc.  
L. M. D. D. D. I. O.

Lib. 2. Ver. 363.





Then like an ancient Matron which did cull,  
 And spin for her in *Sparta* purest Wooll;  
 Shook with a gentle touch her perfum'd Vest,  
 And softly whispering, thus her selfe exprest;  
 Madam! your *Paris* cals, now home returnd,  
 Who in his Chamber, sumptuously <sup>(n)</sup>adornd,  
 Sits on your Ivory Bed, nor could you say,  
 By his rich Habit, he had fought to day:  
 A Reveller or Masker so comes drest,  
 From splendid Sports returning to his Rest.

Thus did loves Queen vvarmer desires prepare:  
 But when she saw her neck, so heavenly faire,  
 Her lovely bosome, and celestiaall eyes,  
 Amazed to the Goddes she replies;

Why wilt thou hapless me once more betray,  
 And to another wealthy Town convey,  
 Where some new Favourite must, as now at *Troy*,  
 With utter loss of honour me enjoy?  
 For *Menelaus*, since he hath orecome,  
 Though I despised am, will take me Home.  
 Now with some new devise thou vvouldst intrap  
 Me and my Honour; Go! sit in his lap,  
 Renounce the habitations of the Gods,  
 And never set thy feet in their Aboads;  
 But share his vvoes, and him in danger save,  
 Untill his Wife he makes thee, or his Slave:  
 No more vvill I his Bed with my owne shame  
 Adorne, nor me you *Trojan* Ladies blame.  
 In this sad bosome vvorlds of woes reside.

*Venus* incens'd vvith this Reply, replyd;  
 Provoke me not, nor thus my Anger move,  
 Left I should hate thee more then now I love,  
 And *Greeks* and *Trojans* rage exasperate,  
 And so thou perish by thy owne crosse Fate.

R

This

(n) *Greek*, perfum'd. *Homer* annoys none of his Heroes save *Paris* only. Ο μὲν τὴν τῶ μύρου φύσιν εἰδὼς, ἐκ εἰσηγαγὲν μύρου ἀλειφομένης τὰς ἡρώας πλὴν ἢ Πάριον, ἐν οὗτοι καλλιὰ τι εἰλῶν, for that by καλλιὰ, beauty, the Poet means μύρον, ointment, hee makes good by this parallell place in his *Ulysses*, l. 18. v. 192. & seq.

καλλιὰ μὲν οἱ φῶτα πρὸς τὰ πτερά ἀνδρῶν  
 ἄμεινον, οἷον ἢ ὑψίστην Κυδίστην  
 χεῖρας, ὅτ' αὖ ἐν χεῖρσιν ἔχουσιν ἰμερόεντα.

She with a heavenly Fucus sick'd her  
 face,  
 Such as faire Venus beauteous cheeks  
 doth grace,  
 When she her Maskers leads with stately  
 pace.



This touchd *Joves* beauteous Daughter to the Soule,  
 And silent she from th' *Ilian* Ladies stole,  
 Covering her beauty with a silver Veile,  
 Whom *Venus* thence conducting did conceale.  
 Soon as they entred *Paris* stately Hall,  
 Her Virgins to their severall busines fall ;  
 But *Helen* to the royall Chamber goes,  
 Whom to her seat the smiling Goddesse showes,  
 And against *Paris* placd : Him when she spi'd,  
 Extreemly vext, she roundly thus did chide : (there,  
 Com'st thou from Battell? would th' hadst perisht  
 By him whom I more honour, love, and feare.

(c) Of *Paris* boasting thus *Nereus* in  
*Horace* l. 1. Od. 15.

— *Ecce furdo te reperire atrox*  
*Tydidēs, melior patre.*  
*Quem tu, cervus nisi vallis in altera*  
*Visum parte lupum, graminis immemor,*  
*Sublimi fugies mollis anhelitu,*  
*Non hoc pollicitus tua.*

See! *Diomed* stronger than his Sire,  
 Is at thy heels, spurr'd on with ire:  
 From whom thou fleeter then a Stag,  
 Shalt hasten, who a Woolf hath spy'd,  
 Out of breath and terrif'd,  
 Not mindfull of thy former bragg.

(p) A yellow hair was anciently  
 accounted an Ornament, and that in  
 either sex, onely to *Jupiter* and *Nep-*  
*tune* the Poets assigne to & *χάλκινος κεφαλῆς*,  
 a black head of hair, making *Jupiter's*  
 also parted before.

(q) *Paris* being as the rest of his  
 brethren, *Ἰδῆς*, a Lyar (for so *Homer*  
 makes them, *Il. o. v. 261.*

*Ἰδῆς*, ἰπποκλῆς, ἀεὶ δὲ λυγρὸν ἄλκιος.) to lessen his disgrace makes *Menelaus* not otherwise to conquer him then by the assi-  
 stance of *Minerva*.

(r) Some making this onely an Epithet, make the Island it self either *Cythera*, or *Helena*, so called from such their meeting up-  
 on it.

(c) Thou before his, thy Prowess didst advance,  
 Thy skill, thy strength preferring, and thy Lance;  
 But try him once againe, once more invite

(p) Faire *Menelaus* to a single fight.

But I am sure small Rhetorick would suffice  
 Thee to perswade from such an Enterprize,  
 Left for thy folly in th' unequall strife,  
 Thou on his vengefull Spear give up thy Life.

*Paris* replies; Dear Princess, vvith such tart  
 And bitter tearms break not your Servants Heart.

(q) *Pallas* help'd him, and I may Victor be,  
 Ayded by favouring Gods, as vvell as He.

But come! let us to Loves delights retire :  
 Not more I vvasted in his secret fire,  
 When Thee from *Sparta* through the briny Sea,  
 I did to (r) *Cranaes* fertile shore convey;  
 Where you in sweet imbraces did comply,  
 Nor dy'd I more for thee then now I dye :

Thus charmd she followes, by her *Paris* led,  
 Where they repos'd upon their royall Bed :

and

Whilst

Whilst *Menelaus* like a Lyon goes,  
Seeking his vanquish'd Foe amongst his Foes;  
But neither *Trojans*, nor their Ayds could tell,  
How he escap'd, nor what to him befell;  
Nor did their favour from untimely Fate,  
Preserve his Life whom more then Death they hate.  
When thus aloud great *Agamemnon* sayd;  
    Bold *Trojans*! hear, and all who *Trojans* ayd:  
Since to my Brother Victory *Jove* allows,  
He *Helen* and her vveath must re-espouse;  
And a considerable mulct be payd.  
The *Greeks* applaud what *Agamemnon* sayd.

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*The end of the Third Book.*

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Dom: Henrico Howard  
 Howard Comit' Arundel



filio natu secundo Henrici  
 Tabulam hanc

Lib. 4. V. 74.

L.M.D.D.D.  
 I.O.



# HOMER'S ILIADS.

## THE FOURTH BOOK.

### THE ARGUMENT.

*Gods quaffing Nectar in Celestiall Courts,  
Look downe on humane actions as their sports.  
Juno and Jove in contestation hot.  
Pallas descends. The Grecian's Champion shot.  
The Truce is broke: The Armies both ingage  
With various Fortunes, and commutuell Rage.*



**M**Eane while Great Jove, and all  
the Gods in State,  
On <sup>(a)</sup> Golden Thrones in Hea-  
vens Star-chamber sate:  
Bright <sup>(b)</sup> Hebe serv'd brisk Ne-  
ctar through the House,

Which freely they in massie Bowls carouse;  
Amidst their Cups at pleasure looking downe  
Upon the Fleet, both Armies, and the Towne.

*Quia conscia sidera fati.*

*Since Stars our Fates foretell.*

*κατά τὸ ποῖόν φασιν τῶν ἀστέρων διατάσσειν τὰ τῆς ἐμπαυλῆως σωτηρίας καὶ ἀσφαλῆς, διὰ καὶ καθεύδουσι παρὰ τῷ Διὶ λέγονται, Fate being no-  
thing else, say some, then a certain position of the Stars, which portending infallibly future events, are sayd to be Jupiter's Assessors.  
Women skinking likely at Banquets, the other services were performed by men. The golden bowles wherein they entertain one  
another, intimate τὰς συμπάσιαις τῶν ἀστέων, that correspondence and Sympathy that is between the stars; by which yet others un-  
derstand the Sun, ὃς ἴσ' ὑπερταύτας ἀνάγει, he exhaling and drawing up all terrene moisture. This some make to be the Ambrosia of the  
Gods, as being no other then ἀναβαίνουσα βροθὴ καὶ τῶν ἀστέων δυνάμις, ἐκείνη δὲ μὴ καταβύβουσι, ἀλλὰ συνεπρόμην' ἀνα, ὅς ὁ ἀστέρας τρεφόμενος διακρίνον-  
ται, an evaporation or flux ascending from the earth, not refunded but spent above as the nutriment of the Stars, their fuel or food.  
Thus the Greeks making Nectar ἀναδύμασιν ἀκατάπαυστον καὶ αἰεὶ νεάζοντα, an exhalation never to be exhausted, still recruiting and ha-  
ving fresh supplies, make it τὸν τῶν ἀστέων, their drink.*

(a) *Hom*er speaking of the strength and solidity of Heaven, calls it *πυλααρόν*, as if it were compact of solid brasse; but entreating of its beauty, he styles it *χρυσόν*, as though it were made of burnish'd or massie gold. By this golden pavement, hee meanes τὸ ἀγέρον τῷ ἄνω τόπῳ, the upper Region of the aire, which is free from clouds.

(b) *Hebe* was the Daughter of *Juno*, and wife of *Hercules*: she is sayd never to attend *Juno*, but when her Father and she are freinds. Shee is feigned to minister unto the Gods, διὰ ἀγῆρας καὶ αἰεὶ νεάζοντα ἵδ' τὰ δῖα καὶ τῶν θεῶν ἡ δόξα, for that all divine things are ever in their vigour and ἀκμή, their nature being incapable of any decline, a thing implied in their fare and diet, *Nectar* being so called διὰ τὸ εἶναι αἰεὶ κτῆρας ἵδ', for that it is ever fresh and never wailes: or παρὰ τὸ νεάζειν, from its renewing nature; and *Ambrosia* γ. ἀβροσία, for that the Gods need no food at all, or none but that. *Ganymed* (who is made to retain to *Jupiter*, as the ἰσχυρὸς ὄψις, the prime mind, it being the property of that only τῆς μύδρον γάνυσθαι, to be delighted with meditation) ministered not here to the vulgar Gods, as being *Joves* peculiar. Others say, hee was not permitted to be present at this conference concerning the affaires of *Troy*, least the sight and favour of him might have inclined *Jupiter* to milder thoughts. By the Gods here some understand the Stars, the Planets especially, διὰ τὸ δύναι, for their rapid and fleetier motion, and by *Hebe*, αἰεὶ νεάζουσα, who is sayd to be ever youthfull, their never impairing nature. Παρεδρίκοντο Διὶ, ὡς τὰ τῆς ἐμπαυλῆως, they are made assistants to *Jupiter*, as being of the counsel to *Destiny*.

When



(c) He derides *Juno* and *Minerva*, that being two, and looking on, they should suffer. *Venus* to convey away *Paris*.

(d) She was so called, either from *Alalcomenus*, one of the Heroes, who erected the Statue of *Minerva* in a Towne of *Boetia* built by him, and called by his name; or from a Mountaine of like name in *Africa*. *Tzetzes* relates, that anciently they portrayed *Minerva* upon the Gates both of their Cities and Houses, and *Mars* in their Suburbs, to intimate that the way to keep the enemy from their gates, was to take good advice and counsel at home. Hence *Lycophron* calls *Minerva* *πυλαιίδα*, from her being portraied upon their Portals. Thus the Romans erecting a Temple to *Mars*, as he was *Quirinus*, that is, quiet and peaceable, within their Walls, *ad tranquillitatem Urbis custodiendam*, to preserve the peace of the people, erected another to him without their Gates, as he was *Gradivus*, that is, turbulent and cruell, *ad summovendos hostes*, to keep off their Foes.

(e) Greek, *ἐμύχευ*, which notes properly that inarticulate noyse which is made through the Nose when the lips are shut, a sound proper to such as mourne. Others expound *ἐμύχευ* by *τῆς χείλεος ἐμύχευ*, to mutter and make a confused sound by the collision of one lip against the other, *ἡ πύσχυς δι' ὀφθαλμοῦ καὶ μὴ διὰ τοῦ στόματος*, a thing incident to those who are angry and unable to revenge themselves. In the Comedian it signifies, *τὸ τὴν φωνὴν τῷ μισοῦ καὶ ἀπορροῦν*, often to iterate the letter *μ*, of which the word principally consists; thus the Greeks, the better to expresse any rattling sound, have purposely formed the word *ἐμύχευ* borrowing it from the letter *ε*, as by *εἰσμάς*, they expresse any hissing or whistling noyse, like that of a red hot Iron quenched in a Smiths Forge, imitating in it the sound of the letter *ε*.

(f) Greek, *συνζέωδον*, a metaphor either *ἀπὸ τοῦ κύνος συνζέωδον*, from a snarling Dog, which grumbling onely barks not out, or *ἀπὸ τοῦ λέοντος*, a Lyons Whelpe, or *ἀπὸ τοῦ Σκύθου*, from them of *Scythia*, *ὅτι τὸν ὀφθαλμὸν ὄντις τὸ δάκρυον ἐκδίδουσι*, who being very much inclined to choler, being in passion drew up their eye brows.

(g) Greek, *ἐκχέουσι*, a metaphor from Vessells running over.

(h) Gr. *πῖνον ἕλπον* a word borrowed from the Sea, whose water was useless before the invention of Navigation and Fishing, or because *τὸ δάκρυον ὅπου ἄρχειται οὐκ ἐστὶν πόσιον*, its water is not potable, or lastly it is a metaphor *ἀπὸ τοῦ οἷς δάκρυον ἐκχέουσι καὶ ἀφανίζουσι*, from a thing cast into the Sea, which presently disappears without hope of recovery.

(i) Greek, *ἐχέουσιν*, a metaphor from a River, which swolne by the occasion of Land-waters is not contained within its Channel and Banks.

When *Saturns* off-spring, *Juno* to provoke,  
Thus glancingly in nipping language spoke;

(c) Two Goddesses did *Menelaus* ayd,

The *Argive* Queen, and (d) th' *Alalcomian* Maid;

Who full of joy beheld a bloodless fight,

Sitting apart; but maugre all their spight,

*Venus* at ease her Favorite asists,

And carries off in safety from the Lists,

No lesse then death expecting on the spot:

But yet the better *Menelaus* got.

Let us more seriously this point debate,

And neerer view, as a concern of State.

Shall vve deplored War, and deadly Feud

Stir up againe? Or happy peace conclude?

If so both sides were pleasd, *Priam* might *Troy*,

And *Menelaus* his fair Queen enjoy.

Thus *Jove*; whilst *Juno* and the vvarlike Maid,

(c) Muttering, dire plots against the *Trojans* layd.

*Pallas*, though (f) vext, her answer did suspend,

Nor durst her Father vvith harsh vvords offend;

When *Juno* swelling passion (g) not containes,

But venting her displeasure, streight complains;

Why thus, most cruell *Jove*, do'st thou declare?

Must all my labour (h) vanish into ayre?

My Steeds are tyrd in mustering up a Foe,

Should *Priam* and his off-spring overthrow;

Doe! disappoint the vengeance I intend,

Yet all the Gods vvill never condescend.

When much (i) incens'd cloud-gathering *Jove* begun;

What vvith a mischeif hath King *Priam* done?

How

How did his Warlike off-spring thee incense,  
That thou must ruine *Troy* for their offence?

If now thou wert within the *Dardan* Wall,

(k) To quench the bitter risings of thy Gall,

Nor *Priam*, nor his issue should survive,

(l) But King and People thou wouldst eate alive.

Well! take your course; and that no more there be

Such lowd dissention betwixt thee and me,

Mark what I say, and lock up in thy Heart:

When I resolve some City to subvert,

Much prizd by Thee, be sure Thou not ingage,

Nor interpose to pacifie my Rage;

Let me their Cup of indignation fill,

(m) Since I, against my owne, grant thee thy Will:

Under the Sun, and constellated Sky,

There is no City in the World that I

More love then (n) Sacred *Troy*, nor more in grace

With me, then (o) vvarlike *Priam*, and his Race;

My (p) Altars there vwith frequent Offrings smoak:

So Mortalls us still honour and invoke.

Then *Juno* thus; Three Cities me observe,

Which I before all others would preserve,

*Argos*, faire *Sparta*, and *Micene* built

With spacious Streets, These (q) ruine when thou wilt,

I shall not intercede, nor yet repine

When waste they lye, nor hinder thy Designe.

And should I, 'twere in vain, since Thou the ods

Haft both of me, and all immortall Gods.

But it behoves me to preserve my Fame,

And work my ends out, who a Goddess am,

Deriv'd with thee from one illustrious House,

Great *Saturn's* race, thy Sister and thy Spouse:

Whom all great Heavens Inhabitants obey,

So you, and I reciprocally may

Grant

(k) Νόσον οἶον τὸ χαλεπὸν, τὸ δὲ πῦμα δαί-  
νυς νόσος ἀκρίβηται, Passion being no other  
then a disease, or malady, its proper  
remedy and cure is patience. *Eust.*

(l) *Perseus* in his Satyrs falling up-  
on a Poet minor, one *Labeo*, blaming  
him for turning *Homer verbatim* into  
Verse, instanceth in this.

Ωμὸν βεβήκοις Πριάμῳ, Πριάμῳ τε πῦ-  
δος.

Thus rendred by him,  
*Cynanth* manduces *Priamum*, *Priami-*  
*que pisinus*.

(m) *Jupiter* condescends to *Juno's*  
desire, as the Merchant, *ἔχων ἀκρόν* καὶ  
*θύμῳ*, in a Storm consents to the light-  
ning of the Ship, because he could not  
help it, there being no quiet otherwise  
to be expected; that is, *volens volens*,  
partly willingly, as yeilding to his wife  
and sister, partly against his will, as de-  
livering up a people, by whom he was  
so much honoured.

(n) *Troy* is stiled here sacred, not  
only in the common notion of other  
Cities, but for the frequent Feasts and  
Sacrifices, an instance whereof amongst  
others, was that nationall or provinci-  
all Festival, called after the name of the  
City it self, *Ilisia*. The Scholiast saith,  
that *Troy* was called *Sacred* in regard  
of its great extent, and multitude of  
people.

(o) *Gr.* ἐν μύλῳ, that is, ἐν αὐτῇ τῇ  
μύλῳ ἡ σκηνοῦ, that is, expert at his  
Spear, *μύλα* being that tree whereof  
they were usually made.

(p) Sacrifices were ever accompanied  
with a Feast, which was eaten in com-  
mon, and called *visceratio*. Hence that  
of *Seneca*, *Visceratio sine amico Leonis*  
& *Lupi vita est*, That a full Table with-  
out a friend, becomes beasts rather  
then men. Onely when the *Prodiga*  
*Hestia* were offered there was no col-  
lation.

(q) *Spondanus* observes here the  
stomach of *Juno*, the disposition in-  
deed of all revengefull natures, who  
stick not to give up their dearest  
friends, that they may have their wills  
upon their enemies. Thus the *Trium-*  
*viri* delivered up their neerest relati-  
ons to each other to be slaughtered,  
*Augustus*, *Tullie*; *Antonie*, *C. Caesar*  
his Uncle; and *Lepidus*, *Paulus* his own  
brother, contrary to the caution of  
*Menander*, whose advice it is,

Εχθρὸς ἀμύνε, μὴ τῇ σῶν βλάβῃ.  
Taking revenge, be sure thy self thou  
save.





To vvhom she thus ; Wilt thou refuse, dear Friend,  
Scrupling a service I shall recommend :

Wouldst thou adventure at yon mark to shoot,  
Great favour thou mightst purchase and repute :

(z) Prince *Paris* highly vvould the Act resent,

And thee inestimable Gifts present,

Could he but see the *Spartan* King expire,

Sent by thy hand unto his Funerall fire.

Take me that Champion there vvho stands so faire ;

But first to (a) *Lycian Phœbus* make thy Prayer,

Renowned for his Bow ; If ere thou come

To (b) sacred *Zelia*, say, a *Hecatomb*

Of early Lambs his Altar shall distain.

Thus did she on his (c) easie Nature gain;

And up he stole his Bow of polisht Horne,

Frontlets vvwhich did a \* Mountaine Goat adorne,

Whom on the Bosome, from his Stand, he struck,

Upon the cliffie forehead of a Rock :

The Bleeding Quarry on the Stone lay dead,

(d) Full sixteen handfuls long his stately Head,

Which the rare Artist cunningly did mould

Into a Bow, and tipd the ends vvith Gold.

This having bent, he crowchd to be unseen,

Whom his bold Squadron vvith their Targets screen,

Left him the wary *Grecians* out should finde,

Ere he could perfect what he had designd.

His Quiver opening, a nevv Shaft he draws,

Of all insuing miseries the cause,

Next on the String his deadly Arrow nocks,

And *Phœbus*, famous for his Bowv, invokes :

do an unwarrantable act. Thus *omnis peccans ignorans*, no man offends but for lack of  
a spice of ignorance. Thus as faith the *Tragœdian*,

Τὸ κακὸν δοκῶ ποτ' ἐδιδόν τι καὶ δὲ,  
Ὅτε θεὸς φέρειαι ἄγει ἀπὸς αἴτην.

Who leave whats good, and take whats ill,  
Them God intends to ruine still.

(d) Both together were five spans and a hands breadth long, δῶρον being the third part of the *σπιδάμνη*, or span : It was called, δῶρον, because gifts, signified by the same word also, are not given but *expansa manu*, with an expanded hand. So *Vitruvius*.

S

To

(z) She gives *Paris* the title of a King or Prince, that so by crying up his liberality, she might the more probably prevaile. *Dion Prusens Orat. 74.* Telling us that *Philip* of *Macedon* took Cities by two Stratagems especially, by perjury and treachery, tells us also, that he most frequently used the first as the least chargeable, for whereas he was necessitated to gratifie his Traytors, the Gods, by whom he swore himself, cost him nothing.

(a) He calls *Apollo* *Λυκηνῆος*, because *Latona* after her delivery was metamorphosed into a Wolfe, the better to elude the jealousy of *Juno*; or from a Beares appearing at her Labour, whence the Beare, as sacred to *Apollo*, was impressed upon Coynes. Others say, that as the Swan is consecrate to the Sun for its whitenesse, wherein it resembles the day, and the Crow which in its colour represents the night, so the Beare is dedicated also to him, as symbolizing for colour with them both. Others say he was so called, *ὡς γὰρ ἦν πᾶν λύκην*, as the author of that light, which precedes his rising, which light the *Greeks* call *λύκη*; or lastly, *ὅτι λυγρὰ βαρὺ γένεα*, because he is the Father of the yeare.

(b) All Cities were deemed *ιεραὶ*, holy or sacred, *ὡς φυλακτὰς ὅς ἑσσι δικάζων*, as protecting its inhabitants, whence their Walls also were esteemed sacred.

(\*) *Γρ. ἱεὶς ἀνὰ διγδς*, (commonly but corruptly, though of long standing, *ἱεὶς* λυ) which some understand of the salacity of the Goat, as being of a hot nature; Others of their going in winter *εἰς ἄλας ποιμνικῶ νόμῳ ἵνα μὴ ῥέσεν πάθη*, the Goat-herds driving them to Sea to prevent the Scab. *Porphyrus* understands it of a Goat that is emasculated, the Males being hunted often losing their genitals, and that either, *καὶ παρὰ τριψιν*, by frequent attrition or byting them purposely off that they may flye the lighter: The *Grammarians* expound *ἀιγὸς ἱεὶς ἀνὰ διγδς*, by *ἀιγὸς τῆς λήϊας*.

(c) *Homer* makes *Pandarus* yeeld to *Minerva's* motion, *δὲ ἀρεσζώνων*, for want of due and mature deliberation, implying that no sober man, any that was himselfe and in his senses, would

was himselfe and in his senses, would  
consideration, there being in every sin



(e) The ancient Archers drew the string of their Bows, not as we now, to the right ear but breast.

(f) *Gr.* Διὸς θυγάτηρ ἀγλαΐα. *Mim-*  
nerva being called ἀγλαΐα, either πα-  
ρὰ τὸ λίσσας ἄγην, from her hunting  
her prey, or παρὰ τὸ λαὸν ἄγειν ὡς  
ἡγεμονικῇ, as drawing men into Com-  
panies and Societies, as learning men  
cellularias artes, all handicrafts and ma-  
nufactures, and thence by *Lycophron*  
styled Βυστία and Αἰδύια, from Oxen  
and the Bird called *Fulica*, teaching  
men the Arts both of Husbandry or  
Tillage and Navigation, *Lucret.*

*Instituit fulicarum ausu volitare per  
agror.*

*Teaching, like Fowls, to cross the surging Maine.*

(g) *Gr. mteq*, it was a kind of bolster or rouser of Linnen which they wore next them over the lower venter, having a plate of Brasse upon the outward part, and quilted inwardly with Wool or Cotten, that so the weight of their heavier Armes might not offend those tender parts.

(i) The Ancients affected not ought that was white, *ευπρεπὲς γὰρ τὸ λευκὸν*, *ἰχθυόπερα δὲ τα μελέγχρσα τῶν σωματίων*, whiter bodies being more porous and passible then such as are sadder: besides, *θαλασσιότης ἐν ἥρωσι ἢ λευκότης*, a white colour of the countenance was accounted amongst the Heroes a sumptome of effeminacy, *ἐπ' λευκοῖς δὲ θείας*, because those that are pale, are commonly timorous, whence *Cygnus* the *Trojan* being of such a complexion, *Theocritus* calls him *θαυαν ἀπὸ χροῶς*, for his colour a Woman. Hence the Adage, *Οὐδὲν λευκὸν ἀνδρῶν ὄφελος*, that white Men are good for nothing; yet amongst the *Spartans* a whiter skinn and redder haire was a signe of valour.

(k) The word signifies both Purple and the Palme or Date tree, being so called from *φύρον*, blood, which the juyce of the fruit of that Tree much resembles, as Purple againe that; or from the blood of the fish called the Purple, which makes that most orient colour, being found out by *Hercules*, whose Dog having kil'd one of that kind, his chaps were distained with that richer colour. They of *Trazen* gather much of that wherewith they dye Purple from the Fruit *ῥῆ ἀμύρα*.

(1) *Gr.* *μύρη*. He calls the dying Ivory with Purple, a staining or infecting, τὸ γὰρ ἐν οὐρανῷ καὶ καθεστὼν, ἐπί τε καὶ μὲς τοῦ ἀπὸς ἔπτεον ὁ μασμός, ὡς πε καὶ Ὀμηρῷ ἐλάφαντα πνα φοινισσάμενον τῇ βαφῇ μαιναίνεσθαι φησι, καὶ τὰ μωμυγυμένα καὶ χρομαίνον διὰ σαφὲς, ῥοδίζεσθαι, καὶ ῥοδράν περ μίξιν ὀνομαζέσθαι. What is single, faith *Plutarch*, being sincere, what is mixed with another is corrupted; whence *Hom.* speaking of Ivory dyed into Purple calls it, Staining, &c. *Plut.* περὶ τῆς ἡ.

(m) *Thalamos* notes any part of the House that is backward or private, especially where the Women reside or lodge, or where any thing is laid up.

To thee, when I to sacred *Zelia* come,  
Of first born Lambs I'll pay a *Hecatomb*.

The plumed head drawn to his manly <sup>(c)</sup> Teat,  
The long Bowes handle, and the sharp point met,  
Round came the yeilding Horn, so strong and true,  
The smart String twang'd, the deadly Arrow flew,  
As if desire of Blood transported it:

Nor did th' immortall Deities forget  
Thee, *Menelaus*, <sup>(f)</sup> *Pallas* dull'd the Force  
And interposing, alter'd from its Course.

So from her Child a carefull Mother keeps  
The busie Flye, whilst he securely sleeps.  
She to his Belt with golden Buckles deck'd,  
And high proofd Armes the arrow did direct,  
Which through his brest-plate, through his <sup>(g)</sup> coat of  
Which like a brazen Castle did impaile (Mail,  
His body from all weapons, passage found,  
To peirce his skin; blood issued from the Wound.

As when some *Carian* makes, or <sup>(b)</sup> *Lydian* Dame

(<sup>i</sup>) An ivory Curb with (<sup>k</sup>) Scarlet luster (<sup>l</sup>) flame,  
Then in (<sup>m</sup>) her Chamber locks the well-stain'd Bit,  
Nobles at any price would purchase it;  
But for the King she keeps this gift so dear,  
To grace his Horse, and glad his Charioteere.

Oh *Menelaus* ! such a Crimson flood  
Thy Leg and manly Thigh distain'd with blood :  
Stout *Agamemnon* fear'd, when he beheld  
So great a Flux in purple drops distil'd ;  
And *Menelaus* too was terrified :

But when the Nerve, and barbed Steele he spy'd,  
Those Spirits return'd his Bosome had forfook,  
Then with a sigh sad *Agamemnon* took

His

His Brother by the hand, and thus bemoans,  
 Lowd Volyes answering of sad Princes Groanes;  
 Peace with thy Death, dear Brother, I did make,  
 And thee alone for all our Army stake,  
 Singly engag'd with all those foes to fight,  
 So thou art hurt, whilst they their Covenant flight.  
 But Oaths, and Blood, and wine with hands conjoyn'd  
 (Which Sanction we beleev'd would firmly bind)  
 Will signifie: Though *Jove* revenge delaies,  
 Treason and Murther he at last repayes:  
 Not only they this treacherous Act shall <sup>(n)</sup> rue,  
 Their Children and their Wives shall suffer too  
 I know the day drawes neer, when fire shall <sup>(o)</sup> *Troy*,  
 The *Trojans*, *Priam*, and his Sons destroy,  
<sup>(p)</sup> Just *Jove* from Heaven, with Indignation fill'd,  
 Shall threatning *Ilium*, shake his sable Shield,  
 And hearing our Complaints, will us releeve:  
 But more for thee I, *Menelaus*, grieve,  
 Thus here untimely to conclude thy Fate,  
 Whilst forc'd to <sup>(q)</sup> sandy *Argos* I retreat,  
 Our Camp broke up, and to our lasting shame,  
 To *Priam* we deliver up our Fame,

Which *Virgil* thus transfers to *Aeneas* and *Turnus*, *En.* 12.

*Jupiter ipse duas equato examine lances,  
 Sustinet, & fata imponit diversa duorum,  
 Quem damnet labor, & quo vergat pondere letum.*

Thus also *Aeschylus* in *Supplicib.*

*Δαίμων τάλας τε βέλος ἐκ ἰσχυρότερου τύχη.*

The same Poet also in an Enterlude of his, faith *Plutarch*, brings in *Thetis* and *Aurora* assisting at *Jupiter's* Beame, and interceding each for her son, *Achilles* and *Memnon*, which fiction *Q. Calaber* represents intreating of the two last recited persons, in two contrary fates, or *Parce*, thus,

*Κῆρος ἐρημνὴ ἢ μὲν ἔβη ποτὶ Μένονος ἵπτος,  
 Φαιδρὴ δ' ἀμφ' Ἀχιλλεῖα δολέφρονα.*

Hence as *Homer* calls *Jupiter* here (so *Turnebus*) ὑψιζυγός, ὡς ἀνω σταδίζων τὰ κατὰ ἀνθρώπους, as weighing above the affaires and fortunes of men, so others call him, ζυγοστάτης, from his ordering this Ballance.

(q) He calls *Argos* πολυδύφων, either because it was a very delectable Country, and therefore much desired, or for that being formerly much afflicted for the want of water, *Neptune* for the Love he bare the Nymph *Amyone*, let into it the Fountaines of *Lerna*; but this *Strabo* makes a fiction, πλάσμα τὸ Ἀργεῖον ἄνδρον

— Θεοὶ δ' αὖτε δίκην Ἀργεῖον ἄνδρον.

That *Argos* was punished by the Gods with thirst, is, faith that author, but a poetical fancy, occasioned by mis-sensing this word in *Homer*, where πολυδύφων is no more then πολυπόνητον, thirst being figuratively used for desire, or else put for πολυέλιον, & for sound sake, to hinder the coalition of two vowels, inserted, and so imports that long series of mischances that befell that family, according to that of *Sophocles*.

*Πολύφθορόν τε δῶμα Πελοπιδῶν ἴδε.*

Others make it here a locall particle, the same with εἰς. Besides it was not the city *Argos* to which *Agamemnon* returned, but the country *Peloponnesus*, which also was well watered. *Apollodorus lib. 2. de Deorum origine*, relates how that being formerly well stored with springs, *Neptune* drain'd the country, and dri'd up its fountains, being offended with *Inachus* διότι τὴν χάριν Ἀδωίας ἔμαρτύρουν ἔδ, for adjudging the Country to belong to *Minerva*, in the difference between him and her concerning the patronage or title. *Plinie* also writes, that *Argos* anciently was called *Dipsium*.

(n) *Greeke ἀπίσταν, have rued*, in the Aorist, which notes the time elapsed, to intimate the infallibility and proximity of the event. So *Chryses* imprecating and invoking *Apollo* against the *Greeks*, doth it in no other Tense, the Aorist implying still speed and expedition.

(o) Old *Ilium* was totally ruined in *Strabo's* age, that that bore the name being somewhat distant from the ancient situation. This town had many privileges and immunities indulged it first by *Alexander* the great, and in imitation of him, by the first great *Cæsar, Julius*. Refusing to admit *Fimbria* a *Romane* Generall, for that he plundered and wasted the Country, it was beleaguer'd and carried by him in ten dayes, whereupon boasting, τὴν πόλιν ἢν Ἀγαμέμνων δόξα ἔτι πόλις εἶλε χιλιεταύτων ἔχον, αὐτὸς ἐν δέκα ἡμέραις χειρώσατο, That what Town *Agamemnon* had been with a Fleet of a thousand sayle ten whole years reducing, he had mastered in so many days: And no marvell replied a Towns man, since it had no *Hector* to defend it, ὃ δ' ἦν Ἐκτορ ἀσπίδα μὲν τῆς πόλεως. Some endeavouring to re-edifie the old town, consulting the Augurs about it, desisted, either deterr'd by some impendent danger, or out of fear of *Agamemnons* imprecation at the demolishing of it, it being an ancient use at the laying waste any place, to curse all such as should attempt to rebuild it. Thus *Crasus* laying *Sardiana* leuell with the ground, did it with a heavy denunciation of ensuing mischief upon all such as should offer ever after to encompass it with a wall: An instance of which practise we finde also in sacred story.

(p) *Homer*, as hee makes *Jupiter* weigh out the destinies of *Hector* & *Achilles* in a Ballance, l. 22. so hee brings in the same God doing the like between the two Armies, the *Greeks* and *Trojans*, lib. 8.

*Jove* holds the Ballances with equall beame,  
 And parts their severall fates in each of them:  
 To whom his valour shall grant fair successe  
 And whom should weight of heavy death oppress,

*Jove* holds the beam with an unequall scale.

*Jove* holds the beam with an unequall scale.  
*Aurora* assisting at *Jupiter's* Beame, and interceding  
 To *Memnon* fell the darker Lot,  
 The brighter great *Achilles* got.

The Gods made *Argos* dry.

And *Pelops* most unhappy house.



Fair *Helen* left, thy Bones enrich that Soyle,  
And *Trojan* Towers at our lost Labour smile,  
When thus triumphing, some proud *Trojan* may,  
Trampling upon thy sacred ashes, say :

Let alwaies thus *Atrides* spend his Rage,  
And *Greece* again with like Success engage,  
Whose cheif Ambition homewards is to steer  
With empty Ships, and leave his Brother here :  
Oh ! May I not, great *Jove*, till then survive,  
But let the Earth first swallow me alive.

Then cheerfully thus *Menelaus* said ;  
Fright not the *Greeks*, nor be thy selfe dismay'd,  
My Danger is not much, the <sup>(r)</sup> Wound but <sup>(v)</sup> flight,  
The Arrow on my malsie Belt did light;  
This Mail, and high proofd Brest-plate plaid their part,  
Made strong and rich with so much toil and art.

Then sayd the King ; If so, I shall be glad,  
But straight a skilfull Surgeon must be had,  
That he may search the Wound, infusing Balme,  
Paine to assuage, and swelling Humours calme.

Then thus *Talthybius* he commanded ; Run  
Straight for <sup>(r)</sup> *Machaon*, <sup>(u)</sup> *Æsculapius* Son,  
The best that ever Physick did profess,  
That he may see, and *Menelaus* drefs,  
Wounded by one too expert at his Bow,  
To his great Glory, but our greater Woe.

The carefull Herauld Prince *Machaon* seeks,  
Amongst the Regiments of well arm'd *Greeks*,

(r) With all modern Authors, *ἔλκος* denotes *πύρρον*, any ulcer or impostumation; with the Ancients, as here, any wound, being so called, for that the lips of it drawne and seved one from the other, make *dissolutionem continui*, injuring the continuity of the whole; *Callimachus* also calls a wound *ἔλκος* upon the same account and reason.

(s) The vitall parts & wounds there inflicted, the *Greeks*, as *Homer* here, call *ἔλκος*, *ἔλκος ἢ πύρρον* *ἢ πύρρον*, because he that wounds any such part, looseth not his time and labour, but imployes it as well as himselfe could wish.

(t) There being two eminent Physicians in the Grecian Camp, *Podalirius* and *Machaon*, *Podalirius* was better seen in the *ὑγιαίνειν*, the Dietetick or preventive part of Physick; *Machaon* in the *φαρμακουργία*, Therapeutick or restorative, especially in Chyrurgery. They were both sons of *Æsculapius*, the son *Chiron*. *Corn. Celsus* makes *Hippocrates* to have first invented *πύρρον*, that part of Physick that concerns dyet, and further observes, that *Homer* brings them in not in curing any in the great infection and mortality sent by *Apollo*, nor administering in any other disease, but only healing wounds, and that by applying Medicaments. *Calaber* cited by *Eustathius*, distinguisheth their faculties thus,

*Τὸ μὲν κερύπερος χεῖρας πόρον, ἔκτε βίλημα*

*Σαφὲς ἔστιν ἡμῶν τε, καὶ ἔλκος πύρρον ἀκροσθίου.*

*Τὸ δ' ἄρ' ἀρίστεα πύρρον ἐπὶ τοῖς σείσταις ἔδουκεν,*

*Ἄστυ πύρρον γινώσκαι καὶ ἀναλθεῖν οἶσθαι.*

*Ὅς ἐξ Ἀϊαλίου πύρρον μαθεῖ χειρὸς ἰατρίας.*

*Ὀμμάτων ἀσπράσσαντι, Σαρπηδόνα τε νόον.*

*μα.*

*Him a soft hand he gave to heal*

*All wounds, and draw forth barbed steel:*

*To th' other he did Judgment give,*

*To do such cures none could believe,*

*Who first from Ajax eyes did finde,*

*His cloudy and distracted mind.*

(u) Of *Æsculapius* his insight in Physick and Chyrurgery, thus *Pindar* *Pyth. Od. 3.*

*ἄνδ' ἀρχέπερον*

*Νῖον ἔχον' ἀνδρῶν φίλον, δι-*

*ος ἰὼν ἔδρεψέ ποτι*

*Τέκτον' ἀνοδυνίας*

*Ἀμείν' γυμνασίου Ἀσκληπιδίου*

*Ἀφῶα παντοδαπῶν ἀλακτῶν νόσων.*

*This for his Physick, of his skill in Surgery thus, Nem. Od. 3.*

*— Καδμωῖται Χείρων*

*Τράφα λίσσιν Ἰάσον' ἔνδον τίγρει*

*Κὶ ἔπειτ' ἐν Ἀσκληπιδίῳ*

*Τὸν φαρμάκων δίδαξαν*

*Μαλακῶ χεῖρα νόμων.*

*Chiron although in shape a beast,*  
*Much good to humane kinde profess,*  
*Who Æsculapius on that score*  
*Bred up, who heal'd both rich and poor,*  
*The Heroe kept in health the sound,*  
*And cures for all diseases found.*

*— Of Wisdome most profound,*  
*Up in his Cave he Iason brought,*  
*And after Æsculapius taught,*  
*To apply what heales or drawes,*  
*By Surgeries soft-handed Lawes.*

And

And soon he found, whom long he had not fought,  
A midst bold Squadrons he from *Trice* brought:  
Thus to the Heroe did *Talthybius* say,

*Æsculapiades* ! make no delay

The King straight bids thee break through all the press  
That thou mayst see, and *Menelaus* dress,  
Wounded by one too skilfull at his Bow,  
To his great Glory, but our greater Woe.

Thus startled, he not tarriest to lament,  
But through the Rancks to ease the Patient went:  
Soon as the wounded Prince *Machaon* found,  
Hem'd in with all the prime Commanders round,  
Undanted standing in a godlike Garbe,  
He drew the Arrow from the broken Barbe,  
Takes off his Belt, Corflet, and Coat of Maile,  
Which like a Tower, his Body did impaile.

As soon as he the Orifice beheld,  
He dry'd, and stanch'd the Blood, and next instil'd  
Rich (\*) Balsome; then applies a healing Salve,  
Which learned (†) *Chiron Æsculapius* gave.

Whilst busie thus they with their Champion were,  
The *Trojans* for a bloody Fight prepare:  
Nor were the valiant *Grecians* lesser keen,  
Nor sleeping hadst thou *Agamemnon* seen,  
Nor trifling time, nor trembling in a fright,  
But hasting to the Glory-gaining Fight:  
His Steeds and Chariot, rich with Cost and art,  
*Eurymedon* his Servant held a part,  
Whom he incharg'd to keep his Horses neer,  
Least he should tire, whilst others he did cheer,  
And faintly Orders give with Spirits spent:  
So he on foot through all his Squadrons went.

When any he beheld, who earnest made  
Hast to their armes, to them he kindly sayd;

Dear

(\*) *Homer* mentions three kinds of *Pharmaca*; 1 ἐπίμασι, such as are infused. 2 χρίαι by unction, and lastly ποτὰ, that is ποτὶ or πότημα, such as are drunk or taken inward. Hee takes notice also of three wayes, κατακλίαι, of extracting darts out of the body, 1 δι' ἐκτομῶν, by incision, as in *Eurypylus*. 2 διὰ διωσµὸν by protrusion, as in *Diomedes*; and lastly, δι' ἐξολκὴν, by extraction, or drawing it forth that way it entred, as here.

(†) *Chiron* was a Centaure, the son of *Saturn* and *Philyra*, the Father of Physick, and founder of the Musick of the Harpe. *Lucian* in *Mort. Dialogis* saith hee might have been immortall, had he so pleased. Of whose Parentage and command, thus *Pindar*, *Pyth. Od.* 3.

Ἡΐδων Χείρωνά τε Φιλυρίδην,  
Εἰ χερσὶν ὅδ' ἀματέρας ἀπὸ γλαυ-  
σας κοινὸν ἐνέσθαι ἔπος,  
Ζῶειν, τὴν ἀποϊχθύων,  
Οὐρανίδα γόνον ἐν-  
ρυμίδοντα Κρόνον,  
Βάσσαν δ' ἄρχεν Πάλλιν.

I (though such Wishes are in vaine)  
Could *Chiron* wish alive again,  
Whom *Saturn* on *Philyra* got,  
*Uranus* Grand child, and his lot  
Were to returne for our availe,  
Once more from Ghosts and shadows pale,  
To raigne in *Pelions* ample vale.

From him ἱακὴν τὰ δύσολῶν wounds and  
ulcers deemed incurable, are called  
*Chironia*.



(z) *Violata religio iurjurandi Deum ultorem habet, l. 2. Cod. De reb. cred.* The religion of an oath being violated hath God for its revenger. Anciently those that were perjured, were either cast in *Pejuratorium*, or else exposed to the fury of wild beasts.

Dear Country-men, no meanes we must neglect,  
For *Jove* nere (z) Traitors did, nor will protect:  
Who swear, and make no scruple to forswear,  
Devouring Vultures shall their bodies tear,  
Whilst we their Wives and Children shall convey,  
From their sack'd City, through the briny Sea.

Who slowly to Wars bloody work repair'd,  
His mind to them he roughly thus declar'd;  
Blush ye not, Sirs? why thus surpriz'd with Fear,  
Gaze you about like Heards of frightened Dear,  
Cours'd o're vast Plaines, who weary, panting stand,  
Nor locomotive-Faculties command?

Such you appear, and so you would resist:  
Shall the advancing Foe march where He list?  
Delight you to behold a playd-out game?  
And all our Navy blaze in Trojan flame,  
Expecting *Jove* should lend his aiding hand?

Thus did he chide, encourage, and command.  
Advancing, he *Idomeneus* found,  
Whom well arm'd *Cretan* (a) Squadrons did surround,  
Who like a Boare did in the Front appear;  
*Meriones* brought up the valiant (b) Rear:

Whom when *Atrides* saw, extreamly glad,  
He kindly to the royall *Cretan* sayd;  
*Idomeneus*, thee I honour most

Of all the skilfull Riders of our Host,  
Either in Field, in Councill, or at Feasts:  
When (c) richest wine makes glad our Princely guests,  
They sip their stinted Bowles, thy Goblet still  
With flowing *Bacchus* we a Brimmer fill,  
To drink at pleasure; now thy Valour show,  
And as thou oft didst boast, so charge the Foe.

Then thus reply'd the stout *Cretensian* Prince;  
What I, *Atrides*, promis'd thee long since,

Fitting

(a) *ἑλαμδε* was a band of men consisting of 44. *Phalanx* of an hundred and twenty. *Xenophon* opposeth *ἐπὶ ἑλαιογῶν* *ἀγῶν*, &c. τὸ κατὰ κράτος καὶ ἀποσκευῶν.

(b) Hee that brought up the Reare, the Greeks call *ὑπερῶνα*, *ὑπερ*, saith *Xenophon*, being the tail of an army. *Homer* calls the place of him that leads the Van, *πρῶτα*, the mouth.

(c) This wine hee calls *κρηττον*, for that it was given to the grave seniors, as a *Premium* or Present, in acknowledgement of the honour they owed them, and the benefits they by their means received, *κατὰ πρῶτον δίδωμιον κρηττον*. *Schol.* Men were honored by the ancients in their Feasts, 1. *ποσειδῶνα* in place, 2. in their diet, 3. in their drink.







Honoratiss. Domino Do  
 Aurato Comiti Ossery  
 Tabulam hanc



Thomæ Boteler Equiti  
 Vicecomiti Thors  
 LMDDDIO Lib 2. Ver. 309.

Fitting thy Favour Il'e performe this day ;  
 But make the other Regiments array,  
 That for the Onset we no time protract :  
 And since they have by this perjurious Fact  
 Infring'd their League, and sacred Peace reject,  
 They Death and utter Ruine must expect.

Cheer'd with these words; no more *Atrides* droops,  
 But through the wel-arm'd rancks, & glittering Troops  
 Went where now either *Ajax* ready stood ;  
 Whose Foot shew'd like a storm or swallowing flood;

As when some Shepheard from a Prospect spies,  
 Blacker then Pitch, a sable Cloud arise,  
 With Night and Tempest freighted from the Deep,  
 He troubled hafts, and houses all his Sheepe :

So <sup>(d)</sup> thick the *Ajaxes* bold Squadrons march,  
 Their bright Armes dim Heavens faint reflecting arch,  
 And drawing up, the Earths great Body shade :  
 Then much rejoycing, *Agamemnon* sayd ;

You Princes whom these well arm'd Troops attend,  
 I come not to advise you, but commend ;  
 So well you Order and Encourage too :  
 Ah ! would to Heaven, that all were like to you,  
 Then soon this War we should dispatch, and *Troy*  
 Took by our Prowess, utterly destroy.

This said, He left them, and old *Nestor* found  
 (Through all the World for Eloquence renown'd,)  
 Ordering his Squadrons, and with powerfull words  
 Cheering them up, and whetting new their Swords:

*Alastor*, *Pelagon*, and *Chromius* were  
 Bold *Hemon*, and illustrious *Byas* there ;  
 The <sup>(e)</sup> Chariots in the Front stood all along,  
 The Foote behind, innumerable and strong :  
 These the maine Bulwark were, amidst he thrust  
 The weak, and those who fight but vvhen they must.  
 First,

(d) Before they ingaged they held  
 their Sheilds and Lances upright,  
 whence *Eustathius* expounds *μεγαλὴν*  
 here, by *μεγαλὴν*.

(e) *Nestor* drew up his Bodie *πρὸς*  
*πρὸς* all in Front or a breast, not  
*πρὸς* *πρὸς*, or *πρὸς*, not into deepe  
 Files. *Herodorus* and *Apian* say, That  
 he divided it *πρὸς* *πρὸς*, into  
 two deep Bodies or Wings, either  
 consisting of an equall number, be-  
 tween which they left a vacant space  
 or intervall, through which men might  
 freely march up or retreat as occasion  
 required ; these Avenues they called  
*παύεσσιν*.



First he commands the Charioteers to curb  
 Their Horses in, least they their Ranks disturb:  
 That none before the rest his Steeds should vvhip,  
 Confiding in his strength and Horsemanship,  
 Nor by retreat unjoynt the vvell linkt Front.  
 When any shall anothers Chariot mount,  
 Let him not undertake the Steeds to guide,  
 But vvith his Javelin couch'd, as Champion ride;  
 That is much better, and far more extold,  
 Walld Townes our Fathers so destroyd of old,  
 These Rules observe, and lock up in your heart,  
 The Master sayd of military Art.

The King vvith joy beholding *Nestor*, said;  
 Ah, would thy Spirits spent and strength decayd  
 Heaven would restore, old Father, and impart  
 Fresh force to answer thy courageous Heart!  
 But <sup>(f)</sup> trembling Age hath all thy joynts unstrung,  
 Would one of these vv ere Old, so thou wert Young.

(f) Old Age hath this sad inconvenience, or mischeif, amongst others, that rendring men knowing of what is requisite to be done, it depriving them of strength, disables them to effect it and put it in execution; of which *Pherecrates* thus complains in *Stobani*.

ὦ γῆρας ὡς ἐπαχθεὶς ἀνδράποισι τί,  
 καὶ πᾶσι χυλῶν ἐν ἡμῶν;  
 ἔνθ' ὅδ' ἔδδ' ἐν δυνάμει, ὅδ' ἰσχύϊ,  
 καὶ πᾶσι χυλῶν ἐν ἡμῶν.

How hateful Age art thou? Which can  
 So many ways vex wretched Man,  
 Who when our strength and courage dyes  
 Then begin'st to make us wise.

(g) The *Pylians* and *Arcadians* contending *de finibus*, concerning the limits and boundaries of their Countreys, being ready to joyne Battell, *Nestor* killing *Ereuthalion* in a duell, by whom he was challenged, for joy transcended the appointed Lists, whereupon the *Arcadians* setting upon the *Pylians*, *Ereuthalion* yet breathing, obtained a notable Victory; burying *Ereuthalion* with them that were lost in the Service, with this Inscription.

Ἐρεὺθάλιον ἔπεδον ἄλκιον φίλος τι δὲ τῆς  
 Ἰσθμίου  
 Ἀργείων βασιλεὺς γένετο ἔσχατον ἱπποδάμοιο  
 τῷ  
 ὅτε Νέστορ καὶ λαὸς πόλεμον δαμάσσαντο.

The *Arcadian Kings* sprung from *Hippodamon*, here  
 Did *Ereuthalion* with his friends interr,  
 When *Nestor* and his *Pylians* conquerd were.

Then *Nestor*; Ah, could I, *Atrides*, vveild  
 A Spear, as vvhen I <sup>(g)</sup> *Ereuthalion* kild!  
 But Heaven not grants us all things at one time,  
 Now I am Old, then flourishd in my Prime;  
 Yet I my daring Squadrons can engage,  
 With words and Counsell: This befitteth Age;  
 Who younger are with brandisht Spears should ride,  
 And in their Valour and their Strength confide.

Thence cheerfully *Atrides* marching on,  
 Beheld the bold *Menestheus*, *Peteus* Son,  
 Whom stout *Athenian* Squadrons did surround;  
 And next *Ulysses*, fam'd for prudence, found:  
 Whose *Cephalenians* scarce had took th' Allarm,  
 And standing doubtfull, not prepar'd to arme,  
 (So late both sides had rallied up their Bands)  
 They yet expected to receive Commands.

And

And that some <sup>(b)</sup> Squadron would in readier plight,  
Charging the *Trojans*, first begin the Fight.

Whom thus displeas'd, *Atrides* did reprove;  
Bold *Peteus* Progeny, so dear to *Jove*,  
And you who Mischiefs Master-peece forge,  
Why shrink you back, and stay till others charge?  
It would become you better to have set  
First on the Foe, and them advancing met.

I never of your tardiness complain'd,  
When we at Feasts the Princes entertain'd;  
Where, highly treated, you in massie Gold  
Drank richest Wines so long as ere you could.  
Now you'd look on, your Stomachs well asswag'd,  
Though twice five Troops before you were engag'd.

When thus *Ulysses*; Sir, You might have spar'd  
What now hath scap'd your Teeth, that Ivory Guard.  
Why say you that vve shrink, vvhilst others go  
So cheerfully to entertain the Foe?  
If that will please thee, soon thou shalt behold  
The Father of *Telemachus* as bold.

As any Leader, fighting in the Front,  
And thou these vaine Aspersions shalt recant.

When *Agamemnon* him offended spy'd,  
Thus he recanting with a smile reply'd;  
O, thou unwearied in Wars endless toile!  
I neither did command thee, nor revile.  
Mature advise restrains thy hotter Blood,  
VVe tender both alike the Common good.  
Said I amiss, I'll make amends again,  
So shall such Pieques forgotten be as vain.

This said, the King departing marched on,  
VWhere valiant *Diomed* bold *Tydeus* Son,  
Guarded with Horse, and Stately Chariots'round,  
VWith *Sthenelus*, *Capaneus* Race, he found,

T

And

(b) *Gr. τρις* is a body of Soldiers consisting of three hundred and sixty, *τρεκακισχίλιος πικρυδών*, so called from its quadrangular form. Hence the word *Burgum*, which being first used by the  *Germans*  for any well fenced place, whether by art, or nature, is since taken vulgarly for any Town.



(i) He was so call'd from his love of contention, as the Philosopher *Alexinus* was called *ἀλεγεινός* διὰ τὸ μάχεσθαι, as being of a quarrelsome and litigious nature: and the Historian *Timaeus*, *ἐπισμαῖος*, for his carping and censuring. *Hesych. Illust.*

(k) That is, *ῥαεὶς πολέμικος* *πυρρίδης*, without an Army, or any greater force. *Oedipus* divorcing *Jocasta*, espoused *Astymedusa*, who safely accusing his former Children as attempting her, he settled the succession upon *Eteocles*, that so he might imbue the Country in blood. *Eteocles*, as being the elder, ejects his Brother *Polynices*, who repairing to *Argos* meets there with *Tydeus*, who also fled his Country, for having slain his Kinsman, in Arms against his Father. *Adrastus* observing how they were habited, *Tydeus* in the skin of a wild Boar. *Polynices* of a Lyon, reminding the Oracle, that he should wed his Daughters to a Boar and a Lyon, married *Diipyle* to one, *Tydeus*, and *Argia* to the other, sending his Son-in-law to *Mycene* to desire succours against *Thebes*, which was readily yielded by *Orestes*, but disappointed by some dismall Omens. Being returned *re infecta*, the *Argives* send *Tydeus* on an Embassy to *Thebes*, where challenging many *Cadmeans*, by the assistance of *Minerva* he subdues all who ever entered the Lists against him, together with fifty select stout men, who lay in ambush to intercept him in his return. *Schol.* He was called *Tydeus* *πυρρὸς* τὸ πύρρον, ἐπὶ μαχεῖς ὡς τῇ ἡλικίᾳ, because he was low of stature.

(l) The dislike was attested by Thunder and Lightning, which happening in the day was ascribed to *Jupiter*, called thence *Diurnus*; by night, to *Summanus*: whence we find *Jupiter* stil'd *πυρεῖος*.

(m) Hence Rivers are usually portrayed, their Temples bound with Sedge and Reeds: whence *Symposium* brings in the Reed thus speaking to, and of her self,  
*Dulcis amica Dei, semper vicina profundis.*

The Gods dear friend, still neer his pleasant stream.

(n) Some conceive *Maon* to have been an Herald, and therefore spared, such being esteemed sacred by the Law of Nations, and their persons not to be violated or secur'd.

(o) *Diomed* and *Sthenelus* onely of all the *Epigoni* and *Post-nati* (so were they called who descended of those *ἡνῶν ἐν Ὀΐσῃ*, the seven Captains that fought before *Thebes*) serv'd in the Trojan War. Some, of these *Epigoni* reckon nine: *Egialeus* the Son of *Adrastus*, *Thersander* the son of *Polynices*, *Diomed* the son of *Tydeus*, *Sthenelus* the son of *Capanus*, *Alcmaon*, and *Amphilochus* the sons of *Amphiaraus*, *Stratolans*, or *Promachus* the son of *Parthenopous*, *Polydorus* the son of *Hippomedon*, and *Melon* the son of *Eteocles*. When the *Epigoni* sack'd *Thebes*, *Laodamas* the son of *Eteocles* raigned there, who was slain in the War. *Apollodorus* makes *Eurypilus* the son of *Mecisibens*, one of the *Epigoni*. Better

And much displeas'd, thus boldly us'd his Tongue;

Why standst thou here, who art from *Tydeus* sprung,  
Expecting other Princes should begin?

Thy Sire ne're guilty was of such a Sin,  
He far before the rest would still engage,

As they report, who saw him in his Rage:  
For I that famous Heroe ne're beheld,

Whose strength and valour was unparalel'd.

(i) In peacefull manner, to the *Micene* Court,

With (k) *Polynices* he did once resort,

Who then against the *Thebans* war maintaind,

Desiring aid, and had assistance gaind,

But that with dreadfull Omens (l) *Jove* withstood.

Thence they departed to *Asopus* Flood,

Whose streams green Sedge, and Osier-shade defend.

Back to *Micene* him once more they send,

Where many *Thebans* found he at a Feast,

With Prince *Eteocles*; no bashfull Guest,

Hem'd in with hostile faces on each side,

The proudest at the Table he desl'd,

And dar'd them all to Combate; whom he lifts

Worshipping with ease, so *Pallas* him assists.

But a revenge the incens'd *Cadmeans* plot,

Bold *Lycophon* and Godlike *Maon* got

Fifty stout Youth, all these in Ambush lay,

At his return to kill him in the way.

But *Maon* all he flew, whom he let scape

To make relation of their sad mishap,

Obeying so the pleasure of the Gods:

Such *Tydeus* vvas, and conquer'd so much odds.

But his degenerate Son, not half so stout,

Better in winning Language fights it out.

Honoring the King, he took his royal Cheks, (speaks;

And not replies; vwhen thus rough (o) *Sthenelus*

Better

(p) Better you are informd, Sir, in these Wars,  
 How far we have (q) out-gon our Ancestors ;  
 With lesser force vve took the fertile Gleabs  
 And (r) Mars his Bulwarks of seven-ported Thebes ;  
 Trusting in Omens, and Celestiall ayde,  
 When dearly for their wilfulness they payd.  
 Then not with us our Ancestors compare :

When thus bold Diomed ; Dear friend, forbear  
 At my request, for I against our Prince,  
 Cheering the valiant Greeks, take no offence :  
 Great glory him attends, could we destroy  
 These perjurd Troops, and sack perfidious Troy :  
 But utter ruine, should we get a blow.  
 Come, let us end this difference on the Foe.

Then he from's Chariot leapt compleatly armd,  
 His Curafs, Maile, and Brest-plate, fresh allarmd  
 His stoutest Foes, new terrors them confound,  
 So lowd did they, and dreadfully resound.

As when' gainst murmuring shores a Western Breeze  
 Drives frequent Billows on, vvhich by degrees  
 At Sea first mustering, quickly after reach  
 The Land, vvind-driven, with a thundring breach,  
 The trending Bayes congested waters charge,  
 And briny Mountaines troubled Foame disgorge.

So thick the Greeks vv ere up in Bodies drawn,  
 Each Captain leading his owne Squadron on :  
 So silent were they, you would say, among  
 Such numerous Bands, not any had a Tongue :  
 Their Officers obeying on they march  
 In armes which emulate Heavens glittering Arch ;  
 But clamourous Trojans shout ; like fleecy Flocks,  
 Which within Foulds the wealthy Shepherd locks,  
 At milking from their Young, when wofull Dams  
 Answer the bleatings of their tender Lambs :

T 2

With

(p) He makes *Sthenelus* *Patrisfave*, his Fathers son, the son of *Mecistheus* one of the *Epigoni*, whom *Statinus* brings in insulting against *Jupiter* himself, and spitting against Heaven, whence he is said to be slain by Thunder, his being beat from the wall of *Thebes*, by a huge pile of stone, giving the rise unto that Fable.

(q) He prefers himselfe and his friend *Diomed* before their Fathers ; First for that they took *Thebes*, with much smaller force : Secondly, That their Fathers perishing in the attempt (all the seven but *Adrastus*, and but one in the second expedition) they carried the place, none miscarrying in the second expedition, save his son only, who alone survived in the first, *Egeialus* the son of *Adrastus*. Thirdly, In that whereas no Gods were favourable to their Progenitors, save *Minerva* only, who assisted *Tydeus*, the *Epigoni* were aided and befriended by the whole Company of Gods, and by *Jupiter* himself.

(r) *Trox & agnos*, that is, consecrate to *Mars* : Or for that the Walls were stronger either then those before them, those of *Troy*, or those former Walls of *Thebes*, when their Fathers besieged it.



With such a noyse their numerous Army rung,  
Nor vvere their voyces all alike, nor tongue,  
Languages mixt, with various shouts and cryes,  
Of ayds from severall Countries, deafd the Skyes;  
The *Trojans*, <sup>(1)</sup> *Mars*, *Pallas*, the *Greeks* lead on,

(1) *Mars*, that *Διὸς ἄογος*, inconsiderate fury and rage, to which he constantly opposeth *Minerva*; that is, consideration and judgement. Hence the *Trojans* suffering much in this encounter, he makes *Apollo* after to encourage them:

(2) *Δῆμος* and *Φέρος* some make the Issue of *Mars* and *Venus*; others his *Horses*, and so *Eustath.*

(3) *Dion. Longinus* saith of this Verse, *ὅτι ἐν αἰσίοις τίς ἢ μᾶλλον ἢ ἔειδεν ἢ Οὐρανὸν μέτεσθαι*, that we may more aptly take it of the dimension of *Homer's* perfections then *Eris* her stature. *Aristides* in his *Orat. de Concord. ad Civit. Attic.* blames *Homer* for admitting *Eris* or Contention into Heaven, *ὅτι δ' ἔργον μὴ λαβεῖν ἐκεῖ ἐν ἔργῳ ὅπως συγχωρεῖν*, this he cannot, he saith, concede, because *Jupiter's* gates exclude all strife. *Scaliger*, after his custome, cavilling at this passage, conceives it highly absurd, that strife and contention should finde any Sanctuary in Heaven; as if it were not equally improbable for a common fame to be receivd or harbourd there, as for strife and debate. Now whereas he saves *Virgil* for making his fame take covert in the Clouds, by saying, that fame is sayd to hide her head in Heaven, because the grounds and authors of many reports are commonly unknown, this Plaister is large enough (were it any) for this soare also, the cause and origen of many high differences and contests, being oft no lesse obscure and secret, then the raisers of reports and rumours. Lastly, he makes use of this expression, not to instance so much the *ubi* or residence of contention, as her mighty magnitude, many differences growing excessive great and high from small beginnings.

(4) He was so called (saith the *Etymologist*) *πρὸ τὸν ἐλέφαντα*, it being the custome of the *Greeks* when they would improve the signification of any word to prefix the name of some greater Creature. So *Sophocles* calls greater Dogs or Mastiffs *ἰπποπόμους*, saith *Demetrius*, *ἢ μὲν γὰρ βοῦν καὶ φούλας*, as greatly watching and defending the Foulds; thus *Aristophanes* calls a very libidinous person, *ἰπποπόμους*, and a great Boy they name *βένις*, and a great Fame, *βένις*, the name of the Horse being added to the former, and of the Oxe to the other.

(1) Terror and Flight, and vvilde Contention,  
The dreadfull Sister of the slaughtering God,  
Joynd in Commisison, in his Chariot rode;  
(2) Little at first she swiftly growing throwds,  
Stalking on Earth, her head amongst the Clouds,  
To both destructive, through the Rancks and Files  
She runs augmenting of their groans and toyles.  
When both the Armies their Battalia clos'd,  
Then mighty men, compleatly armd, oppos'd;  
So neer they drawing deadly Javelins flung,  
That their boisd Targets, interclashing, rung:  
Through all the field commixed clamour runs,  
Showts of insulting Victors, and the Groans  
Of those that fell; from wounds red Rivers glide,  
Till earths pale face a purple Deluge dyde;

As when rough torrents falling from the Hill,  
The fertill Vale vvith swallowing vvaters fill;  
Rivelets and Gutters big with sudden raine,  
In one great Channell tumble to the Maine;  
The Shepherd hears lowd fragors from a Height:  
So in the medley, Clamour rag'de, and Flight.

And first *Antilochus* slaughterd in the Van  
*Trojan Echepolus*, a mighty Man,  
Nor could his Cask adorn'd with Horses Mains,  
Keep Steels cold visitation from his Brains;  
The Spear his forehead piercd, Night feels his eyes,  
And like a Towre orethrowne by Storme, he lyes.

(\*) *Elphenor*, who the bold *Abantians* lead,  
By the heels dragd him from the Conflict dead,

To

To strip him of his armes, but vv whilst he tryd,  
*Agenor* rushing, thrust him through the side,  
 Which wanted the protection of his Sheild;  
 The sharp point left him gasping in the Field:  
 Whom to revenge the Battell they renew,  
 Like ravenous Wolves on *Greeks* and *Trojans* flew.  
*Ajax* a Spear at lov'd *Simosius* flung,  
*Anthemons* Off-spring, beautifull, and young,  
 Whose Mother did from lofty <sup>(1)</sup> *Ide* descend,  
 Her Parents flocks on *Simois* banks t' attend,  
 There this faire Issue did the pregnant Dame  
 Produce, and call'd him by the Rivers name,  
 Who made his carefull Parents no <sup>(2)</sup> returne  
 For all his breeding, but his loss to mourne;  
 Short was his life, infortunate his chance,  
 Slain by bold *Ajax*, who his cruell Lance  
 Quite through his bosome, and right shoulder thrust,  
 Dead he falls downe, and grovling lay in dust.  
<sup>(3)</sup> Like a tall Poplar, which in Fenny ground,  
 Shot to the Stars, with tufted branches crown'd,

Τοῖς τεύχεσι δὲ  
 Δύσλωθ', ὅστις μὴ ἀντιδραύει τέκνων  
 Κάλιστον ἔχονον δὲς δὲ, ἀντλάζονται  
 Πόσιδον παρ' αὐτῷ τοῖαδ', ἃν τεύχεσι δῶ.

(a) This Simile *Virgil* thus cloaths.

*Ac veluti summis antiquam in montibus Ornum  
 Cum ferro accisam, crebrisque bipennibus instant  
 Erueret Agricola certatim, illa usque minatur,  
 Et tremefacta comam concusso vertice nutat,  
 Vulneribus donec paulatim evicta supremum  
 Congemuit, traxitque jugis avulsa ruinam.*

*Eustathius* in *Macrobius* comparing these two passages, prefers this latter, for that whereas *Virgil* makes his Husbandmen cut down their Tree, not but with soar pains and many redoubled strokes, describing it with a great deal of Grace and Art; *Homer's* Wheelwright layes his along with little or no labour at all. *Magno cultu vester difficultatem abscindenda arborea molis expressit, verum nullo negotio Homerica arbor abscinditur.* So he, making his Poet to exceed his Copy. *Scaliger* yet higher, *Non si Jupiter ipse Poeta fiat, melius loquetur,* telling us, That if *Jupiter* himselfe would turne Poet, he could not mend it. But *Homer* compares the killing here of *Simosius* to the felling of a wild Ash growing in some moyster soyle, to set forth his goodly person and features, trees growing in Fenny places being more corpulent, streight and trowing, then such as grow on mountaines, which are nothing so clean graind and tall, though more durable and lasting; thus he made *Echepolus* above fall like a Towre, respecting therein his great strength and prowess. *Eust.* adds, that his Mother being delivered of him by a Rivers side, *Homer* likens him falling to such a Tree as likes and thrives best in aqueous places. This Tree was sacred to *Hercules*, who spent with his journey to *Elysium* begirting her Temples with a wreath of it, the leaves of that side which were next him, growing white with the sweat of his brows and head, that which was outward contracted a sooty complexion from the fuliginous steam of the place, whence *Virgil* calls it *Bicolor*, which yet others understand of the two kinds of the Poplar, *alba* & *nigra*. Lastly, whether *Jupiter* might not as well owne these of *Seneca*, as the before recited Verses of *Virgil*, this I refer to the judicious Reader.

*Stat vasta late quercus, & Phœbum vitat,  
 Ultraque totos porrigit ramos nemus;  
 Gemit illa multo vulnere impresso minax,  
 Frangitque cuneos, resilit excussus chalybs,  
 Vulnerisque ferrum patitur, & truncum fugit:  
 Commota tandem est, tunc cedens lenta mora  
 Duxit ruinam* —

Who Parents duty have not shorne,  
 Shall be slighted by their owne:  
 But who their Parents not neglect,  
 May from their Race the like expect.

As when rough Swains with many a sturdy stroke,  
 Hew in high Mountains down some aged Oake,  
 Cut round with cruell steel, she threatens now,  
 Shaking her Tresses with a pals'd brow,  
 Vanquish't with wounds at last she gives a groan,  
 And brings a ruine being overthrowne.

A stately Oake defying *Phœbus* beames,  
 Vast armes extending to the Groves extreames;  
 Groaning with frequent Axes mischeife threats,  
 Sharp Wedges breaking, blunted steel defeats:  
 From whose hard trunk the bated Weapon shrinks,  
 But by degrees at last she yeilding sinks,  
 And ruine brings — Feld

(1) *Ida* was a generall name for all Mountaines, as *Achelous* for Rivers.

(2) It was the great study and endeavour of the Heathens, when they came to mans estate, to retaliate and make some amends to their Parents, for their care and charge in their education. This returne they called *ἀντιπαιδεία*, or *ἀντιπαιδα*. Very Animals are not wanting in this vertue and duty: The Lyons carrying their Parents along with them, through age growne infirme, leave them in the middle way when they go a hunting; and when they encounter ought, or seize any prey, give them a signal of it by their generous roaring, so inviting them, as it were, to it, not falling too or breaking it up but in their presence; and this they do, saith *Alcian*, not injoynd it by any Law of *Solons*, who compelled Children to it, but by naturall instinct, *lege non data sed nata*, by a Law indeleibly impressed in the Digest of their nature, not transcribed out of the Cod or Institutes. Amongst Fowls the Stork is so memorable for this quality, for tending his Parents grown old, that the *Greeks* by its name expresse that vertue, *ἀντιπαιδεία* with them signifying to requite ones Parents. But the creature most commendable for this property is the Bird called *Me-rops*, who provides much earlier for them then the Stork, as soon as ever their Pinions being strong, they are able to flye, *ἀμα τῷ ὄντι τὸ ἀντιπαιδεῖν*. So *Alcian*. de Animal. l. 11. c. 30. The Stork, as being *pietaticultrix* (so *Petronius* for this cause calls it) is highly cherished and respected in *Egypt*. *Euripides* saith (*Thebes* in him) That such as are unthankfull to their Parents must expect an answerable returne from their own Children.



Feld by some Artift with relentless Steele,  
Hewing out Fellies for a Chariot wheele ;  
Upon the banke the Trunck remaining dryes ;  
So flaine by *Ajax*, tall *Simofius* lyes.

*Antiphus*, *Priams* Son, againft him draws,  
And threw a Javelin to revenge his caufe,  
But miffing, *Leucus* groine the point went through,  
*Ulyffes* friend, as off the Corps he drew ;  
He from the body drops, and it from him.

To fee one flain, fo much in his esteem,  
*Ulyffes* ragd, then formoft did advance,  
In glittering arms, and threw a ponderous Lance ;  
The *Trojans* shrink, vvhhen they beheld him there,  
For he threw no unfignifying Speare,

It lighted on King *Priams* naturall <sup>(b)</sup> Son,

Who from *Abydos* came, *Democoon* ;

Incens'd *Ulyffes* for his deareft Friend,

Quite through his Temples did his Javelin fend ,

Deaths fable Curtains did his eyes furround,

He falls, Earth thunders, and his Armes refound :

At this the *Trojans* shrunk, and *Hector* too,

The *Grecians* showt, and off the bodyes drew ;

And ground recovering, up they boldly draw.

When *Phæbus* this from lofty *Pergam* faw ,

Inrag'd, alowd the *Trojans* thus he cheerd ;

Shrink not for fhame, why are you fo afeard ?

They are not Steel, nor made of folid Flint,

Wounds on their breasts your Javelins will imprint ;

Nor vvill *Achilles*, *Thetis* fon, ingage,

He lies tormented at his Fleet with rage.

Thus fpake *Apollo* from the *Ilian* towre,

But *Pallas* brought up all the *Grecian* flowre,

Who chidden or encouraged came on.

Here Fate destroyd *Diores* with a ftone ,

Throwne

(b) The *Scholiast* obferves that *Homer* makes mention of four kinds of Births or Issues : γέννησις, the legitimate born in lawfull Wedlock : νόθος, illegitimate, or natural, begot of a Concubine : κτήνησις, Clandestine, or fecret, who is ignorant of his Father, *Iliad*, ζ v. 24.

— *Κυβητος δ' ἐγγενὲς μὴτρ.*  
*παρθένῳ*, born of one reputed a Virgin, *Iliad* π. v. 180.  
*Παρθένῳ, δὲ ἐκείνῳ καὶ ἐκείνῳ Πόλυμῳ.*

Thrown by stout *Peirus* who from *Ænus* came,  
Which hitting his right Ankle strook him lame :  
His Sinewes were contused with the stroke,  
And the disjoynted Bones in Splinters broke :  
He falling back lay gasping on the Sands,  
For aid extending to his Friends his Hands.  
But *Peirus*, who his well-aim'd Flint had watch'd;  
Runs in, and him there suddainly dispatch'd,  
Ripping his Belly, out his Bowels fell,  
And lasting darkness up his Eyes did seal.

At him his Speare *Thoas* advancing cast,  
Which his Breast peircing, in his Lungs stuck fast;  
Which plucking back, his Falchion streight he drew,  
And him athwart the Belly cut in two :  
But could not gain his Armes, because the stout  
*Thracians* did guard his Body round about,  
Arm'd with long Speares, *Thoas* though strong and  
They over-powr'd, inforcing to retreat. (great,

Thus fell two Princes, one the *Thracians* sway'd,  
Th' other the well-arm'd *Epirots* obey'd,  
And many Chiefs lay round about them kill'd.

Who ere invulnerable had beheld,  
This Battel, through it safe by *Pallas* brought,  
Would say, that never Feild was better fought :  
So many on both Sides, that bloody Day,  
Weltring in gore, without distinction lay.





*E. Cleyne inv. W. Hollar fecit.*

*Honoratiss: Domina Do:  
Bedfordia, Baro. Russell  
Tabulam hanc*



*Guilielmo Russell Comiti  
de Thome-Haugh  
L.M.D.D.D.I.O. Lib. 9  
Vers. 263.*





# HOMER'S ILIADS.

## THE FIFTH BOOK.

### THE ARGUMENT.

Diomedes great Exploits our Poet sings,  
 'Bove Trojan Princes, and the Grecian Kings,  
 How he inspir'd by Pallas, scornes all odds,  
 Of Men, of Heroes, and Immortall Gods:  
 Pandarus he kill'd, Æneas hurt, and shed  
 Faire Venus blood, Mars from his Fury fled  
 Roaring to Heaven, where no redress he found,  
 But that faire Hebe straight should heale his Wound.



**M**inerva then <sup>(a)</sup> Tydides Bosome  
 warmes,  
 And with strange Courage,  
 and fresh <sup>(b)</sup> vigour armes,  
 That hee from all the Greeks  
 might beare the Name,

By Prowess purchasing Immortall Fame.

Such dazling <sup>(c)</sup> Beams dart from his Helm and Shield,  
 As from <sup>(d)</sup> that Star whose Rayes in Autumne guild

in his Atticks adds, that *Selenus* his succeeding great successe and felicity, was prefigured by a fire proceeding out of Logs, which appeared to burn of their own accord. Thus *Bacchus* his Cradle seemd to burn, his body untouched. *Plut. 1. Sympol.* Thus *Aristides* Orat. 5. saith, it was accounted *αὐτὸν οὐρανίου*, a lucky Omen, when Lightning pass'd by the head, not injuring the least his hair. *Enripides* in his *Medea*, describing a fatall disaster, makes it to be portended by a devouring fire.

Χρυσὸς γὰρ ἀπὸ κεφαλῆς καὶ στήθεος ἔβλυε  
 θαυμάσιον ἰσὺν ἅμα παμπόρον πύρεσιν.

Some say *Diomed* had some such device of Glasse upon his Crest and Shield, as dazled their eyes who looked upon him against the Son, such as that of *Archimedes*, whereby as with lightning he fir'd, and that at a great distance, the Romane Fleet riding in the *Syracusan Bay*. *Eustathius* tells of one *Anthemius*, who being molested with a wicked Neighbour, by such another Invention as this, forc'd him to remove.

<sup>(d)</sup> The Summer Dog-Star which ariseth a little before Autumne. The *Orion Heliacus* of this Star hapning about that season, occasioneth many Causons or Feavers, whence elsewhere he styles it *ἡλιος*, *Il. x.*

<sup>(a)</sup> *Plut. de Pyth. Orat.* observes that the Gods make choice of such Instruments still as are likest to effect what they propound to themselves, and that they force not any contrary to their Genius and inclination. Hence as *Minerva* designing the breach of the new-made League, applies her self to *Pandarus*, one of a treacherous disposition, and that by discent, the whole Nation of the *Lycaonians* being infamous for it: So intending the slaughter of the Trojans, she singles out *Diomed* for the effecting of it, one of noble extraction, and so by his prowess the most probable person to perform it. *Spond.*

<sup>(b)</sup> *Gr. δῆλον, i. Courage: δῆλον* ὅτι τὸ βύσσον μετὰ τὴν ἰσχυρίαν, ὅπως τὸ τῆς ψυχῆς, *Courage* being a rationall temper of the Soul, boldnesse but an irrational heat.

<sup>(c)</sup> This was no materiall or culinary fire, but a phantasme meerly and apparition to render *Diomed* the more formidable. Thus *Alexander* being in danger of his life in his *Indian* expedition, by a flame streaming from his Armes, as the Enemy conceived, eluded their fury, they being astonished at it, and so desisting their pursuit. Thus *Tiberius* his Horse breathing forth sparks of fire from his mouth and nostrills, portended, as was told him, his future rule and dignity. The like is related of *Belmer*, the Father of *Thendricus*, who conquered *Italy*, that he darted fire from his Body. That that fire which is *lambens* onely, and so harmlesse, portends future prosperity and success, appears from sundry instances in Story. So *Virg.* of *Ascanius* *Æn. 2.* which is thus described by *Claudian de 4. Conf. Honorii*,

— *ventura potestas*  
*Clamit Ascanio, subita cum luce comarum*

*Innocentius fulgeret apex, Phrygiique volans*

*Vertice fatali redimiret tempora candor.*  
 The like fortunate condition was prefigured to *Servius Tullus* by the same accident. So to *Esculapius* whilst he was yet a Child *Pausanias* ascribes *ἀσπίδα ἰνδοῦ* *ἰσχυρίαν*. The same Author

From golden Tresses grac'd his Head,  
 Streams of devouring flames he shed.





Then *Trojans* flye, and slaughtering *Greeks* pursue:  
First *Agamemnon* from his Chariot threw  
*Odius*, who brought the <sup>(k)</sup> *Halizonians* on,  
Betwixt his shoulders he his Javelin ran,  
The deadly point way through his Bosome found,  
Falling the Corps and ponderous *Armes* resound.

(k) The *Halizonians* were a people of *Thrace*, so the *Scholiast*. they were so called because begirt round with the Sea, they inhabited between *Mysia*, *Caria*, and *Lydia*. So *Euphorius* cited by *Steph. Bizant.* who thinks them so called for their excessive wealth, *quasi ἀλιζονες*, as priding themselves in it.

*Idomeneus Phæstus* slaughter'd, born  
Where <sup>(l)</sup> *Tarnes* fertile Glebe abounds with Corn.  
The *Cretan* Leader, for his Spear renown'd,  
Him mounting tumbled headlong to the Ground,  
Through the right shoulder run, Night seals his Eyes,  
Whose *Armes* became his greedy Souldiers prize.

(l) A City of *Lydia*, called after-ward *Sardis*.

*Scamandrius*, *Strophius* Off-spring, who excell'd  
In th' Art of hunting *Menelaus* kill'd.

So much *Diana* did his Bow improve,  
Wild Beasts inhabiting the shady Grove  
He never mist, but now the Goddess faild,  
And all the Arts she taught him not availd;  
Whom the bold King pursuing over-took,  
And twixt his Shoulders with his Javelin strook.  
Through Back and Breast the point a passage found,  
He falls, Earth thunders, and his *Armes* resound.

*Pherclus Hermonides* Son, *Meones* kill'd,  
Who in Mechanick Sciences excell'd,  
<sup>(m)</sup> By *Pallas* deerly lov'd, the Fleet he built,  
Which *Paris* launch'd, and freighted home with Guilt;  
That him both ruin'd, and his native Land,  
Because <sup>(n)</sup> the God he did not understand.  
Through his right Hip in the Scyatick Joynt,  
Close by his Bladder, stook the deadly point.  
Whom roaring on his knee, cold Death did seize,  
And from all anguish gave him suddain ease.

(m) *Minerva* sticks not to deliver up a friend, to have her will of those she disaffected, according to that saying of *Tullie*, and the usage of men, *Pereant amici, dum una inimici intereant*; Let my Friends perish, so my Enemies perish with them.

(n) *Apollo* advising the *Lacedæmonians*, the Pestilence raging amongst them, to atone the Gods of *Ilium*, *Menelaus* was elected for that service, which performed, he returned with *Paris* in his Company. Being after both together at *Delfus*, *Menelaus* consulting the Oracle concerning issue, but *Paris* concerning his Wife, they had this Reponse given them by the *Pythian Virgin*.

Τίπτε δ' ὅς βασιλῆες, ὃ μὲν Τρώων δ' ἄλκιον,  
Οὐχὶ δ' ὅς βασιλῆες ἑμὸν δόμον εἰσπύουσιν,  
Ἥτοι ὃ μὲν πῶλοιο γόνον διζήμεν' ἐνὶ οἴῳ,  
Αὐτὰρ ὃ πῶλον ἐλαῖν' ἵππῳ μῖσθ' ὃ μὲν ἄλλ'.

The *Trojans* had another Oracle given them, which was this, *Nauilias ἀνίσταται, γαίης δ' ἀποστήσεται*, that waving Navigation they should apply themselves to Husbandry, otherwise they should ruine their Country and Nation, which they did.

Why Sparta's King and Prince of Ilium,  
Do you to us with cross intentions come,  
This begs a Foale, and That would steal the Mare:  
What then intendst by this great Jove declare?



(c) This *Homæ* observes in *Theano* as a thing admirable, it not being usual for Stepmothers to tender their Husbands Children by another *Vener* equally with their own, which yet *Theano* doth here, contrary to that of *Enripides* in his *Alceſtis*,

Ἐχθρὰ γὰρ ἡ ἀπορία μητρὰ τέκνοις  
τοῖς ἀνθρώποις, ἐχίδνης ὅσον ἡ πωλίερα..

*A Step-dame to her Husbonds Child,  
May truly be a Viper stil'd.*

*Plutarch* instanceth the like in *Niceria* and *Firmus*, her Husband *Tolux* his Bastard Issue, in *Comm. de Casib. compar. Gra. & Romanorum.*

(p) Gr. πορφυρεῖν δάσασθαι, purple death, that is, δι' αἵματός, by effusion or loss of blood, oppos'd sicca mortis, to a dry death, as Juvenal Satyra. 15.

*Ad generum Cereris sine cede & sanguine pauci  
Descendant Reges, & sicca morte Tyranni.*

Few tyrant Princes crosse the Stygi-  
on flood,  
By a dry death, not weltring in their  
blood.

Others conceive he alludes herein to the opinion of *Critias* and his followers, who affirmed the Soul to be in the blood. He calls it *purple death*, say others, because the most approved purple was that which neereſt reſembled the colour of blood, which was *infer ſanguinis coacti, nigricans aſi* ſuch a death as is inflicted by a *ſaigner*. Quoth, thoſe that are kill'd pie, which if not kill'd at one ſtroke, *agathos eni deu' baski i thymen hui* *anar iugium.* For bring but lightly that makes that Orient colour being *the High Animal, lib. 16. c. 1.* A Purpler being Verſe of Homer.

ΕΝΔΕΞΕΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΤΑ ΧΡΗΜΑΤΑ.

Him purple death and violent fate did seize.

(g) This simile is excellently thus imitated, or rendred by *Lucretius de rerum. Nat. lib. 1.* entreating of the impetuous nature of the wind.

Nec ratione flumina alia stragemque propagant,  
Quam quom' molis aqua fertur natura reprimē  
Fluminis abundantia, quod largis imbribus augeat  
Montibus, ex albis magnus decursus aquarū  
Fragmina conjiciens silvarum arbusquatque tota:  
Nec validi possunt pontes venientis aquarū  
Vim subitam tolerare: ita magno turbidus imbrī  
Molibus incurrent validis cum viribus amnis  
Dat sonitu magno stragem, volucrique sub audis  
Grandia saxa ruit quæ quicquid stultibus obstat.

Such is their fury and outrageous force,  
As waters in precipitated course  
Must'rd from suddain show'rs, when from the hills,  
A Hoast of streames the Rivers bosome fills,  
Wearing the ground whole Woods it over-throwes,  
Nor Bridges can such violence oppose  
Banks, Dams, and Piles the Torrent over-powers  
And with a swelling *Cataract* devours.  
Rowling whole Rocks down; all with horrid noise  
The much resisted Leveller destroys.

# When

When *Jove* descends in Deluges of Raine,  
Undoing all th' <sup>(r)</sup>endeavours of the Swaine.  
So breaks *Tydides* through, whose single hand,  
The *Trojans* clos'd-up Ranks could not withstand.

When the bold Prince, *Lycaons* high discent,  
Saw how he levell'd all where ere he went,  
A Shaft at him, thus raging, did discharge ;  
Hit his right Shoulder neer his bolsie Targe.

The Arrow glancing to his other side,  
A Crimson stream his glittering Brest-plate dy'd.

Then *Pandarus* calls ; *Trojans* in War renown'd,  
Your Honour now recover with your Ground.  
The valiantst of the *Greeks* I have not mist,  
And if *Apollo* did this hand assit,  
He will not long endure the bitter pain:

Thus boasted he and *Diomed* not slain.  
But when returning, he more safety got,  
Standing before his Steeds and Chariot.  
He *Sthenelus* calls ; Straight dearest Friend alight,  
And from my Shoulder draw this cruell flight.  
Down leaps the Prince, and with a steady draft,  
Streight from his body drew the barbed Shaft.

A purple stream distains his pleated Vests,  
VVhen thus *Minerva* humbly he requests ;  
Unconquered Maid to my Petition list,  
If ere my Sire, or Me thou didst assit,  
Favour me now, nor these my Prayers reject,  
Strengthen my Arme and this my Spear direct,  
To kill him wounded me, who boasts anon  
I shall no more behold the Glorious Sun.

Thus pray'd he, and the Goddess heard his Prayer,  
And with fresh vigour did his Limbs repaired.  
Then drawing neer him said, *Tydides*, go ;  
And boldly spend thy fury on the Foe.

(r) Gr. ἔργα, *Works*, that, is of the Husbandmen, these being primarily and in propriety of speech so stiled, whence *Hesiods* inscription of his first peece, whose Subject and Argument is only concerning tillage and husbandry, ἔργα καὶ ἡμέτερον, *Opera et Dies*. This *Virgil* renders by — *boumque labores*, the work, or labours of the Oxen, whom consult *Georg.* 1. v. 321. as also *Æn.* 2. v. 325. where we find the like resemblance, or simile. But *Homer* by these *Works* understands those of men stil, not of Oxen, as do others, and amongst them *Hesiod* 1. ἔργ.

Ἐργα βοῶν δ' ἀπὸ βοῶν, καὶ ἡμῶν παλαιοῦ.

The Oxens toyles, and labouring Mules destroy.

I'll



(1) *Tydeus* being wounded before *Thebes*, by *Menalippus* the Son of *Asacus*, was so enrag'd upon it, that *Menalippus* being presently slain by *Amphiarus*, and his Head presented him, opening it, he supp'd up his brains. which *Minerva* seeing, who intended to make him immortall, took such distast at, that she altered her resolution and retracted her Grant; upon which *Tydeus* besought her to confer it at least upon his Son *Diomed*, Schol.

(1) This mist was removed for a season, for after we find he knowes not *Glauceus*. *Aristides* in his *Panathenaium* sayth, that none frequented *Athens* at that Feast of *Minerva*, were it only for curiosity sake, to see it, or else upon occasion of businesse, Merchandize, or other, but they received so great good by so doing, as none would believe, or could expresse besides themselves: after instancing in particulars, he adds, ἡ ψυχὴ καθαρίζεται καὶ μέλει καὶ κέρη γίνονται, Their Souls, saith he, are purified and fitted for the ensuing Ceremonies and Solemnities, being much raised and refined: ἐπίδηλον δὲ καὶ τοῖς ὀφθαλμοῖς πλέον οὐδὲ λυσιδίαι τοὺς πόδας ἐγγυρόμενον, ἀραιόστερον ἢ δὲ τιμὴ πολλὰ ἀχλὺς ἀλγύνει καὶ κατ' Ὀμήρου εἰπεῖν, τῆς ἀθλῶας, ἔτι τῇ χάριτι ἀραιόγυτον. It is evident also, that such as come hither at this time return quicker sighted then they came, a greater light being conferred upon them then formerly they had, *Minerva* her self, to speak according both to *Homer* and truth, taking away the mist from before their eyes, and clearing up their sight. Thus he, as though what she bestowed here upon *Diomed*, as a special favour and peculiar prerogative, had been her common curtesie after to all her Servants and Votaries.

(\*) This she speaks stomaching the frump, put upon her and *Juno* by *Jupiter*, concerning *Venus* her bringing off her Favourite *Paris*.

(\*) *Gr.* τοῖς δὲ ἐχθροῖσι δὲ γέρον ἐσθλὰν ὁμιλίαν. i. He found by his Dreams, and so he told them, that they should not return but dye in the expedition. Others thus understand it, viz. that having expounded some Dreams to them, he could not perfect his prediction by reason of their haft and speedy departure.

I'lle through thy Breast diffuse Paternall fire,

(1) Such as thy Father *Tydeus* did inspire,

And (1) take from thee that mist so dims thy Eyes:

Distinguish Mortals now from Deities.

What ever Gods the *Trojans* shall assift,

Wave their Encounter, nor their Power resist.

Onely *Joves* Daughter (\*) *Venus*, let her feel,

If she shall interpose, thy vengfull Steel.

This sayd, the Virgin vanisht from his sight,

And he return'd where hottest was the Fight.

Though *Diomed* was wonderous strong before,

Thrice as much strength now he enjoy'd and more.

A Lyon slightly wounded by a Swain,

Scaling full Coates, so charges fresh again:

The Shepheard up himself in safety locks;

With terror struck, whilst his deserted Flocks,

Crowching together, not maintain their Hold,

The shaggy Monster leaps into the Fold.

As stout *Tydid*es on the *Trojans* slew,

And first *Astynous*, next *Hypenor* slew;

This through the Bosome with his Speare he struck,

The other twixt the Neck and Shoulders took

With a broad Sword, his Collar-bone he cleft,

And with a deadly gash of life bereft.

Next he on *Abas* and *Polyidus* fell,

Whose Father Fortune could by Dreams fore-tell.

(\*) But did not theirs going to War explain,

So they were both by stern *Tydid*es slain.

Then *Xanthus* he, and *Thoon* did engage,

Old *Phenops* Sons begotten in his age,

Who much decay'd with yeares, and spent with care,

Griev'd he had left, these gone, no other Heire

To take possession of his great Estate,

Since these from *Diomed* receiv'd their Fate.

Who

Who both at once of dearest life bereft,  
And for his Sons the Father sorrow left,  
Since they alive should nere return from Troy,  
And <sup>(1)</sup> those who scarce claim'd Kin, his Wealth enjoy.

Next shed he *Chromius* and *Echemons* blood,  
Both *Priam's* Sons, who in one Chariot rode:  
So leaps a Lyon in the Grove to break  
A grazing Heifers or a Bullocks Neck;  
So seiz'd he them, and from their Armour strips,  
Sending their fiery Horses to the Ships.

Whom when *Aeneas* routing Squadrons spy'd,  
He through the fight and ratling Speares did ride,  
*Pandarus* to seek, sprung from *Lycaons* Loynes,  
And finding puts him thus on new Designs:

Where is thy Bow, thy Shaffs and Honour won?  
None here can boast to do as thou hast done:  
Nor any *Lycian* in expertness will  
Compare with thee, Then shoot and show thy Skil,  
Imploring *Jove*, That Him, who ere he be,  
Who makes such havock which you yonder see,  
Thou mayst of life bereave, since he deprives  
So many valiant *Trojans* of their lives;  
Unless some God his Wrath will not assuage,  
<sup>(2)</sup> Mov'd by our Crimes; so great is Heavenly rage.

Who thus reply'd, Renowned *Aeneas*, he  
That's yonder, seems bold *Diomed* to be:  
His Shield, his Steeds, and triple Crest I know,  
But cannot say, whether a God, or no.  
If that *Tydides* be sheds so much blood,  
No doubt he is assisted by some God,  
Who standing neer him in a gloomy shade,  
Mantling his shoulders, grants concealed ayde,  
And took the force from our directed point:  
I shot, and through his Croslet found a Joynt;

And

(1) Gr. *μεγιστοι*. These were such Magistrates as in Cities were entrusted with the managing the Estates of those that died not having any Heires to inherit them, or such onely as were far off a kin: These had also the tuition of Widows, and Orphans, and divided the Inheritance amongst the Kindred. Goods which had no Heires to claim them, the Greeks called *ἀναγκυρίσματα*, and *ἀδίκματα*: the Latines, *bona caduca*.

(2) Gr. *ἵππον μολύρας*, being offended for our Sacrifice: The Heathens chiefest devotion and service of their Gods consisted in these, insomuch that when any disaster befell them, they imputed it to the undue performance of them. Thus the Egyptians offering a red Oxe, thought they incens'd rather the Deity, then atton'd him, had he but one haire onely white, or black: The Greeks were of the like perswasion, accounting it ominous to present *Jupiter* with an Oxe, this being the peculiar Sacrifice of *Neptune*.



And durst have sworn to *Pluto* I had sent,  
Yet still he lives: Some Power is discontent.

I have no Horse and Chariot here to charge,  
*Lycaon* hath eleven, new, rich, and large:  
Each by two Horses drawn of generous Breed,  
Who on pure Oakes, and whiter Barley feed.

The stout old Shouldier gave me grave advice,  
Departing from his royall Edifice,  
I Horse and Chariot should my self provide,  
And 'mongst <sup>(a)</sup> the *Trojans* to the Battell ride.

I (which I now repent) did not regard  
His Precepts, but those pamper'd Horses spar'd,  
Lest they should in so strickt a League need,  
Who were accustom'd liberally to feed:

And marcht on foot, confiding in my Bow,  
Which useless proves, and onely serves for show:  
I from two Princes drew unfeigned <sup>(b)</sup> Gore,  
Which stir'd but Animosities the more.

A fatall Choice of this vile Bow I made,  
When I brought *Hector* and the *Trojans* aide:  
If to my Native Soil I ere with life  
Return, and see my House and dearest Wife,  
Let me, by one that hates me most, expire,  
If I not <sup>(c)</sup> break, and cast into the fire  
The Bowes I have reserved, since they be  
Such faithless and unuseless Friends to me.

The *Trojan* Prince *Aeneas* then reply'd,  
Come, say not so, before that we have try'd  
That Princes Valour, and Experience show,  
Whether he be a Deity, or no;  
Ascend my Chariot straight, that thou mayst see  
How well our *Trojan* Horses <sup>(d)</sup> mannag'd bee;

And durst have sworn to *Pluto* I had sent,  
Yet still he lives: Some Power is discontent.  
I have no Horse and Chariot here to charge,  
*Lycaon* hath eleven, new, rich, and large:  
Each by two Horses drawn of generous Breed,  
Who on pure Oakes, and whiter Barley feed.

(a) That is, the *Trojans* that inhabited in *Zelia*: or for that *Zelia* was a *Trojan* City.

(b) The *Lacedemonians* in their Wars wore Garments of a Purple dy, that what blood they lost might not appear outwardly, to the discouraging themselves, or others.

(c) *Pasison* spares nothing, nor is any thing sacred, saith *Plutarch*, to Choller, this flying upon Friends as well as enemies, upon Children, Parents, nay the Gods themselves, nay very Bruits, and inanimate Creatures cannot escape it. *Thamyris* breaking his Golden Horn, and *Harp*, and *Xerxes* threatening to stigmatize and lash the Ocean, and sending menacing Letters to the Mountain *Atbo*, to dig him down and cast him into the Sea, if he afforded him not Stones and Materials to compleat his Works and Fortifications.

(d) These were of the Race of the Horses of *Tros*, which were given him in recompence for the Rape of *Gany-mede*. These Horses were said to be immortal. *Anchises* getting some Mares to be covered by stealth by these horses, by that means got some of the Breed: Of which thus *Virgil*. l. 7.

*Absenti Aeneas currum, geminosque jugales.*

*Semine ab aethereo, spirantes naribus ignem.*

*Illorum de gente patri quos Dardania Circe*

*Supposita de matre nothos furata creavit.*

For these Steeds *Hercules* sackt *Troy*, *Laomedon* having promised them to him, upon condition he should free his Daughter *Hesione* exposed to a Sea-monster. Horses memorable in Story are these, *Pegasus*, the horses *Bufris*, *Diomedes* and *Glaucus*, which last devoured their Masters, the twelve Colts begot by *Boreas*, amongst *Dardanus* three thousand Mares; *Arion* begot by *Neptune*, transform'd to a horse of *Erynné*, which given *Adrastus* by *Hercules*, brought him off alive at the Battell before *Thebes*. *Plogus* and *Harpagus* given the *Dioscuri* (*Castor* and *Pollux*) by *Mercurie*, and *Exalithus* and *Cyllarus* by *Juno*: *Dimos* and *Phobos* the horses of *Mars*: *Enceladus*, *Eriales*, *Glaucus*, and *Stenon* of *Neptune*: *Alastor*, *Aithon*, *Nyctans*, and *Orpheus*, *Pluto's*: *Pyrons*, *Eous*, *Phlegon*, and *Lampon*, the Sun's. It is reported of *Xanthus*, the horse of *Achilles* that he spake to his master.

How

How here and there they wheel, and through the  
 Or flye, or follow with ejected Reins, (Plains,  
 Who will in safety us to *Troy* convey,  
 Should *Jove* grant him the honour of the Day.  
 Take thou this Whip, these Supple Reins, and mount,  
 And I will call yon Champion to account:  
 Or else take thou my place, and charge the Foe,  
 And I my skill in Horse-manship will show.

Then thus *Lycaons* valiant Son reply'd;  
 Renownd *Aeneas*, thy own Chariot guide,  
 Thy <sup>(e)</sup> Steeds accusomd are to thy command;  
 Should we retreat, not *Diomed* withstand,  
 And they once boggling stop, surprizd with feare,  
 Wanting thy Voice which they were wont to hear,  
*Tydidēs* then would us of life deprive,  
 And them so purchas'd to the Navy drive;  
 Take thou the Steeds and Chariot to thy care,  
 And I will entertain him with this Speare.

(e) Thus *Caesars* Horse would suffer none to back him but that Emperor, so *Suetonius* reports: as *Bucephalus* would admit none to ride him but *Alexander*: the like *Vincentius Bellav.* relates of the Steed of one *Rodatus*, who served against the *Saracens* after the death of *Carolus Magnus*, being before a Monk professed.

Their Seats, this said, together they ascend,  
 And feircely both against *Tydidēs* bend.  
 First *Sthenelus* perceivd the approaching Storme,  
 And thus his bold Associate did informe;  
 Yonder, dear Friend, two Princes I behold  
 Wil charge thee straight, both Heroes young and bold:  
 That skilfull Archer *Pandarus* is one,  
 Who stiles himself the bold *Lycaons* Son:  
 Th' other *Aeneas*, whom faire *Venus* bore  
 To great *Anchises*, neere swift *Simois* shore.  
 Retreat a little, leave the Front a while,  
 Lest purchas'd Fame thou hazard by the Foile.

Then frowning valiant *Diomed* replies;  
 Against thy Judgment sure thou dost advise;  
 I scorn to feare, will ne're to thee consent,  
 With toile my strength and Spirits are not spent:

X

I scorn



I scorn to mount my Chariot, undismaid  
 I'll meet them thus, trusting *Minerva's* aid :  
 Their fleetest Steeds shall not from us convey  
 Them both in safety, one perhaps they may :  
 But if it be the bright *Minerva's* will,  
 That to my Glory both of them I kill,  
 Be sure their generous Horses then you get,  
 And them with speed conduct unto the Fleet :  
 They are <sup>(f)</sup> the Race of that Celestiall Breed,  
 Which *Jove* presented *Tros* for *Ganymed*,  
 The best that ere beheld the Glorious Sun,  
 Which Prince *Anchises* from *Laomedon*,  
 Getting his Mares in private cover'd, stole :  
 In his high Stables six of them did Foale ;  
 Foure he reserv'd, and two *Aeneas* gave,  
 Which are so swift, and so much beauty have.  
 If these we get, great Honour we shall gain.

(f) See Note (d) before.

Thus they discours'd, whilst those come up again.  
 Then to *Tydidēs* thus *Lycaons* Son ;

Thou who in Armes so great repute hast won,  
 Whom no plum'd Shaft, nor winged Steel can kill,  
 Now I'll make tryall if this Javelin will.

This sayd, at him a ponderous Speare he threw,  
 Which pierc'd his Target and his Breast-plate through.

Then *Pandarus* cry'd; Thou hast a deadly Wound,  
 Soon thou wilt fall, and I shall be renown'd.

Who thus replies with an undaunted heart;

I am not hurt, and thou mistaken art :

But I suppose that one of you at least,

Ere we depart, *Mars* with his blood shall feast.

This sayd, he throws ; the Lance <sup>(g)</sup> *Minerva* guides,  
 Which through his Nose and Teeth his <sup>(h)</sup> Tongue di-  
 Out at his Chin the sharp point passage found, (vides  
 He from the Chariot falls, his Armes resound :  
 The frighted Horses tremble, whilst cold Death  
 Arrests his Body, and dischargeth breath.

(g) *Homer* makes *Minerva* direct the Weapon, it being otherwise unprobable that *Diomed* being on foot should so wound *Pandarus* in his Chariot, that the point of the Speare entering at his Nose near the great Angle of the Eye, should come out again at his Chin.

(h) *In quo quia peccat in eodem ple-*  
*ctitur*; *Pandarus* receives his death by a wound in his mouth, as having in that part principally offended in his Tongue, by Perjury and boasting. Thus *Pherecles* who built *Paris* his Ship, wherein he made his lascivious expedition, receives a dishonourable wound in his Thigh: thus *Venus* is hurt in her hand, which she made use of to seduce her Sex to lewdness: and another loseth his hand, whose Father employ'd him in receiving Bribes, *Paris* out-bidding *Mentians*.

But

But stout *Aeneas* with his Speare and Sheild,  
 Fearing the Foe should drag him off the Feild,  
 Went round him as a Lyon rounds his Charge,  
 Covering his Body with his ample Targe:  
 Resolv'd to kill the first durst venter on:  
 At whom *Tydides* cast <sup>(i)</sup> a ponderous Stone;  
 Which two such men hardly from Earth could raise,  
 Such as weak Nature brings forth now a daies:  
 Which hit him on the <sup>(k)</sup> Thigh, the sharp edg'd point  
 Dissects the Nerves knit the Scyatick Joynt:  
 He fell on's Knees, his Hand upon the Ground,  
 His Eyes Nights Sable Curtain circling round;  
 And here this *Trojan* Generall had dy'd,  
 Had not *Joves* Daughter, *Venus* then espy'd  
 Her belovd Son, got in *Anchises* Bed,  
 When he his Flocks neere flowry *Simois* fed.  
 Her Snowy Armes his Body did impale,  
 Protecting him with her Celestiall <sup>(l)</sup> Veile,  
 Least that his dearest Blood had there been spilld,  
 So brought him off in safety from the Field.  
 But *Sthenelus* remembring the Command  
 Of *Diomed*, made his swift Horses stand:  
 The Steeds he seiz'd, so beauteous, strong, and large,  
 And left them to *Deiphilus* his Charge,  
 Who most did honour him, and best could find  
 The likeliest Objects to content his Mind.

This done, his Chariot he with speed ascends,  
 And with loose Reins after *Tydides* bends:  
 He with his fiery Horses at the Heel,  
 Pursu'd faire *Venus* with infesting Steel.  
 The tender Goddess well he understood,  
 Detested War, nor took delight in blood.  
 No dreadfull *Pallas*, nor *Bellona*, who  
 Cities destroy, and mighty Realms undoe.

(i) Of the like Stone thrown after  
 by *Ajax*, thus *Agathias*, lib. 1.

Μή με Αιάωνος ἀνοχμασσίας ὀδῶτα  
 Πέτρῃ, ἀνοχτισθὲν τήδε· Ἐκτορέδου.  
 Εἰμὶ μάλα τρηχὺς τε, οὐ δ' εἶπὸ θῆος· Ὀ-

μῆσον  
 Πῶς τὸν Πεισίδην ἔκλυσα πῆδον·  
 Νῦν δ' ἔμῃ βαῖν με παρὰ χλίζουσι ἀνέ-  
 ρας  
 Ἀνδρῶπι, θύϊς ἀσχα λινυαλῆς.

Not move me Passenger, but let me rest,  
 As he once great Hector hit upon the  
 Breast:

I'm black and rough, ask Homer, he  
 will tell

How Priams Off-spring I to earth did  
 sell.

Now many me with Leavers scarce can  
 wag,

The scorn of this weak age my self I brag.  
 Which argues the decline of strength  
 in the men of succeeding Ages; whence  
 Juvenal entreating of the vast stones  
 taken up, and thrown by the Heroes of  
 old, concludes that discourse with this  
 observation, Sat. 15.

Terra malos homines nunc educat at-  
 que puillos,

Earth now breeds men in nought but  
 mischief great.

To which passage parallel is this of  
 Lucretius lib. 2.

Namque adeo fracta est aetas, effataque  
 tellus:

Vix animalia parva creat, qua cuncta  
 creavit

Secula, deditque ferarum ingentia corpora  
 partu.

And now this broken age and barren  
 earth,

Which all things bred scarce brings small  
 Insects forth,

That gave wild Beasts huge bodies at  
 their birth.

Such another stone Euripides in his  
 Phœniss. calls ἀμαζονιδῶν, a Cart-load,  
 and speaking of that taken up and  
 thrown by Polyphemos, he thus de-  
 scribes it in his Cycl.

Τεσσὼν ἀμαζωνῶν  
 Ἀγῶμιον βάρος.

The ponderous Stone contains  
 A bulk would load three Waines.

This excessive strength of those of  
 that age Corn. Celsus imputes to their  
 stirring and active life, and tem-  
 perate Dyet, by reason whereof our  
 Poet subjects the Greeks to such Dis-  
 eases onely as had in them τὴν θύον, and  
 were inflicted by some injur'd, and  
 thence angry Deity; whence they had  
 few Physicians amongst them, and  
 those vers'd more in Surgery then Me-  
 dicine.

(k) Gr. ἰσχίον, i. Acetabulum coxae,  
 the hollownels whetein the Huckle-  
 bone runneth.

(l) Not that it was of proof to de-  
 fend him from their Weapons, but on-  
 ly to conceal and cover him from their  
 sight.



(m) Dion. Longinus speaking of this and such like passages of Homer, These, saith he, are formidable; and unless Allegorically understood, plainly Atheistical, and besides all decorum. For truly, Homer, if my opinion be any thing, when he brings in his Gods wounded, siding, revenging, weeping, bound, damnified, elevates the Actors in the Trojan War into the Throne of the Gods, and depresseth again the divinity of the Gods, and renders them mortall. Ἡμῖν μὲν δὲ οὐδ' αὖτε μὲν ἀποκτείνετο καὶ οὐδ' αὖτε τῶν θεῶν δὲ ἔτι πῶς φέρον, ἀλλὰ πῶς ἀνθρώπων ἐκείνων αἰώνιον. For whereas Death to us is a certain Haven, and repose after all our unhappiness, he makes not the nature of his Gods more eternall then their infelicity. Much better doth he, where he describes ἀγαντὸν τε καὶ μέγα τὸ δαίμονιον, the Godhead as immensurable, void of mixture, and not lyable to corruption, as where speaking of Neptune he thus Majestically sets him forth, Iliad XIII.

— ἤριος δ' ἔρεα μακρὰ καὶ ὕλη  
Ποσσὶν δ' ἀδαντῆσι Ποσειδάωνος ἰόντες

— The Mountains trembled,  
and the Wood,  
Where are the Immortall feet of Neptune trod.

And after in the same Rapfody.

Βῆ δ' ἑλάνθον ἐπὶ κυματ' ἀτάλας δ' κρητὸν  
αὐτῶν  
Πάντες δ' ἐν κελύφῃ, ὅς ἑ γυρόμενον ἀνακτα  
Γηδοῦναι δ' ὀδύνας δίδωτο τοῖς ἑ πέτον-  
το.

O're Waves he drives, Whales dancing  
in a Ring,  
Leaving their Caves, pay Homage to  
their King,  
Glad Seas divide, and through his Horses  
sing.

Which description of our Poets he compares with that of Moses, whom he, though a Heathen, gives an ample Encomium, calling him, ἡ δὲ πρῶτος ἀρχὴ, an excellent personage, in the first of Gen, or beginning, so he, of his Book of Lawes, where he aggrandizeth the power of the Divinity to the highest pitch, saying, God spake, what? Let there be light; and there was light. Tullius in his first Tusculane passeth upon this and other such places of our Poet this censure. Homerus humana ad Deos transfudit, divina male ad nos; Homer, saith he, ascribing things proper only to men to the Gods, communicates again to men things peculiar onely to the Gods.

(n) Plutarch in Quæst. Convival, querying in what hand Venus was hurt, resolves it to be her right, for that Diomed pursuing her flying, her right was opposite to his. Besides, letting Aeneas fall upon receiving that hurt, its very probable that hand of that arme was wounded, which carried him, that is, the right, we using this most commonly, as being the strongest of the two, at least the most active. Lastly, Juno and Minerva deride after αἷς καὶ καλὰ φόνος τὰς γυναικας, as stroaking those she minded to inveigle with her hand, that is, τῇ δεξιᾷ ὤμαδι, saith the Schol. with her right hand doubtless.

(o) The Graces were the constant Attendants and Retainers to Venus.  
(p) Gr. ἰσχυρὴ, which saith Non. Marcel. est aquosus humor (anguinis), is the more serous substance of the blood: Eust. makes it the Chylus, an humour analogous to blood, and converted into it.

(q) Meat and Drink being no more supporters of life, then procurers of corruption, more having perished by Surfeits, then by Famine, and by Intemperance then the Sword it self, he removes all kinds of food and sustenance from his Gods, allowing them onely Nectar and Ambrosia, which Porphyrius here supplies to compleat the sence.

(r) Iris is sayd to be fleet, or swift of feet, ποδῶσι μὲν, as the Wind, in respect of her suddain apparition in the Aire, and disappearing again as suddenly. Iris, as having ἰσχυρὸν τι, something Venerall or amiable in her, in respect of the diversity and variety of her colours, is made also a friend and Associate of Venus, inso much as some make Love to be begot between her and Zephyrus.

Her following close, at last he over-took,  
And with a leap, his Arme advancing, <sup>(m)</sup> strook  
( A Mortall thus a Goddess did assail, )  
Her <sup>(n)</sup> softer hand, through that Ambrosian Veil  
The <sup>(o)</sup> Graces wrought, which Heavenly <sup>(p)</sup> blood di-  
Such as flows channel'd in Celestiall Veins; (stains,  
Gods eat no <sup>(q)</sup> Bread, nor drink inflaming Wine,  
Thence Bloodless are, Immortall, and Divine.  
Casting her Burthen down, she skreeks aloud,  
Him Phæbus shelters in a dusky Cloud;  
Lest taken by the Greeks he should be kill'd.  
Then Diomed; Foves Daughter! leave the Field:  
Ift not enough that by seducing Arts,  
Thou triumphst o're fond Womens conquerd Hearts;  
But that in War thou studdiest to be fam'd,  
Which henceforth thou shalt tremble at, but nam'd:  
Thus he, but <sup>(r)</sup> Iris from the Fight convey'd  
Faire Cytheræa, vext, and much dismay'd,  
Opprest with Sorrow, and perplext with Care,  
Her Limbs discolour'd, late so wonderous faire,  
Where on the left Wing Mars conceal'd she found,  
His Horses by, his Javelin on the Ground:  
She on her Knees, casting her self before  
Her dearest Brother, thus did him implore.

Tender

Tender my safety, and thy Chariot lend,  
That I may to *Olympick* Seats ascend:  
A Mortall hurt me, who would not retire  
From *Jove* himself, though arm'd with dreadfull fire.

This sayd, his Steeds with Golden Reines he lent,  
And full of pain and passion up she went:  
Next *Iris* mounts, taking the Reines and Whip,  
And lashing drives them on; no time let slip,  
The metall'd Horses scale Heavens steep Aboads,  
Reaching with speed the Mansions of the Gods:  
Whom *Iris*, taking off their Harness, led,  
Where on *Ambrosian* Delicates they fed.  
To her blest Mother straight faire *Venus* went,  
And on her knees her Wrongs did represent;  
Whom faire *Dione* pittying did stroke,  
And her imbracing in her Armes, thus spoke.

What boysterous God so rude hath been, that he  
Thus like a Malefactor punish'd thee?

Then *Venus* thus; This blood *Tydid*es shed,  
This Wound I got from impious *Diomed*,  
Because my Son *Aeneas*, my Delight,  
I strove to beare in safety from the Fight.  
The *Greeks* no more with *Trojans* now contend,  
But 'gainst Immortall Gods their Forces bend.

When thus *Dione Venus* did perswade;  
Daughter be patient, be not so dismai'd:  
Thou not the <sup>(1)</sup> first who in these Seats reside,  
Hast suffer'd from mens Insolence and Pride:

And again,  
*Dulce in immensis posito ruinis,  
Neminem latos habuisse vulnus.  
Ille deplorat queriturque fatum,  
Qui secans fluctum raris singulari,  
Nudus in portus cecidit petitos.  
Æquior casum tulit & procellas,  
Mille qui ponto pariter carinas  
Obrui videt, tabulaque litus,  
Naufraga spargi, mare cum coactis  
Fluctibus Cornu prohibet reverti.*

We easier suffer misery,  
When salt tears blubber every eye:  
He his sad fortune more bewailes,  
Who single through swoln Billowes sailes,  
And naked his wish'd Harbour finds:  
But lesser he his losses minds,  
Who saw a thousand Vessels bore  
On sands, or sunck, or wrackt a shore;  
With Plancks and Goods the Ocean strewd,  
A royall Fleet by storm subdu'd.

(1) She comforts her Daughter  
by re-minding her of other Deities, as  
ill entreated by Mortals as her self,  
instancing after in severall, this being a  
common Topick of consolation: Of  
which thus *Seneca* in his *Troas*.

*Dulce moranti populus dolentum,  
Dulce lamentis resonare Gentes.  
Levis luctus lacrymaque mordent,  
Turba quas fletu similis frequentat.  
Semper, ah! semper dolor ipse magnus  
Gaudet in multis sua fata mitti,  
Seque non solum patuisse poena.  
Ferre quam sortem patiuntur omnes  
Nemo recusat*

The Sad find ease, when all they see  
Involv'd in like Calamitie;  
Sorrowes and fears not peirce so deep,  
When Nations like concerned weep:  
Still, ah! still the broken heart  
Strives its sufferings to impart;  
Nor would onely be forlorne,  
When Realmes their sad misfortunes  
mourn.  
None a Tear denies



(n) This some understand literally and historically, others allegorically, and mythologically, and that divers waies. Some say, that *Otus* and *Ephialtes* being persons truly valiant, the Sons of *Iphimedia* and *Alceus* (otherwise *Neptune*) subduing their Enemies round about, settled peace in all their Dominions, being thence feigned to keep *Mars* in Prison in a brazen Vessell, sayd to be of Brasse, for its strength, and a Jarr, or Pitcher, for that the *Cyprians* so stiled their Prison (*χέραιον*) which yet some make a City of *Caria*. Others by this Fable understand *δραμὴν ἔλκοντι τὸ θυμὸν*, the mastering, or binding of Passion, which restraint *Mars* suffers, both from *Otus*, that is, *ὁ τὸ μαθήσεως καὶ διδασκαλίας λόγος*, ὃς ἔξ ἀκοῆς, τῆς διὰ αὐτὸν ἐγγινομένη, by such literature, and documents as we derive by the Eare, and also from *Ephialtes*, that is, *ἡ διὰ τὴν ἐνδραχίαν καὶ φύσιν ἰαλλομένη καὶ ὀπίσσω ποιομένη*, by such instructions and doctrines as are naturally infild into us. *Demo* interprets it Mathematically of some Passion or affection of this Planet, making this brazen Vessell to be Heaven, and his imprisonment that which the Greeks call *πενιγμὸν*, and the Author of the Book *De Mundo*, makes the irradiation, or beaming of a Planet, calling it *profluviū sideris*, which restraint *Mars* suffers thirteen moneths, eight under *Cancer* and *Leo*, and five under other Constellations of the *Zodiac*. Others say, that these two imprisoned *Mars* for killing *Adonis*, the son of *Cinyra* as he was hunting upon *Libanus*, a Mountain of *Arabia*. With *Aristotle*, *Otus* is a Bird which hath wings upon its eares, and is taken by commending it, from whence such as are vainglorious are called *Oti*. The *Scholias*t. makes the brazen Vessell, (*Eust.* *Otus*, and *Ephialtes*, the sons of *Oloous*) those Constellations of the *Zodiac*, the Lyon, and Crab, for that the Sun being in those Signes, *ἔξοψα ποιεῖ καὶ μεγάλα καύματα*, by scorching and parching the Fruits of the Earth, is the cause *τὸ ἀλωεῖν*, of Harvest, according to that of *Aratus*.

Ἐνθα μὲν ἡλιόιο δρεπάτοισι ἐπὶ χερσὶν  
Αἰ δὲ τὰ ἀσπερίων περὶ φάγοντας ἀεγυρεῖ,  
Ἡλίου τ' ὅρασι λυγρὸν ἐκείνοιο λόντι.

Where the Suns pathes most hot and fiery are,  
And when scorch'd fields of golden Corn are bare,  
Then at the Lyon he sets up his Car.

*Otus* and *Ephialtes* attempting to force *Juno* and *Diana*, the last in revenge of it caused them to shoot one the other, as they were levelling at a Deer; she presenting her self in that form purposely before them. They grew every moneth in breadth a Cubit, and in height the length of the *Vlva*; see *Apollodor. lib. 1.*

(x) *Eribea* was the Step-mother of *Mercurie*.

(y) *Hermes*, that is, *λόγος* reason, which intimates not onely all things to be feasible and easie to reason, but also the good use that may be made of the passions, when reason and judgment permit them the Reins, as, for the vindication of our lives and liberties, and the defence of our Country and Relations. *Eust.* and *Schol.* The Poets make four *Mercuries*, or *Hermes*, *χθονίος*, the Earthly, *ἰ λόγος* speech, or reason; *ἡράνιος*, the Heavenly, the Interpreter of *Jupiter*; *θαλάσσιος*, belonging to the Ocean; and *καταχθονίος*, infernall, it being his Office to conduct Souls to *Elysium*, and if need were, to reduce them, whence the Greeks called him, *πυρρὰ* and *ψυχτομῶν*.

(z) *Eurytus* King of *Oechalia*, promising his Daughter in Marriage to him that shooting with him, *Apollo* having gratified him with that Art, should have the better, being worsted at that Exercise by *Hercules*, he refused to perform his promise, whereat *Hercules* being highly incensed, plunders *Oechalia*, carries away *Iole* by force, and kills the sons of *Eurytus*. Of which blood being purified by *Deiphobus*, he slew *Nelus* and his sons, who had formerly refused him, in whose defence *Juno* interposing was wounded by him in her right Breast.

(a) *Adrastus* had three Daughters, *Argia*, the Wife of *Polynices*, *Dripyla* of *Tydeus*, and *Agiale* the Wife of his son *Diomed*. *Venus* being not able to revenge her self on *Diomed*, he being protected still by *Pallas*, makes his Wife enamoured of *Cometes* the son of *Sthenelus*, to whom her husband going for *Troy* had committed the charge and tuition of his Kingdome and Estate, who forced *Diomed* returning home to flye to *Minerva's* Altar, and after to sail for *Italy*, where his Companions, being almost famished, were transformed by *Minerva* into Storks.

Though

*Otus*, and *Ephialtes* the Renownd,  
*Olaus* Off-spring, *Mars* (n) in Fetters bound,  
Lockt thirteen Months up in a Brazen Tower,  
So that the God had perisht in his Flower,  
If their faire Step-Dame (x) *Eribea* had  
Not a discovery (y) to *Hermes* made;  
Who secretly him from his Dungeon led,  
With macerating Fetters almost dead.

What grief did *Juno* from *Alcides* feel?  
Her breast he wounded with three-forkd Steel:  
And the like favour did grim *Pluto* show,  
A sad Remembrance sending from his Bow;  
Just at th' Infernall Gates and Ports which lead  
To Hell, and woefull Mansions of the dead,  
He shot him through the Shoulder, Anguish drove  
Him to Heavens Court, and Seats of Thundring *Jove*,  
Where *Pæon* drew the Shaft, and did apply  
Soft *Anodynes*, although he could not dye:  
He not to perpetrate Offences car'd,  
Nor Heavens Inhabitants his Arrowes spar'd.  
'Twas *Pallas* set him on, who little knowes  
How short their lives are, who the Gods oppose:  
No more shall he his Native Country see,  
Nor him his Sons call Father on his Knee.

Though thou *Tydidēs* dost such Courage vant,  
 Beware of meeting one more Valiant:  
 Not long <sup>(a)</sup> *Ægiale* whom thou didst Wed  
 A Virgin, shall preserve thy Marriage Bed:  
 Sighing for thee, and early rising all  
 Her Servants to their severall Businēs call.

(a) See the last Note of the Page foregoing.

This sayd, her wounded Hand which festring rag'd,  
 Cleansing she cur'd, and bitter pain asswag'd.

When *Juno* set on *Pallas* to provoke  
*Jove* once again, <sup>(b)</sup> who glancingly thus spoke;

(b) Homer makes *Minerva*, not *Juno* to deride *Venus*, as the younger, of the two, and her professed Enemy: Mythologically, *ὡς καὶ ἀπαρ μιν καλεῖται*, one that was chaste and unblemished her that was loose: Allegorically, *τῇ ἀλογίᾳ ἢ ῥέσνυντι*, one that was judicious her who was inconsiderate, *Eust.*

For my Relation, Father, me not blame,  
*Venus* enticing of a Grecian Dame,  
 To wait upon her to the *Phrygian* Coast,  
 And love some *Trojan* whom she honours most,  
 Her tender hand, endeavouring to prevail,  
 Raz'd on the Golden Button of her Veil.

At this *Jove* smild, and then to *Venus* spake;

Dear Daughter, Wars Affaires not undertake:  
 Look thou to Joyes of Love, and Nuptiall Rites,  
 Leaving to *Mars*, and *Pallas* bloody Fights.

Thus they discoursing did the Battell view:

But stout *Tydidēs* at *Aeneas* flew,  
 Knowing that him <sup>(c)</sup> *Apollo* did protect,  
 And to the Deity gave no respect:  
 He still desir'd the *Trojan* to destroy,  
 And, having slain him, his faire Armes enjoy.  
 Three times he rush'd attempting to have kill'd,  
 As oft *Apollo* interpos'd his Sheild:

(c) This *Eust.* understands *ἡ μοῖρα* of Fate saying, it was long of *Apollo*, that is, Destiny, that *Diomed* slew not *Aeneas*.

When a fourth time making a deadly blow,

Thus *Phœbus* did his high displeasure show;

Adventure not, *Tydidēs*, 'gainst such odds,

Nor think thy self an equall to the Gods:

Celestiall Powers vvho walk Heavens Starry round,

Are not like Mortals crawling on the ground.

This



This said, the *Grecian* by degrees retreats,  
 Waving the danger of *Apollo's* Threats.  
 The God conveyd *Aeneas* from the Plain,  
 To Sacred *Troy*, where stood his stately Fane,  
 There him *Latona* and *Diana* cur'd,  
 And of their future Care and Love assur'd.  
 But *Phœbus* like *Aeneas* to the Feild  
 An Image brought, so arm'd, and such a Sheild:  
 The *Greeks* and *Trojans* round about it throng,  
 Light Targets then, and <sup>(d)</sup> Bull-skin Bucklers rung.  
 When thus to cruell *Mars Tydides* calls;

(d) *Gr. λαονία*, so called, either for that they were *λαοί* rough, being made of untann'd or raw Hides, the hair left on, or *διὰ τὸ ἐν τῇ Χαιρῇ φέρονται*, for that they wore them on the left Arme only. These were light, as being of a smal compass, and made of the skins of Goats.

Thou who delightst in Blood and battering Walls;  
 Will thou not take this feirce *Tydides* off?  
 Who now dares fight with *Jove*, and thunder scoff.  
*Venus* he hurt, Blood from her faire hand gush'd,  
 Next like a God 'gainst me the Mortall rush'd.

*Phœbus* this said, repos'd on *Pergam's* Tower,  
 VVhilst *Mars* cheers up the fainting *Trojan* Power,  
 Resembling *Achamas* who *Thracians* led,  
 And thus to *Priams* Off-spring chiding, said;

How long vvill you suffer your Men to fall?  
 Untill the *Greeks* shall scale *Troyes* lofty Wall:  
*Aeneas*, Son of that Renowned Sire,  
 Whom vve like *Hector* for his Parts admire,  
 Lies now hemd in with Foes; Come let us strive  
 To dilengage, and bring him off alive.  
 These vvords gave force to Nerves vvith toile relax'd,  
 When thus *Sarpedon* Noble *Hector* tax'd:

Where is thy former strength and Courage gone?  
 Thou once didst glory, that thou wouldst alone,  
 Defend 'gainst all the *Grecian* Army, *Troy*,  
 And onely <sup>(e)</sup> Brothers and thy Kin employ:  
 But these, I see, fight at no better Rate,  
 Then fearfull Hounds when they a Lyon bait.

(e) So numerous was *Priams* Progeny, he having fifty Sons, besides Daughters, whereof seventeen were wedded.

'Tis

'Tis we Auxiliars carry on the War :  
 From *Lycian* Realms, and Countries distant far,  
 I an Assistant did from *Xanthus* come,  
 Leaving my dearest Wife, and Son at home,  
 With large Possessions, Gold and Silver store,  
 The late and early wishes of the Poor :  
 Yet I my *Lycians* cheer, and do prepare  
 To enterchange with yon bold *Greek* a Spear,  
 Though I have nothing here that lies at Stake,  
 Of which the greedy Foe may purchase make.  
 But thou standst still, nor dost thy Troops excite,  
 For their dear Country, and their Wives to fight.  
 They spread their <sup>(f)</sup> Nets, and here like Hunters lurk,  
 And how to ruine you make all their work;  
 Then soon this lofty City they'll destroy.  
 You night and day should all your Care employ,  
 Th' Auxiliary Princes to persuade  
 Bravely to fight, and Factions to evade.

Great *Hector* with *Sarpedon's* Language nip'd,  
 Compleatly arm'd, down from his Chariot leap'd,  
 And shaking Javelins 'mongst the Squadrons flew,  
 Cheering them up : the Battell they renew,  
 The *Trojans* turn, what ground the *Greeks* had got,  
 Closing their Ranks, they kept, nor shrink one jot :

As lighter Husks with winnowing Breezes borne,  
 When *Ceres* fans on <sup>(g)</sup> sacred Floore her Corn ;  
 The whistling Gale the dusty Shower beats off,  
 Till heaps condense with empty silver Chaff:  
 So the bold *Grecians* shew'd with dust involv'd,  
 Which Horses feet to Atomes had dissolv'd :  
 The Chariots turn and furiously assaile,  
 Whilst *Mars* drawes o're the Feild a misty Veile,  
 And Aid each where the *Trojans* did afford,  
 Obeying *Phæbus* with the golden Sword.

Y

When

<sup>(f)</sup> *Enst.* Observes, that in the Heroick Age Fishing was not in use, nor yet Fowling, Fish and Fowl not being in all their Bill of fare, saving only in case of extream hunger and penury.

<sup>(g)</sup> He calls the threshing Floor sacred, not only as being consecrate to *Ceres*, and in a sort her Temple, but in regard also of the great commodity that accrues thence to men, for which cause Cities also before are stiled sacred, *Enst.*



When he perceiv'd *Minerva* left the Feild,  
 The *Greeks* Protectress with her ample Sheild:  
 He from the Temple then *Aeneas* brought,  
 And with recruited strength his Bosome fraught;  
 But when the *Trojans* saw their Prince alive,  
 Fresh resolution did their Souls revive,  
 Rejoycing to behold him safe and sound,  
 Standing amongst his Squadrons circled round:  
 But *Mars* and *Phæbus* had so hard a task  
 Impos'd on these, they could no questions ask.  
 Both th' *Ajaxes* and bold *Tydidēs* here,  
 With wise *Ulysses*, did the *Grecians* cheer:  
 Nor did th' advancing *Trojans* them deject;  
 But standing firmly they their Charge expect,

As gloomy Clouds drawn up by *Jove's* command,  
 Guarding a Mountain, in one posture stand,  
 When in a calme the Winds all silent lye,  
 Which Vapours should disperse and cleer the Sky:  
 So stood the *Greeks*, whilst *Agamemnon* goes (Foes;  
 Through Ranks & Files, thus cheering Friends 'gainst  
 Souldiers, both comfort, and fresh courage take,  
 Shew your selves men, do not your Ranks forsake:

(d) In fight the Timorous, not the Valiant dye,  
 Safety and Honour flies from them that flye.

This said, (i) his Spear he 'mongst the formost threw,  
 And stout *Aeneas* Friend, *Deicoon* slew,  
 Honour'd like *Priams* Sons, who oft the brunt  
 So bravely had sustained in the Front:

He on his Sheild took *Agamemnons* Spear,  
 Which met so slender opposition there,  
 That it through Belt and Belly passage found:  
 He falls, Earth thunders, and his Armes resound.

Enrag'd at his mischance, *Aeneas* two  
 Princes, admired for their valour, slew,

*Orfilochus*

(b) So *Tirans* in *Stobæus*.

"Οἱ μὲν γὰρ πολλοὶ παρ' ἀνθρώποις ῥήτορες  
 εἰς τ' αὐτοῦσι δύναιτο καὶ μάχης ἵνασι,  
 Παντοτεροὶ θνήσκουσιν, οὐκ ἔστιν ἄλλος ὁπίσσω·  
 Τρωάδων δ' ἀνδρῶν πᾶσ' ἀπὸ λῶν ἀγένη.

They who resolv'd to one another stand,  
 Lose so fast, and preserve whom they  
 command:

Charge boldly then; your qualities and  
 parts  
 signify nothing without valiant hearts.

(i) Homer propounding *Agamemnon* as the Exemplar of a Commander in chief, brings him in not only encouraging his Army, but engaging in person with them that dared most, nothing more encouraging the common Souldier then the example of their General. Hence that Adage of *Philip*, χρῆστον εἶναι σπῆσθαι ἑλάνων λίον & σπῆσθαι ἵππον ἢ, &c. That better was a heard of Deer, a Lyon being their Leader, then an Army of Lyons commanded by a Deer, those last being but a headless body, and meer Trunk, according to that of *Epaminondas* the *Theban*, who upon the sight of a goodly Army which wanted one to command it, cryed out, ἡλίον θύρον, καὶ κεφαλὴν οὐκ ἔχει. How goodly a Beast, yet hath it no head.

*Orsilochus* and *Crethon*, *Diocles* Sons,  
 Whose Wealthy Father Stately Mansions  
 In *Phera* had, who from <sup>(k)</sup> *Alpheus* Flood,  
 Which sandy *Pylos* laves, deriv'd his Blood;  
 The River got *Arfilochus* the King,  
 And from *Arfilochus* *Diocles* did spring:  
 From him <sup>(l)</sup> *Arfilochus* and *Crethon* sprung,  
 Both valiant Princes, beautifull and young:  
 Who with the *Grecians* left the *Argive* shore,  
 And *Armes*, to honour *Agamemnon*, bore;  
 Sayling with him to *Ilium* through the Main:  
 But here they met their Fates, and thus were slain.

Like Mountain <sup>(m)</sup> *Lyons* whom their Mother bred  
 In shady Coverts, by their Fury led,  
 Kill foulded Sheep, and Cattell in the Stall,  
 Till by revengefull Shepherds Steel they fall:  
 So did *Aeneas* shed these Princes blood;  
 They fell, that like two Stately Cedars stood.  
 But *Menelaus* pitying their mischance,  
 Came to the Front, and boldly shook his Lance,  
 In shining *Armes*, by *Mars* provokd, that hee  
 Might slaughterd by *Aeneas* make up Three.  
 When *Nestor's* Son *Antilochus* beheld  
 Him undertaking one in *Armes* exceld,  
 He doubted much the overweening King  
 Might by his suffering all in Danger bring:  
 Now they 'gainst one another did advance,  
 And shook their Spears, resolv'd to take their Chance:  
 Then straight *Antilochus* came to his side,  
 But when *Aeneas* two to one espy'd,  
 Though valiant, he retir'd, and straight they two  
 Off their Friends Bodies by him slaughterd, drew,  
 And with such wofull Gifts their Men present,  
 Then back into the bloody Battell went:

Y 2

Where

(k) *Alpheus* a River in *Elis*, so called from its Medicinable quality, a vertue of curing, τὸ ἀλφειῶν, the Leprosie.

(l) Grand-children anciently bore the name of their Grand-fathers, that so they might remember their Progenitors, and perpetuate, and, if possible, eternize their Name: *Enst.* adds, ἵνα κατανοῖεν τὸ ὀνύμα, that they might make good that name of their Ancestors by imitation of their commendable Actions.

(m) Naturalists write of the *Lynxes*, that having two Teats onely, she never hath more then two at a time, and that onely once, her young ones so tearing her Breast, that she is ever after barren. *Enst.*



Where *Menelaus* left *Pylæmen* dead,  
 Who up the well-arm'd *Paphlagonians* led,  
 Running him through the Shoulder with his Speare.  
*Antilochus* wounded his bold Charioteer  
*Mygdon* on th' Elbow, good *Atymnius's* Son,  
 (Whilst he brought round his Horses) with a Stone;  
 From his numb'd Fingers drop his Ivory Reins,  
 Where bloody dust their curious Tincture stains:  
 Then with a two-edg'd Sword his Temples cleaves,  
 Who on his Head and Shoulders Earth receives;  
 His Heels upright, he stood upon his <sup>(n)</sup> crown,  
 Untill his trampling Horses trod him down.  
*Antilochus* the seized Steeds straight whips  
 Down from the Battell to the *Grecian* Ships.

At this, in *Hector* flew, and raging led  
 The *Trojan* Troops, who follow without dread.  
 Great *Mars* and stern <sup>(o)</sup> *Bellona* went before,  
 Who in their hands a bloody Battell bore;  
 The God of War shaking a mighty Speare,  
 Now brings up *Hector's* Van, and now his Reare.  
 Beholding this *Tydid* stops: Like one  
 Incountring, when he many miles hath gone,  
 A swelling Torrent hurried to the Main,  
 Observing how it foames, goes back again:

So from the Battell *Diomed* retir'd,  
 And sayd; O Friends, how much to be admir'd  
 Is valiant *Hector*, who contemnes all odds,  
 Preserv'd from slaughter by some favouring Gods?  
*Mars* now in humane shape assists his Rage;  
 Let us retreat, nor 'gainst such Powers engage.

Neer them by this the valiant *Trojans* drew,  
*Hector*, *Menesthes* and *Anchialus* flew:  
 These expert Heroes in one Chariot went.  
*Ajax* their sad misfortune did lament,

And

(n) Gr. βρεχμων, which signifies the fore-part, or Mould of the Head, so called διὰ τὸ ὅσον βρεχμαχται τὸ πρὸ μύρου, καὶ ὑπερπύλον ἔχει, καὶ ἀπὸ τῶν τοῖς βρεφισιν, because it is the moistest part of the skull, and in Children the most tender. *Aristotle* saith, it is the weakest bone that integrates the Pan of the Brain.

(o) Of *Bellona's*, or *Enyo's* Pedigree, thus *Hesiod* in *Theogon.* v. 270.

Φόρκυ δ' αὖ Κητώ Γεγάς τέκε καλλι-  
 παρῆα,  
 Ἐκ Φυλῆος πολιᾶς, τὰς δ' Γεγάς καλλι-  
 ουσιν.  
 Ἀδελφοὶ τε θεοὶ, καὶ αἱ ἐρχομένης τ' ἀν-  
 θρώπων.  
 Περφρεδὸν τ' ἑσπέρων, Ἐνυώ τε κροκόπι-  
 πλον,  
 Γοργῶς δ' αἱ ναίουσι πύργῳ κλυτῷ Ὀκυ-  
 ανοῖο,  
 Ἐργασίῃ ἄρδ' οὐκίβες. Ἴν' Ἐσπερίδης λι-  
 γύφονοι.

*Phorcus* on *Celo* got the *Graas*, all  
 White from their birth, whom Gods  
 and men so call,  
 Bright-veil'd *Pepheredo*, *Enyo* Saffron-  
 dy'd,  
 And *Gorgons* which beyond the Main  
 reside:  
 There where dark night extends her  
 utmost bound,  
 And murmuring *Hesperides* resound.

Her disposition, much like that of  
*Pallas*, is thus described in the same  
 Poem, v. 295.

Δεινὴν, ἀρχαῖουδαιον, ἀγέλαον, ἀπυλόντων,  
 Πότνια, ἣ κίλαδι τέ αἶδον, πάλαι τε, μᾶ-  
 λαι τε.

Untam'd, fierce, awfull, who in noise  
 delights,  
 Pleas'd with dire Bickermments, and  
 dreadful Fights.

*Max. Tyrinus Dissert.* 27. saith, that  
*Phidias* portraied this *Assistent* of  
*Mars*, very tall, with her *Egis*,  
 a Helmet, a Spear, and a Shield. Her  
 Priests sacrificed not others blood to  
 her but their owne, cutting and  
 slashing their shoulders and armes, so  
*Lucan. lib. 1:*

— quos scitis *Bellona* lacertis  
 Seda movet, cecinere Deos —

— *Bellona's* Priests, with launced Arms,  
 Invoke the Gods —

And drawing neer, a ponderous Javelin threw,  
 And *Selag's* Son, Renownd *Amphius* flew:  
 Who rich in *Pasus* dwelt, forc'd by his Fate  
 To aid King *Priam* and the *Trojan* State:  
 The Speare through Belt and Belly passage found;  
 He falls, Earth thunders, and his *Armes* resound.  
 To gaine his glorious *Armes* in *Ajax* flies,  
 Whilst showers of *Trojan* Javelins dim the Skies,  
 Which lighting on his ample Target, stuck;  
 He treading on the Body forth did pluck  
 His Launce, but could not get his *Armes*, so hot  
 Javelins the *Trojans* threw, and Arrows shot;  
 That he by Foes may be hem'd in he feares,  
 Who strong, and many chargd with mighty Speares:  
 Though huge, though bold, they forc'd him from his  
 Thus various Fortunes spend a bloody day. (Prey;

*Ptlepolemus*, next instigated by  
 The approaches of his cruell Destiny,  
 Here with <sup>(p)</sup> *Sarpedon* needs must change a Speare:

When both advancing within distance were,  
 Ready to throw, *Joves* Nephew thus begun  
 In ranting tearms, to *Jove's* Illustrious Son;

What forc'd thee, fond *Sarpedon*, to desert  
*Lycia*, since thou in *Armes* are unexpert?

I say they lye, who thee *Jove's* Off-spring stile,  
 Who art to them inferiour and vile:

Such was my Father *Hercules* of old,

A Lyons Heart his Bosome did infold:

Who when *Laomedons* Steeds he did demand,

From six small Vessels a few men did land,

With which he took, and wealthy *Troy* did <sup>(q)</sup> Sack,

But thou do'st both his strength, and Courage lack:

Nor to releive proud *Ilium* able art

With thy small Forces: But suppose thou wert,

And

(p) *Sarpedon* was the Son of *Jupiter*, by *Europa*. He presenting himself to her as she was gathering Flowers, in the form of a lovely Ox, Saffron growing out at his Nostrils, and so mild and gentle, that he permitted her to set on his back, wafted her over the Sea to *Crete*, where he had by her *Sarpedon*, *Minos*, and *Rhadamanth*. *Homer* makes him descended of *Jupiter* and *Laodamia* the Daughter of *Bellerophon*. *Jupiter* gave him the priviledge to survive three ages, *Apoll. de Deor. Orig.* l. 3.

(q) *Gr. χήματα δ' αἰγυῖας*, *Hethin'd their Streets*, whereupon *Strabo* lib. 13. moves this question, why they of *Ilium* offering sacrifice to *Achilles*, *Patroclus*, *Antilocheus* and *Ajax*, who utterly demolished their City and depopulated their Country, should not shew any the least respect to *Hercules*, by whom they suffered nothing so much, which he imputes to some secret cause, and not to that which is commonly rendred, viz. That the Grecians War against them being just, the others was otherwise.



And all those Heroes didst in Armes excell,  
This hand should fix thee to the Gates of Hell.

*Sarpedon* then; *Ptlepolemus* 'tis true,  
Thy Father sacred *Ilium* over-threw:  
*Laomedon* too rashly him deny'd,  
And with harsh words his kindness gratifi'd;  
Detaining promis'd Steeds, for which so far  
He ventur'd, brought that unsuccessfull War:  
But I thy death and wofull slaughter beare,  
Which I present thee by this ponderous Speare:  
Here thou shalt fall, and I the Honour boast,  
To send thy Soul to the Infernall Coast.

This sayd, they both at once their Javelins cast,  
Quite through *Ptlepolemu's* Neck *Sarpedon's* past,  
Closing his Eyes in everlasting Night,  
But *Jove* averts the others fatall flight:  
Yet in *Sarpedon's* Thigh, close by the Joynt,  
Amongst the Bones fast stuck the cruell point.  
His carefull Friends thence straight *Sarpedon* beare,  
Extreamly tortur'd with the festring Speare:  
And none (such toil they had to get him off,)  
Once thought of drawing out the knotty Staff:  
Mean while the sturdy *Grecians* not delay,  
But from the Feild *Ptlepolemus* convay.

When this Magnanimous *Ulysses* saw,  
His Prudence scarce could give his Pasion Law:  
A while he with himself debating stood,  
Should he in vengeance shed *Sarpedon's* blood,  
Or with his Souldiers slaughter dye his Steel;  
But Fate denies *Jove's* Issue he should kill.  
By *Pallas* mov'd, he on the *Lycians* flew,  
*Cceranus*, *Chromius*, and *Alastor* slew,  
*Alcander*, *Halius*, *Prytanis*, *Noamon*,  
And many more had been by him o'rethrown;  
But



Francisco Warner de  
Armigero. Tabulam



Parham, Com: Suffolke,  
hanc. L.M. D.D.D.  
I.O.





But that bold *Hector* saw him, who straight through  
The Ranks, compleatly arm'd, like Lightning flew;  
Striking a feare, at which *Sarpedon* glad,  
In hope of rescue, thus complaining said;

Let not the *Grecians* me, great *Hector*, make  
A Purchase, but to thy protection take,  
That in your City I may end my life;  
Since I my House, my Son, and loving Wife  
No more shall see. The *Trojan* not reply'd,  
But fiercely on amongst his Foes did ride:  
Striving to put the Enemy to flight,  
He many Souls sent to eternall Night.  
Whilst his stout Friends *Sarpedon* thence convey'd,  
Placing him under a tall Beeches shade,  
Bold *Pelagon* of all to him most deare,  
Drew from his wounded Thigh the knotty Speare:  
At which he fainting <sup>(r)</sup> swoons, and neer his Death  
Had not fresh Gales restor'd his vitall Breath.

The *Greeks* though charg'd by *Mars* and *Hector*, yet  
Did never flye, but made a faire Retreat,  
Withdrawing still, and little did resist,  
So much the God of War did *Troy* assise.  
How many first and last were overthrowne  
By bloody *Mars*, and *Priams* valiant Son?  
They *Teuthras*, *Threbus*, *Oenomaus* kill'd,  
And bold *Orestes* well in *Horses* skill'd;  
*Helenus* their fury, and *Oresbius* felt,  
Who wore a Myter, and in <sup>(s)</sup> *Hyla* dwelt,  
Neer the *Cephisian* Lake, 'mongst people which  
*Bæotia* plant, condemned to be Rich.

When *Juno* saw the Foe such havock make,  
Slaughtering the *Grecians*, she to *Pallas* spake;  
O thou unconquerd Birth of thundring *Jove*!  
Vain will our Grant to *Menelaus* prove,

Him

(r) Hence *Epicurus* endeavours to prove the mortality of the soul; from that when men are in a Trance they are no more sensible then if they were not animated, or inform'd with any: Of which thus *Lucret.* l. 3.

*Quin etiam finis dum vita vertitur intra,  
Sæpe aliqua tamen è causa labefacta videtur  
Ire anima, & toto solvi de corpore membra:  
Quod genus, esse animo malefactum cum perhibetur.*

Ere life hath from our Bosomes taken flight,  
The Soul oft seems to be extinguish'd quite,  
The Body stiff and cold, which oft doth chance  
To those who swoond, or fall into a Trance.

(s) *Hyla* a City of *Cyprus* where *Apollo* was honoured, and thence called *Hylates*. A City also of *Locrus* was so called; *Bæotia* also had its *Hyla*, as *lib. 2.* so called from *Hyle* the Daughter of *Thespius*, or for that it was well woodded. There was also another of this name between the *Sabines* Territories, and the *Romans*, *Steph. Bizant.* *ἡλὴ πόλις.*



Him to return from *Troy's* destruction safe,  
If raging *Mars* we take not quickly off.  
Go stop his fury, and the *Grecians* aid.

The bright-ey'd Goddess her Commands obey'd,  
And royall *Juno* did no time neglect,

But gets her Steeds with golden Harnes deckd:  
*Hebe* her <sup>(1)</sup> brazen Wheels straight ready makes,  
Eight Spokes concentring neer the Iron Axe;  
The large circumfering Fellies purest Gold,  
But shod with Brass and wondrous to behold,  
The orb'd Nave was form'd of massie Plate,  
And gold and silver Webs expand her Seat:  
Betwixt two Orbes the Silver Teeme, at which  
Were golden Yokes with Poytrels grac'd as rich:  
To these great *Juno* her swift Horses <sup>(2)</sup> joyn'd  
On Blood and Slaughter setting all her mind.

<sup>(3)</sup> But bright *Minerva*, *Joves* Illustrious Race,  
That curious Veile conceald her Heavenly Face,  
Which she with no less care then skill had made,  
Down on her Fathers Marble pavement layd:  
Then straight claps on <sup>(4)</sup> the Thunderers massie Arms,  
Fitting her self for Fights and feirce Alarms;  
And next she takes <sup>(5)</sup> his golden <sup>(6)</sup> fringed Shield:  
*Horror* and *Terror* the Circumference fild,  
About the Center <sup>(7)</sup> *Strife* and *Valour* were,  
Pursuers *Furie*, and the Flyers *Feare*

(1) He speaks this, saith *Eust.* according to *Demo.*, Allegorically of the Aire, whose inferiour parts, those next the Earth, being gross and dark, like Iron or Brass, not so enlightned by the reflection of the Solar Beames, to whom of all Metals Gold alone is sacred, its upper Region is pure and splendid, as being never obnubilated, resembling therein the purer Metals, Gold and Silver.

(2) *Ovid. Metam. l. 2.* and so all other Poets almost make her drawn by Peacocks.

— *habili Saturnia curru  
Ingreditur liquidum pavonibus aethera  
pilis.*

— In her rich Chariot *Juno* flies,  
By gaudy Peacocks drawn through  
chrystal skies.

Whence *Adrian* the Emperor amongst other *Anathems*, presented her with a Peacock of pure Gold, adorned with precious Gems: see *Nat. Comes, l. 2. c. 4.*

(3) These Verses the Ancients marked with an Asterisk, which was *Cross decussata*, a cross Saltier with a *symploce* or *Period* at every end of it; A Note they affixed only to that which they deemed elegant and admirable, *Eust.*

(4) *Jupiter* indulged it to *Pallas* only to wear his Arms (a thing observed by *Aristides* in his 2. *Orat. de Pallade*) to shew the omnipotency of prudence, and it is affinity and relation to the Divine Nature. Hence *Horace* assigns her the next seat to *Jove* himself,

*Proximos illi tamen occupavit  
Pallas honores.*

Yet after *Jove*, with the next place  
We *Pallas* grace.

(5) Of this *Aegis* of *Pallas*, thus *Kirgil, lib. 8.* speaking of *Vulcan* and his *Cyclops* forging it, v. 435.

*Aegidaque horrificam, turbata Palladis arma,  
Cersatim squammis serpentum, auroque polibant,  
Connexosque angues, ipsamque in pectore Diva  
Gorgona, dissecto vertentem lumina collo.*

These angry *Pallas* dreadful Target mould  
And wrought her Armes with Dragons Scales and Gold.  
This *Gorgons* head with twisted Serpents plies  
Rowling in deaths convulsion dying eyes.

*Pallas* first wore this *Aegis* when she came to assist the Gods against the *Gyants*. *Plutarch* writes, that for this Sheild to fall off her Image, or Statue was deemed prodigious and to portend some dire event; in *Themist.* This worn by men was called only *Loricæ*, a Corset, but by the Gods *Aegis*, as *Servius* observes, only *Martiall* in flattery to *Domitian*, making him no less then a God, allows him his *Aegis*, l. 7. *Epigram. 1.*

*Cum vacat hac, Caesar, poterit lorica vocari,  
Pectore si sacro sederis, Aegis erit.*

These Arms layd by, a common Target make,  
And on thy Breast we for *Joves Aegis* take.

(6) These Fringes were no other then Serpents, as appears by *Herodotus* in his *Melpom.* who telling that the Greeks borrowed the *Vest* and *Aegis* of their Images of *Minerva* from the *Libyans*, saith, that the Sheilds differed in this only, that whereas the Fringe of the Grecian Sheild was thongs only of Leather, the others was Serpents.

(7) These were either Figures deciphered upon her Sheild, or the qualities and effects of prudence and valour. So *Eust.*

Amids

Amidst, that horrid Monster <sup>(c)</sup> *Gorgons* Head,  
*Jove's* direst Omen, fierce, and full of dread:  
 Fits on his crested Cask, which ring'd with Gold  
 A <sup>(d)</sup> hundred compleat Garrisons might hold.

Thus glorious She her Chariot did advance,  
 Then takes his huge, his strong, & ponderous Launce:  
 With which descended from so great a Sire,  
 Squadrons of Heroes feel her vengfull Ire;  
 But *Juno* lash'd her Steeds, Heavens <sup>(e)</sup> Portall roar'd  
 On grinding Hinges, of their own accord  
 Opening to her, still guarded by the <sup>(f)</sup> *Houres*,  
 Who cleer the Skies, or Cloud with fullen Showers.  
 They drive their willing Horses, till they found  
 Where *Jove* the highest of Heavens Arches crown'd,  
 Sitting apart; *Juno* her Chariot staid,  
 And to *Saturnius* thus the Goddess said:

Canst thou well pleas'd see *Mars* thus ill imploy'd?  
 How many valiant *Greeks* hath he destroy'd?  
 And must disfiguring sorrow veile my Brow,  
 Whilst *Phæbus* armed with a silver Bow  
 And *Venus* smile, by whose encouragement  
 This lawless Tyrant to the Battell went?  
 Wilt thou be angry if I put to flight  
 This *Homicide*, that rageth thus in fight?

Then *Jove* replyd; *Pallas* imploy, She knowes  
 Best how to thwart him, and his Rage oppose.

This said, her Steeds she lash'd, who swiftly fly  
 Betwixt the towre-crown'd Earth, and Starry Sky.  
 As <sup>(g)</sup> far as from a Hill a youthfull Swain,  
 Can to the *Offin* kenn the purple Main;  
 So far at every Stretch her Horses get:  
 But when they came where both the Rivers met,  
 Where *Simois* silver Stream *Scamander's* weds,  
*Juno* unharnesd there her foamy Steeds,

Z

Whom

(c) By *Gorgons*, or *Mormo's* head, these being all one; is meant *ῥαῖς ἀνδρῶν* & *φύλαξ*, terrour onely and consternation, which head is excellently described by *Sidonius Apollin. Epist. Polém.*  
*Gorgo tenet pectus mediū saltura videnti*  
*Et truncata moras, nitet infidiosa su-*  
*perbum*

*Effigies, vivisq; anima perenne venustas.*  
*Alta cerasiarum spiritus caput asperat*  
*atrum*

*Congeries, torquet maculosa volumina*  
*mordax*

*Crinis, & irati dant sibilata tetra capilli.*  
 The *Gorgons* head, which guards her  
 bosome, would

Change thee to statue, shouldst thou  
 it behold.

The treacherous face shines proudly,  
 and though dead,  
 Life's beauty keeps; Snakes matted  
 round her head,

In speckled curls voluminously wreath,  
 And biting Tresses direly hissing  
 breath.

*Pausanias* in *Arcad.* reports, that  
*Pallas* made a City in *Tegæa* impreg-  
 nable, by communicating only a little  
 hair cut off from her *Gorgons* head.

*Apollodorus* saith, they were three Si-  
 sters, *Euryale*, *Steno*, and *Medusa*, of  
 which the last only was mortall; they  
 had Snakes on their heads instead of  
 haire, teeth like Boars, hands of brasse,  
 and wings of gold, and whoever they  
 looked on straight petrified and con-  
 verted to stone.

(d) Not that so many Souldiers  
 might stand and fight under it, but be-  
 cause so many were engraven upon it.  
 Others make it an Emblem of *ἄσπετος*  
*ἡμῶν*, offore fight and providence, or  
 rather of Kingly prudence, whose sole  
 care and thoughts secure so many Ci-  
 ties with their Inhabitants, whose low-  
 er thoughts were ty'd out by the Frin-  
 ges of *Pallas* Shield which were *ἄλλοι*  
 & *πολλοὶ δὲ*, both numerous and vari-  
 ous. *Enst.*

(e) These Gates were no other  
 then the Clouds, though *Lucian* in his  
*Icaro-Menippus* boares a vast hole or  
*Tube* from Heaven to Earth, through  
 which both the steam of the Sacrifices  
 strook the Nostrils of *Jupiter*, and he  
 himself lookd down upon Mortals.

(f) Of these hours and seasons,  
 thus *Hesiod Theogon.*

*Ἀδ' ἔπειν ἡγάγῃς λιπαρῶν Θέων, ἢ τίμαν*  
*Ἄγεε,*  
*Ἐυνομίῳ τε, Δίκῃ τε, & Εἰρήνῃ τε Δα-*  
*μνῖν.*

*Ἄτ' ἔργ' ἀγλαῖα κατὰ δρόμοις βεβήοις.*  
 Next *Thetis* he espous'd, the *Howers* she

bare,  
*Eunomia*, *Dice*, and *Eiren* she saire,  
 For Mortals these their severall tasks  
 prepare.

(g) *Dion Longinus* speaking of this  
 passage of our Poet; *Ses*, saith he,  
 how *Homer* aggrandizeth his *Deities*,  
*τὴν ὁρμὴν αὐτῶν κομίζον διαφύλαξι ῥα-*  
*μαρτίῃ, measuring the leaps of their very*  
*horses by the breath of the Horizon,*  
*ὅτι αὖ τις ἔστιν ἰσορρομῶν ὅς τ' αὖθις*  
*ἴσται, καὶ ὑψηλοῦς ἐν ῥαμαρτίῃ.*  
 So that should these horses of the Gods  
 take a second stretch, the World would  
 want room for a third. So he.



(b) The *Scholias*t. makes *Ambrosia* an Herb, with which the horses of the Gods used to be fed.

(i) This sort of Doves are said to leave no impression of their feet behind them.

(k) Some make *Stentor* an *Arcadian*, others of *Thrace*: He invented, say some, *πύριον ὄργανον*, the dying of Purple, or rather *πύριον ὄργανον βόλον*, the sounding, or winding a Shell. Contending with *Mercurius*, who had the ablest voice, he was worsted by him and slain.

(l) He gives him a brazen voice, not for its strength so much as audibility, *ἡγεμονία* ἢ ἐν μυστήσιν χαλκός, Brass being the most sounding amongst Metals. *Enst.* *Herodotus* tells of another *Stentor*, one as vocall as he, an Egyptian in the Army of *Xerxes*.

Whom *Simois* feeds with rich <sup>(b)</sup> *Ambrosian* Dew,  
Whilst round black Curtains of a clowd she drew:  
Like <sup>(i)</sup> timorous Doves then silent hast they made,  
The worsted *Greeks* to succour with their Aid.  
At last they came, where *Diomed* they found,  
Herd in with many valiant Heroes round:  
All look'd like Lyons feasting on their Prey;  
Or salvage Boors, as furious as they.

Transform'd to <sup>(k)</sup> *Stentor* who had <sup>(l)</sup> brazen Lungs,  
And Voices louder far than fifty Tongues.

Thus *Funo* said; Base *Grecians*, ah! the shame,  
Who onely bear of men the Shape, and Name;  
Whilst great *Achilles* did to Feild resort,  
The Foe ne're ventur'd through the *Dardan* Port:  
So much his dreadfull Spear did them affright,  
Now far from *Troy* they at our Navy fight.

These words fresh strength and Resolution bred,  
Then bright-ey'd *Pallas* went to *Diomed*,  
And found him standing by his Chariot,  
Cooling the Wound, which he from *Pand'rus* got,  
Fainting with sweat, not able to command  
His ponderous Shield, so weary was his hand;  
Whom his Belt lifting, whilst the Gore he dry'd,  
She leaning on the Harness thus did chide.

Thou nothing like thy Father *Tydeus* art,  
Who small of Stature had a mighty Heart;  
And though his Forwardness I much did blame,  
When from the *Greeks* Ambassador he came,  
And feasting with the *Theban* Lords did curb,  
Left Hospitable Boards he should disturb;  
Yet He on Terms as high as ever stood,  
By bold defiance stirring up their Blood;  
And then at ease subdued whom he list,  
For him when thus engag'd, I did assise:

Thee

As then thy Sire, so now I'll thee protect;  
 The *Trojans* Charge, nor my Commands neglect:  
 If toylsome labour thee to Rest advise,  
 Or th' art detain'd by hatefull Cowardize,  
 Thou shalt no more be *Tydeus* Off-spring held,  
 Whose Royall Sire in Valour so exceld.

Then thus the Heroe did his mind impart;  
 Virgin, I know thee, thou *Joves* Daughter art,  
 And I'll be plain: To fight I am not loath,  
 Nor am detain'd by Cowardize, or Sloath,  
 But thy Commands, who bidst me wave such odds,  
 Nor intermeddle with Immortall Gods.  
 But if I *Venus* met, to let her feel,  
 Although *Joves* beauteous Race, my vengfull Steel:  
 Hence I retreat, and draw off all I may,  
 For *Mars* triumphing *culminates* this Day.

Th' Illustrious Goddess then to him reply'd;  
 Most dear to me, I must not be deny'd,  
 For *Mars*, nor any God needs Thou to feare,  
 Since I'll stand by thee, and assist thee there.  
 'Gainst *Mars* himself direct thy mettall'd Horse,  
 And fight him hand to hand, nor feare his Force,  
 Nor Madnes mix'd with inconstant Rage,  
 He late to Me and *Juno* did engage  
 'Gainst *Troy* to fight, yet now He basely sets  
 Upon the *Greeks*, and Promises forgets.

This said; She, *Sthenelus* dismounting, got  
 The Reines, and vaults into the Chariot:  
 The able Axe-tree groand with such a <sup>(1)</sup> Load,  
 So bold a Heroe and so great a God;  
 The whip snatch'd up, from thence *Minerva* speeds,  
 Driving 'gainst *Mars* in full career the Steeds,  
 Whó *Periphas* had newly overthrown,  
 A valiant *Greek*, renown'd *Ochessus* Son.

Z 2

But

(1) Making *Minerva* appear in a visible form, he allows her that property also of bodies, poise or waight, and that answerable to that bulk and stature she appear'd in, *Homer* still presenting his Deities of the first and greatest magnitude. Thus *Sen.* in his *Hercules furens*, speaking of that Heroe's ferrying over *Styx*, describes it thus, *At. 3.*

*Non passus ullas natas Alcmena moras,  
 Ipse coactum navitam conto domas,  
 Scandisque puppem: cymba populorum  
 capax  
 Succumbit uni, sedit, & gravior ratis  
 Utrunque Lethen latere tinctato bibit.*

But no delay could great *Alcidas* brook,  
 With his own Pole the Ferryman he strook;  
 Leaping aboard that Boat which could alone  
 Nations transport, o'reburthend now with one.  
 He takes his place, the laden Vessel sincks,  
 And tottering on each side, foul *Lethe* drinks.



(m) This Helmet the Gods put on when they desired to go invisible, unseen by their fellow Deities. This also had *Perseus*, when he slew *Medusa*. It was made by the *Cyclops* and given to *Pluto*. *Eust.* saith, it was only a blacker Cloud.

But *Pallas* here her temples did infold  
 With <sup>(m)</sup> *Orchus* Helm, lest *Mars* should her behold.  
 Soon as the God stern *Diomed* beheld,  
 He left dead *Periphas* lying in the Feild,  
 And 'gainst *Tyrides* feircely did advance:  
 When drawn within the danger of his Launce,  
 The Deity did his advantage watch,  
 And first did throw the Heroe to dispatch:  
 The Javelin then *Pallas* directing, flew  
 Quite from the Chariot, so in vain he threw;  
 Next the bold *Grecian* let his Weapon flye,  
 Which she directed through the arched Sky,  
 The Spear inforc'd a passage through his Belt,  
 Which neer his Belly the Immortall felt;  
 The Lance drawn forth, up such a Throat he set,  
 As when ten thousand are in Battell met.  
 This terrifi'd both *Greeks* and *Trojans* more,  
 Hearing the wounded God so strangely roare.

Like a black Tempest rising from a Cloud,  
 Or swelling Billowes when the Winds grow loud:  
 With such a noise and hurry he espies  
*Mars*, in dark Mists involv'd, ascend the Skies  
 And Seats of Gods, which steep *Olympus* crown,  
 Where discontented he by *Jove* sate down,  
 And Heavenly blood fresh issuing from his Veines  
 His Father shewes, and thus aloud complains;

(n) *Mars* who was never guilty of the least grain of prudence, but heady still and hair-braind, taxeth *Minerva* with indiscretion. Καὶ τί γὰρ ἡ γυνὴ τίς ἐστὶ διαμαντὶς ἅπασιν ἀφρον, ὅπως εἰσέλθῃ μὲν ἰδὼν ἐδίδων καὶ τὰ ὀφθαλμοὺς αὐτῆς ἀποκτείναντες καὶ τὰς ἐν ἑχέστας λόγους ἐπεσφύοντες; Thus is every half-witted man, saith *Eust.* a distorted Rule, by which he desires to rectifie even what is straightest, conceiting himselfe every way their equall, who yet for parts and prudence far transcend him.

\* That is, without the concurrence of any Female; he being delivered of her at his Head, by the Midwifery of *Vulcan*.

*Jove*, canst thou suffer this? or is't thy will  
 That Mortals shall affront Celestials still?  
 We fight for thee, who hast a Daughter got  
 (n) Void of all sence, who mischief still doth plot;  
 For all we other Gods obedient be,  
 Our minds and powers subservient to Thee;  
 But her thou cockerst ever, and art mild,  
 Indulging all to this thy \* self-born Child:

Who

Who now renown'd *Tydidēs* so enrag'd,  
 That he against Immortall Gods engag'd.  
 First *Venus* hand, through her Celestiall Veil,  
 He wounded, boldly next did Me assail:  
 But off my swift Steeds brought me, else in pain  
 I living, had 'mongst heaps of Bodies lain;  
 Then frowning, thus displeas'd *Jove* reply'd;  
 Whyn't thou to me, who run'st from side to side?  
 Of all those Gods which on *Olympus* are,  
 Thou art the worst, delighting still in War:  
 On thee thy Mothers Spirit is intail'd,  
 On whom by Reason scarce I ere prevaild;  
 Twas her Design that this thou shouldst endure:  
 But straight let care be taken for thy Cure,  
 Though she's thy Mother, I thy Father am.  
 Had any other been so much to blame,  
 Who sprung from Gods, within our Mansions dwell,  
 I from his Seat had thrown him down to Hell.

This said, he bids grave *Pæon* use his skill,  
 Who *Anodynes* did in the Wound instill:  
 As<sup>(o)</sup> Rennet with sweet Milk together stir'd,  
 The parts less ferous soon converts to Curd;  
 As quick he heald, whom<sup>(p)</sup> *Hebe* bath'd and drest  
 In glorious Weeds, and a Celestiall Vest;  
 Proud of the Honour down by *Jove* he fate.  
 Then *Juno* and *Minerva* in great State,  
 Soon as feirce *Mars* they from the Battell drove,  
 High Heaven ascend, and Courts of thundring *Jove*.

(o) Gr. ὀσφ, which is τὸ γαλακτώ-  
 δες ὁ σπῆς, the milky juyce of a pres-  
 sed Fig, which anciently they used for  
 the coagulating their milk, as now Ren-  
 net.

(p) *Hebe* was Sister to *Mars*, and  
 Wife to *Hercules*, after he was ad-  
 mitted into Heaven, of which thus  
*Hesiod. Theogon. v. 950.*

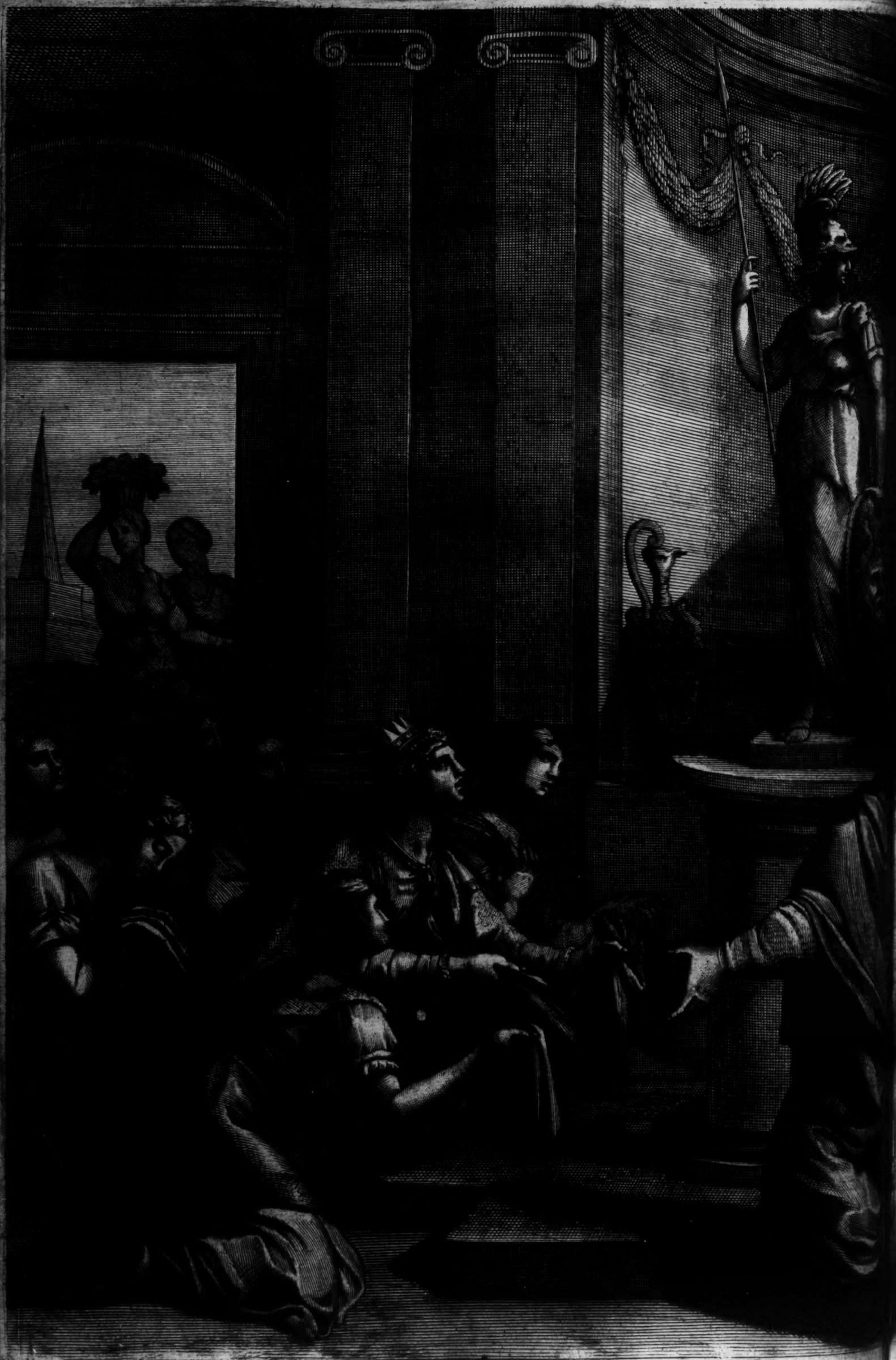
Ἡὲ δὲ δ' Ἀλκμήνης καλλισφύρεσσι ἄλκιμον  
 ἦν  
 Ἴς Ἑρacles τελέσας σπένοντ' αἰθλὰς  
 Παῖδ' αὖ Διὸς μεγαλοῖο καὶ Ἥρης χρυσόπιδ-  
 λης,  
 Ἀνδρίῳ δ' ἄκοιτιν ἐν Οὐλύμπῳ νιφέν-  
 π.  
 Ὀλβίῳ, ὅς μ' ἐργον ἐν ἀθανάτοισιν ἀνύσ-  
 σης,  
 Νείη ἀπ' ἡμῶν καὶ ἀγέησιν ἡμᾶς αὖ  
 πάντας.

Bold *Hercules* Alcmena's Off-spring did,  
 When he his twelve great labours finish'd,  
 Joves and bright *Juno*'s beauteous Child  
 espouse

Fair-ankled *Hebe* in her Fathers house,  
 Where 'mongst the Gods he for his Acts  
 renown'd.

Injoes the blessing never to be old.





Roberto Dormer de Dorton  
Armigero. Tabulam



in Comitatu Buckingham  
hanc. L.M. D.D.D. 17





Bold *Eufors* Son, of a Gygantick size,  
He fixd his Javelin just betwixt his Eyes,  
Peircing his Brain, and not to be repeald,  
Deaths up his sight with Nights black Signet seald.

(b) *Axylus* and his Servant *Calefius* take their names from their Hospitality, *ἀπὸ τοῦ ἀγαν ἢ καλῶν*, from their reception and invitation of strangers. *Enst.*

(c) A Trojan City, and Colony of the *Mitylenians*.

(d) *Plato* being kindly treated by a stranger, observing his use to be the same to all, disrelished his reception, and for the future refused it, *Id.*

So stern *Tydides* with (b) *Axylus* dealt,  
Who wealthy in renown (c) *Arisba* dwelt,  
Whose Palace to (d) all Commers did afford  
Reception, and an Hospitable Board :

Yet none of them so oft he feasted at  
Full Tables, helpt him 'gainst approaching Fate;  
But here he fell, slain by *Tydides* Speare,  
And his old Servant, his stout Charioteer,  
*Calefius* by him ; thence their wofull Ghosts  
Together wandred to Infernall Coasts.

*Euryalus*, *Dresus* and *Ophelius* flew,  
Charg'd *Pedafus* and bold *Æsepus* too,  
Which to Renownd *Beucolion* that faire  
And Water-Nymph *Abarbarea* bare :  
He eldest of *Laomedons* high Stock,

(e) *Gr. Σάκος*, such Births being so called as were *ἐκ ἀδαδουχίτων γένου*, where *Hymens* Torch was not lighted at the Marriage.

(e) Obscurely born, attending on his Flock,  
This Virgin Courts, and her affection wins,  
Who for his love returnd these beauteous Twins.  
These two he kill'd, then in the Heroe leaps,  
And from their shoulders both their Armours strips.

Then *Polypet Astialus* o'rethrew ;  
*Ulysses*, *Percos* and *Pidytes* flew :

*Teucer* left *Aretoon* on the Feild,  
And bold *Antylochus Ablerus* kill'd :  
So *Agamemnon* with *Elatus* dealt,  
Who neer *Satnoian* Streams at (f) *Pedas* dwelt :  
*Leitus* then slaughter'd *Phylachus*, as he fled,  
And stern *Euryphylus Melanthius* sped.

(f) A Town which took its name, say some, from *Pegasus*, the Natives of this Country promising *Bellerophon* as much Land as with his horse he could encompass in a day and night ; whence their Coynes had the Effigies of a horse. There was another of the same name neer *Ida*, which *Achilles* having long in vain beleagured, and being about to raise his Seige, took by reason of an Apple thrown over the wall by *Damofel*, who was enamoured of him, the writing in it the great extremity the Town was reduced to for want of water. *Enst. Straph. Bizant.* writes them both, the Town and Horse, with 2, not 3.

But yet *Adrastus Menelaus* spar'd,  
Whose Horses tangling Myrtle did repard;

They

They from the binding Team the Chariot tore,  
 Striving to reach those, routed, fled before:  
 Down on his Face he tumbles neer the Wheel,  
 In rush'd *Atrides* with revengfull Steel:  
 He on his Knees about his Knees did cling,  
 And thus beg'd Quarter of the Conquering King;

O let me live, and Gifts of great esteem,  
 As Ransome take, your Prisoner to redeem:  
 My Wealthy Father hath conceald enough  
 Of Gold and Silver, and rich Household-stuff;  
 Of which he shall a worthy Present give,  
 When once he heares I by your Mercy live.

Eare to his Promise *Menelaus* lent,  
 And to the Fleet *Adrastus* he had sent:  
 But at that instant *Agamemnon* came,  
 And thus reproving, did his rage inflame.

And why soft *Menelaus* wouldst thou spare  
 The *Trojans* thus? becaule so kind they were,  
 In answering your Civilities at home.  
 No not the Infant in the Mothers Womb,  
 Must be exempted, we must all destroy,  
 And unlamented bury them in *Troy*.

With these perswasions chang'd, himself he frees,  
 And shakes him off, from his embraced Knees;  
 Whom *Agamemnon* through the Bowels thrust:  
 Who falling on his back in bloody dust,  
*Atrides* treading on, drevv forth his Speare.

When *Nestor* said, Bold *Greeks*, vvho knowv no fear,  
 Whose onely pleasure is in Martiall Toyles,  
 Take my advise, <sup>(b)</sup> let none look after Spoyles,  
 Greedy his Coffers at the Fleet to fill,  
 Make it your onely business first to kill:  
 After in quiet range about the Plain,  
 And plunder all the Bodies of the Slain.

A a

These

(b) The *Lacedaemonians* made a Law, that during the time of Battell; none should fall to plunder, of which Law they elected three hundred to see it put in execution. *Spond.*



These words, both Strength and Courage did re-  
And then the valiant *Greeks* without dispute, (cruit,  
Once more had given the *Trojans* a Defeat,  
And forc'd them to their City to retreat:  
Had not wife *Helene* the Augure stay'd,  
And thus to *Hector* and *Aeneas* sayd.

Since on you two the Care and Conduct lies,  
Not of us onely, but th' *Auxiliaries*:  
Because you best th' impetuous Foe withstand,  
And best in Councill are, and best Command:  
Straight get betwixt the *Trojans* and the Gate,  
And stop their thus disorderly Retreat;  
Lest their sad Wives, their Husbands see cut off  
Under our Walls, and heare the Conquerors scoff.

When you have rallied our disorder'd Bands,  
And cheer'd by your Example and Commands,  
Leave them to us, and we shall undertake,  
The pressing Foe, since all now lyes at Stake.  
*Hector* do thou to *Troy* repaire with speed,  
And having found thine and my Mother, bid  
Her straight with all the Ladies in a Train,  
Implore <sup>(i)</sup> *Minerva* in her Sacred Fane;  
And bring with her that Glorious Vestment, which  
She most esteems, so Glorious and so Rich:  
And down before the bright-ey'd Virgin lay,  
And at her Altar twelve wild <sup>(k)</sup> *Bullocks* pay:  
That so to pity, her thou mayst perswade,  
To give our City, Wives, and Children aid:  
That *Tydeus* Son she would from *Ilium* drive,  
And us in our necessity relieve:  
That Flower of all the *Grecian* Chivalrie  
*Achilles*, not so dreadfull was as he,

(i) In *Troy* *Minerva* had her Tem-  
ple and *Palladium*, or Image, *Hom.* 11.  
which dropt from the Clouds, cover-  
ed with the skin of a man, a Distaff in  
her left hand, a Spear in her right, and  
a Cap upon her head,

(k) *Pallas* her Sacrifice was an  
Heifer young and unwrought, she be-  
ing *semper Virgo*, ever a Virgin, *Ovid.*  
*Met.* 4. speaking of the *Lampadophoria*,  
a Feast of hers.

*Diis tribus ille focos totidem de caespite ponit,  
Lævum Mercurio dextrum tibi bellica Virgo,  
Ara Jovis media est, mactatur vacca Minerva,  
Alipedi vitulum, taurum tibi summe deorum.*

Forthwith three Altars he of Turff erects  
To *Hermes*, *Jove*, and her who War affects:  
*Minerva's* on the right, on the left hand  
Stood *Mercurie's*, *Jove's* in th' midst did stand,  
To *Mercurie* a Calf they sacrifice,  
To *Jove* a Bull, a Cow to *Pallas* dies.

Mr. G. Sandys.

*Homer* making *Minerva's* Statue sitting; so *Strabo* collects from *Θήβαις* *Αθήναις* *ἐν* *πόλει*, he himself makes it standing.

Although

Although they give him out a Goddess Son,  
None ever did what *Diomed* hath done.

*Hector* obeys, with this grave Counsell charm'd,  
And from his Chariot leaps compleatly arm'd ;  
Shaking two Javelins in his strenuous hands,  
Straight recollects the dissipated Bands ;  
Who now made sensible of what disgrace  
Attends base Flight, once more the *Grecians* Face,  
And stood embodied boldly to receive ,  
Who by degrees retreat, and Slaughter leave ,  
Thinking some God descending from the Sky,  
From Heaven had brought the *Trojans* fresh supply.

Then *Hector* said; *Trojans*, and all who are  
From Realms remote invited to this War,  
Your Strength, your Valour, and Experience shew,  
Whilst I on our concern to *Ilium* go ;  
That all our Wives and States-men may repara  
The Gods to seek with Offerings, Vowes, and Prayer.

The bright-Helm'd Prince this said, forsook the Field;  
The black Oxe hide which fortifi'd his Shield,  
And did with <sup>(1)</sup> large and sable Margents deck,  
Knock'd in his speed his Anckles and his Neck.

Here *Glaucus* and *Tydidēs* did advance,  
Betwixt both Armies to exchange a Launce :  
As they drew neer, and ready were to throw,  
Thus *Diomed* question'd first his daring Foe :

What art thou, who dar'st up so boldly draw,  
Whom in this War before I never saw ?  
Yet now hast made the *Trojan* Van thy Rear,  
Ventring within the danger of our Spear :  
Those who so hardy are to cope with me,  
Shall hapless Sons of wofull Parents be :  
If thou Immortall art that dost invite  
Me to the Combate, know I will not fight.

A a 2

Not

(1) The form of these Targets  
Homer thus describes, *Il. v. 478.*

Ποτεῖ δ' ὀπίσσω οὐκ ἔμελλεν ἵστασθαι τὴν  
Πάριον ἀνδρῶν σὺν δ' ἀνδρῶν βάλαν  
φανερῶν.  
Τετάρτῃ, μαρμαρίῳ, ἐν δ' ἀργύρεον τιλα-  
μῶν.  
Πᾶσι δ' ἀπ' αὐτῶν ἑκατὶ οὐκ ἔμελλεν ἵστασθαι τὴν

And first be avill'd out a mighty  
Shield,  
Then round the ample Margent trouble  
field;  
Next to the work a silver Baldrick  
joyn'd,  
And strongly with five plated Quil-  
tings lin'd.



(m) *Bacchus* being struck by *Juno* with a Frenzy, travelled *Egypt* and *Syria*, coming after to *Cybele* a City of *Phrygia*, he was restored to his senses by *Rhea*, whence being initiated by that Goddess, and taught her Rites and Ceremonies, he visited *Thrace*, where *Lycurgus* seized his attendants, the *Manades* or *Bacche*, intending to have made the God himself an example, had he not for fear leapt into the Ocean, where he was kindly received by *Thetis* and *Eurynome*, one of the three thousand Sea-Nymphs. By all which is methodically meant his punishing, such as were intemperate, and the mixing that fiery juice with that more sober liquor, water. *Enst.* adds that Sea-water best preserves Wine. *Apollodorus* saith, *Jupiter* struck him with a madness, that he killed his own Son with an *Axe*, taking him for a branch of a Vine. He died baited with Tygers on the Mountain *Rhodope* in *Thrace*.

(n) *Homer* makes *Mars* onely and *Bacchus* mad, drunkenness also being no other then a Frenzy.

(o) *Bacchus* his *Orgia* at their first institution were very simple, and his Retinue but mean, no more then his Nurses, of which thus *Homer* in his Hymn of that Deity,

Αὐτὴρ ἐπειδὴ τόνδε θεὸν πολὺν μιν ἔδρεψεν,  
ἀπὸ τῶν ποσσὶν καὶ ὀλίγας ἐναύλοισι  
κίαν καὶ δούρη πικραμένον, αἰδ' αἶψ' ἐπὶ νύμφαι,  
ὅ δ' ἔζηγείτο, βέβηκε δ' ἔχεν ἀσπίδα ἄλκιον.

This Train of his in proceffe of time was augmented by the accession of divers. His συγγεγάται, or Companions, *Apollo* and the Muses; his ὑπότακτοι, or Ministers, *Satyrs*, *Sileni*, *Tyrti*, to which *Strabo* adds, *Bacche*, *Lena*, *Thuis*, *Mimallones*, *Naiades*; to which *Casaubon* further adds, *Pany* the *Lenai*, *Scirti*, *Senida*, αἱ Κλώδουρα, *Bassara*, *Lydia*, *Gelotes*, and *Comus*, the Master of the Revells amongst the Gods. The Order and Ceremonies of his Proceffion is thus in part described by *Ovid*, *Met. lib. 4. fol. 1.*

Tu bijugum pictis insignia franis  
Colla premis Lynceum: Baccha Satyrique sequuntur,  
Quique senex ferula titubantes ebrui artus  
Sustinet, et pando non fortiter haret asello.  
Quocunque ingrederis clamor juvenilis, & una  
Famine voces, impulsaque tympana palmis  
Concitantque ara sonant, longoque foramine buxus.

When up the lovely youth the Nymphs had bred,  
He drift with ivie and fresh Laurell, led  
To leavy shades, their Prince they follow, round  
His praise and honour echoing Groves resound.

Thou holdst in awe  
The spotted Lynxes which thy Chariot draw,  
Light *Bachides* and skipping *Satyrs* follow,  
Whilst old *Silenus* reeling still doth hallow,  
Who weakly hangs upon his tardy Ass,  
What place so ere thou enterst sounding brasse:  
Loud Sackbuts, Tymbrels, and confused cries  
Of youth and women pierce the Marble Skies.

Mr. George Sands.

(p) *Lycurgus* not permitting Wine to be drunk in his Territories, but mixed with water, it being but fit, as saith *Plato*, μαυρίσας τὸν οἶνον δὴν νιποῖσι καὶ ὕδατι σωπείζειν, To correct and chastise that furious God with a soberer and severer Deity, gave occasion to this Fable of *Bacchus* taking Sanctuary in the Sea. Others affirm, that Sea-water preserves Wine best.

(q) *Gr.* Ἀσσοῦ ἰδ' καὶ ἄλλων ἐλπίσιν ἰκναί, which one of the Ancients applied to a City of *Asia*, called *Assos*, which stood high but was very unhealthfull. *Enst.*

(r) This Verse also, Οἷοντι φύλλον ἡμεῖς τοῖς δὲ καὶ ἀνδρῶν, was applied to such as were troubled with the Green-sickness, or whose complexion were grown yellow, by any long infirmity or the Jaundice. *Enst.* To this sentence of *Homer*, thus alludes *Simonides* in *Stichon*.

Ὀῖοντι φύλλον ἡμεῖς τοῖς δὲ καὶ ἀνδρῶν,  
Πᾶσι μὲν θνητῶν ἕσσι δὲ καὶ ἀνδρῶν  
Ζῆλον ἐκείνου, πᾶσι δὲ καὶ ἀνδρῶν  
Ἀνδρῶν ἢ τῶν γυναικῶν ἀμύβηται.  
Θήτων δ' ἔρεξ πᾶσι καὶ ἔχῃ πολυήστον ἥεν,  
Κύρον ἔχον θυμὸν πολλὸν ἀπείρατος νοῦ,  
Ὅς γὰρ ἐλπίδι ἔχει γνησιότατον ἔστι δαυδαί.  
Ὅς δ' ὕμνος ὅταν ἦ φρονίσι καὶ ἔχῃ καμάτη.  
Νηπιὸς ταύτῃ καίτοι νόος, ὅς ἐστι νοῦς  
Ὅς καὶ ἔστι ἡ ἐλπίς καὶ εἰς τὴν ἐλπίδα  
Θνητοῖς ἀγαθὸν καὶ κακὸν εἶδος ποτὶ τέρεμα  
Ψυχῇ καὶ ἀσθενὲς τλήνῃ καὶ ἀσθενῇ.

And also *Aristophanes* in *Avisus*.

Ὀλιγοβάνες, παλαμάτα πάλα, *Χρησίδα*  
Φύλ', ἀμύβητα, ἀπύβητες,  
Ἐρημίας, τῶν καὶ βέλῳ ἀνέρες  
καλόνεροι.

Homer produc'd a pithy sentence, where  
The race of man he doth with leaves compare:  
But the grave Precept minded is by few,  
All cherish hope as foolish young men do:  
So long as any flattering youth enjoys,  
His lighter mind still ruminates on toys,  
He not approaching Age nor Death expects,  
And sickness, whilst he is in health, rejects.  
Thus fondly they are affected, nor conceive  
How short a time of youth and life they have:  
But whilst thou liv'st make it thy only aim  
Such things to do, thy conscience shall not blame.

Men are by nature weak, and soon they all  
Like leaves in Autumn fall,  
Short liv'd like shadows, fashioned out of Clay,  
Vanish like smoke away.  
Wee round poor Mortals hemme,  
Whose life is but a Dream.

In

In whose void place others in Spring-time sprout;  
One Generation thrusts another out.

Know I from Ancestors derived am,  
Whose Acts are blazond through the World by Fame:  
Midsts fertile *Argos* <sup>(1)</sup> *Ephyres* City stands,  
Once under <sup>(2)</sup> crafty *Sisyphus* Commands.  
He *Glaucus* got, *Glaucus* <sup>(u)</sup> *Bellerophon*,  
In whom all Good concenterd as in one:  
And Heaven this Prince a per'nage did afford,  
Which all admir'd, yet *Prætus* him abhord;  
And banisht most unjustly from his Land,  
(For *Jove* had put the Scepter in his hand.)

*Antea*, *Prætus* Queen, with Fury fir'd,  
Burning in Lust his Company desir'd;  
(Such and so many were his Noble Parts)  
Yet could not She prevaile with all her Arts:  
When to the King with a well-studied Lye,  
Weeping she said, Dear *Prætus* either dye,  
Or else *Bellerophon* that Traytor kill,  
Who did attempt my Honour 'gainst my Will.

Startled at this, the King extreamly rav'd,  
Yet durst not her obey, that course he waiv'd:  
But him with <sup>(x)</sup> Letters into *Lycia* sent,  
Ordering at full his mischeivous intent,  
Directing to her Father his Express:  
But him the favouring Gods did better bless.  
For when he came to *Lycian Xanthus* Flood,  
The King there entertaind him like a God:

mained, Ἀλκίον πῆσον. *Pegasus* was begg'd of *Jupiter*, by 'Hæ's the Morning, that so she might travel the World with the more ease. Schol. *Lucian* applies this part of the Story to his skill in Astronomy, δούλω δὲ μὴν ταύτῃ τῷ σφίλω μαθήσασα ὑφ' ἡλίου φέρειντα καὶ ἄστρα ἐμυλίωνται ἐς ἑσπέρην ὕλην τῷ ἰσχυρῷ ἀνακλῖναι, ἀπὸ τῆς δαυρίης. So he, *Comment. de Astrologia*.

(x) Which were *Hieroglyphiks*, and Characters rather than Letters, and those ingraven, not writ: These Sculptures they made on a peece of wood, which they called *Delton*, from the figure of the Greek Letter *Delta*, which it much resembled, and also πρίονον, as being covered with melted Pitch, or ἀπὸ τῆς πηλῆς, because they still foulded them,

(1) Called after *Corinth*: it was founded by *Sisyphus* the son of *Æolus*, the Father of *Glaucus*, whom he begot of *Merope* the Daughter of *Atlas*.

(2) *Sisyphus* bewraying *Jupiters* Rape of *Ægina* to her Father *Æolus*, when he went in pursuit after her, incurred so highly the Gods displeasure, that he sent Death to him, whom yet *Sisyphus* kept in Chaines, infomuch that for a long season not any died, till *Mars* delivering death out of durance, committed *Sisyphus* to his custody, who before he departed, enjoined his wife *Merope* to send him such things to *Elysium* as were then usuall. This she neglecting to do, he obtains leave of *Pluto* to go and expostulate the case with her, but being come to *Ephyra* or *Corinth*, he breaks his Parole, and returns no more, whereupon living till he was very aged, *Pluto* after his death adjudged him to rowl a Stone continually up a Hill, which no sooner arrived the top, then it ran down again of its own accord, he keeping him so in constant imployment, that he might not have any thoughts of a second escape. Schol. Some say he bound Death, in that he preserved his people under him in peace: Others, for that he invented ἀκρωδῖα καὶ ἑσπέρη πῦρ καὶ ὑπόσπον ἀνίσταται, certain specifical Medicines against many Maladies: He was called *Sisyphus* quasi *Sibetor*, i. Sibetor, from his wisdom.

(u) He was first called *Hipponous*, but killing *Bellerophon*, a great man of *Corinth*, he assumed his name; he was really the son of *Neptune*, but reputedly of *Glaucus*: His Father *Neptune* gratifying him with that winged horse *Pegasus* (so called, ἐν δαμνιδίαν ἐν τῇ τῷ γογγύῳ παχίῳ, because it sprung from *Gorgon's* Neck) he slew *Bellerophon*, and fled to *Argos* where he was purified & kindly treated by King *Prætus*. Here *Prætus* his Queen *Antea* being enamoured of him, but refused, accuses him to her husband for attempting her Chastity, which he lightly crediting, sends him with Letters into *Lycia* to his Father-in-law *Jobates*, to make him away: *Jobates* putting him upon many desperate Services, and seeing him overcome them all, conceives the accusation, a Calumny, and takes such an affection to him, as that he marries him to his Daughter *Cassandra*, giving him a part of his Kingdom. Attempting, being proud of his Atchievements, to ascend Heaven it self, *Jupiter* incensed at it, sends a Gad-fly to sting *Pegasus*, and so he falls into *Lycia*, called from his wandring there after he was so

And



(γ) *Gr. ἱεῖδον*, that is, sacrificed, the first Beasts were slain, being kill'd for that purpose onely; after, being weary of hearbs and fruit, they eat flesh, but not then neither till they had first offered some part of the beast; they that did otherwise being said *ἀδυνά ἱεῖδον*. Hence *ἱεῖδον*, which originally signifies to sacrifice, denotes also simply to kill: and so in the sacred Dialect also, *ἵκω* imports either. See *Gen. 31. v. 54*.

(x) *Chimera* was begot by *Typhon* of *Echidna*, half woman, half Serpent, of which thus *Hesiod. Theog. 322*.

Ἡ δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ,  
 Διὶ δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 Τῆς δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 Ἡ δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 Περὶ δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 Διὶ δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 Τῶν δ' ἡμίμας ἐπὶ κεφαλῇ, πνέουσα ἀμμιμάχου πυρ.  
 ὅσους.

She bore Chimera belching dreadful fire,  
 Mighty and strong, extremely swift and dire.  
 Three heads the Monster had, a Lyons first,  
 And next a Goats, a Serpents last and worst:  
 A Lions breast, back'd like a shaggy Goat,  
 His tail a Snake, with a fire breathing Throat.

*Chimera* was a Mountain in *Lycia*, whose top casting forth fire like *Aetna's*, was well stored with Lyons, the middle pasturing many Goats, and the foot much infested with Serpents. *Bellerophon* making this Mountain habitable is said to have slain *Chimera*.

(a) This he speaks not respecting so much her extraction and descent, but to set forth her Magnitude and Dimensions: an expression borrowed from the Eastern Nations, who when they would describe any thing whose bulk, height, or any other quality exceeded the ordinary, prefixed before it the name of God. Thus in the sacred Records we read of the *Mountains of God*, *Psal. 36. 7*. *A Prince of God*, *Gen. 23. 6*. *The Voice of God*, *Exod. 9. 28*.

\* *Steph. Bizant.* makes these *Solyms* to be the *Pisidians*.

(b) See Note (u) before.

(c) That he was hated by *Jupiter* and *Juno*, appeared by being expelled his Kingdom; by *Mars* and *Pallas*, the Presidents of Battell, by the death of his Son in fight, that *Diana* affected him not, was evident from her killing his Daughter. Besides *Ceres* loves not any that are addicted to solitariness, and *Apollo* was never friend to such as were *κακώμοτοι*, attended by an evil Destiny. *Enst.*

And nine daies treating, (γ) flew as many Steers,  
 The tenth when Rosie-finger'd Morn appears,  
 Then civilly he asks with great respect,  
 Those Letters *Pretus* did to him direct:  
 Which when receiv'd, his pleasure to fulfill,  
 First he commands him stern (x) *Chimera* kill:  
 This hideous Monster of (a) no Mortall Race,  
 A Dragons Tail had, and a Lions Face,  
 Back'd like a shaggy Goat, still belching flame;  
 This by Divine assistance he ore-came.  
 Next he against renowned \* *Solym* fought;  
 This Victory he said, was dearly bought.  
 He last against the *Amazons* prevaild.

But when he saw all open Forces faild,  
 He fell to close contrivance, and did lay  
 An Ambuscade to kill him in his way;  
 Not one return'd of all that were imploy'd,  
 All were by bold *Bellerophon* destroyd:  
 But when he knew he was of Heavenly blood,  
 His onely Daughter he on him bestow'd:  
 Investing straight with half his Regall power,  
 And fertile Feilds, allotted for her Dower,  
 With golden Grain, with Groves and Vineyards clad.  
 By this fair Princess, he three Children had,  
*Ifander*, *Hypoloch*, and *Laodame*,  
 Who pregnant by the King of Gods became,  
 Whose Womb he with Divine *Sarpedon* loads.

But (b) after in displeasure of the (c) Gods,  
 Alone he wandred through th' *Aleian* Plaines,  
 And mourning, all Society disdains:  
 Blood-thirsty *Mars* his Son *Ifander* slew,  
 When Forces he 'gainst royall *Solym* drew.

Incens'd

Incens'd <sup>(d)</sup> *Diana* kill'd fair *Hipodame*,

I from *Hypolochus* descended am:

Who sent me hither, and instructed well,

That I should strive all others to excell:

Nor shall I to my Country bring disgrace,

Who Noblest am of the *Ephyrian* Race,

And the best Blood of ample *Lycia* boast;

<sup>(e)</sup> This my Descent of which I glory most.

Bold *Diomed* rejoyc'd such words to heare,

Then sticking in th' all-fostering Earth his Speare;

In pleasing Language thus himself exprest;

Our Ancestors have been commutual Guests.

<sup>(f)</sup> *Oeneus* my Noble Grandfire did of old,

Feast twenty daies *Bellerophon* the bold:

Rich <sup>(g)</sup> Gifts, the Emblems of affection past,

*Oeneus* bestowd a Belt, with Purple grac'd;

*Bellerophon* a golden Cup ingraild,

Behind forgotten when to *Troy* we saild.

*Tydeus*, I knew not, left at home a Boy,

When they at *Thebes* our Army did destroy.

Therefore in *Greece* command my House and Me,

In *Lycia* I, like Hospitalitie

Expect again, when thither I repaire:

But let us all Hostility forbear.

Others there be amongst the *Trojan* Bands,

If *Jove* so please, shall perish by my hands:

Take thou like freedom, 'mongst our Squadrons range,

And slaughter *Greeks*; but *Armes* let's first exchange,

That all may know from whence this League begun,

Descending from the Father to the Son.

This said, both lighted, and right hands conjoind,

Here *Jove* <sup>(h)</sup> enlarg'd Illustrious *Glaucus* mind.

*Armes* he exchang'd, which gloriously did shine,

Priz'd at a hundred Beeves, his but at Nine.

(d) Οἱ ἀπρίστοι Δίατος τῆς γυναικὸς Ἀφίμωδι ἐδύκωσαν ἀνακείναι, ὡς οἱ τῆς αἰνδρῶν τῆς Ἀπόλλωνος: All immature deaths of women are ascribed to *Diana*, as of men to *Apollo*. *Eust.* Hence men conceiving her to delight in destruction, thought to atone her by humane Sacrifices. *Phor. de natura Deorum.*

(e) *Antisthenes* the *Cynick*, being questioned about his Parentage, answered, Εγὼ μὴτε μὲν οὐδὲ τῷ ἀρχόντι ἀπομαρτυρήσω, that his Father wiped his Nose with his Elbow; that is, one that sold Salt-fish, adding this Verse of our Poet,

Ταῦτ' ἐστὶν ἡμεῖς τε καὶ αἵματος βουχμαστί.

Such my Descent, and of this Stock I come.

(f) *Oeneus* was the Father of *Tydeus*, whom he begot on *Periboea*, the Daughter of *Hipponus*: He was cast out of his Kingdome by the sons of *Agrius*, and after slain by two of them, *Onchestus* and *Thersippus*, who by flight escaped the fury of *Diomed*, who returning from *Argos*, put all the rest of their Brethren, who expelled his Grand father, to the Sword.

(g) *Gr.* ξένια, ἰ. τὰ ἐξ ἑνὸς δώδεκα, they that treated any stranger of note, giving and receiving mutuall Gifts, in memory of such reception, which they carefully reposed in their houses, so to attest it to their Posterity, that so they also might keep up and continue that amity and friendship which was begun by their Progenitors. *Eust.* To which the same Anthor adds, Τὸ δ' αὖ γ' ἡμεῖς δισκοῦς χρύσειον τοῖς παλαιῶς μὲν ὁ καὶ τῷ ξενίῳ, That the Ancients preferred this friendly reception and mutuall kindness, which passed betwixt their Ancestors, before all other Obligations and ties whatsoever, whether of consanguinity, or affinity, insomuch that *Teneer* upon this account, albeit he were originally by his Mothers side, *Hesione* the Daughter of *Laomedon* a *Trojan*, sided yet with the *Grecians* against *Priam* his Uncle, by the Fathers side, and *Hector* his Cousin-germane, imbruing his hands in the blood of his nearest Relations.

(h) *Gr.* φέρειν ἐξέτατο Ζεὺς, as if *Jove* had infatuated him to make so fond an exchange, which yet, ἐξαιρέτως ἐπέβλεπον, as if he had enlarged his Soul and rendered him magnificent.

As



As soon as *Hector* to the *Scean* Gates  
And Beech arriv'd; Women of all Estates,  
Sad Virgins, Wives, and Matrons, old, and young,  
For Husbands, Sons, and Brothers asking, Throng:  
He straight commands that to the Temples they  
Should go, and there for Heavens Assistance pray.

But when he came to *Priams* royall Seat,  
(With Porticoes, Magnificent and Neat;  
Compos'd of fifty Structures rarely built,  
Where *Priams* Sons, their Wives and Children dwelt;  
Oppos'd to which, his twelve faire Daughters did,  
In *Parian* polish'd Marble Courts reside;  
Whose Lords returning thither from the Fight,  
Enjoy'd their chaste and loving Wives at Night.)  
He met his Mother, on a Visit she  
Was going to the bright *Laodice*,  
The fair'st of *Priams* Daughters, him she stayd,  
And wringing by the Hand, thus weeping sayd.

(i) Gr. Δυσώνυμοι, i. κακόνόμοι, i. ill-named, either because she conceived them not worthy or fit to be named, or as deeming it ominous and unlucky; Δυσώνυμον ἔστι τῇ προσφωγῇ, δυσήμιον, the word *Achivi*, relating and alluding to ἀχός, which notes pain, or grief: thus *Hector* styles *Paris* Δυσάειος, *Troy*, κακώτατον. Thus *Sophocles* calls *Ajax*, Δυσώνυμον, or having his name πᾶσι τὸ αἶ, ἢ τὸ αἰάζων, from mourning. *Enst.*

(k) Some Libations were αἰνοί, had no Wine in them at all, as that to *Apollo*, which was performed onely with Honey. *Enst.*

(l) Σπογμώδης, as if Wine were an enemy to the Nerves and loosed the Joynts: Hence that Epigram of *Bacchus* and *Venus*, the frequent use of them.

Δυσμελής Βάκχος ὃ μὲν δυσμελὴ Κυνεγεία  
Τίλῃσι Σπογμώδῃ δυσμελὶ πόδα γέλω.

*Bacchus and Venus banefull to the Nerves,  
A Daughter get the Gout, which worse deserves.*

Why quit'st thou, Son, the Field? Do<sup>(i)</sup> they pre-  
Will these accursed *Greeks* our Walls assail? (vail:  
That prompted by thy Zeal, thou com'st to move,  
With Hands erected, for Assistance, *Jove*:  
But stay untill I fetch delicious<sup>(k)</sup> Wine,  
That thou to him and all the Powers Divine;  
Mayst offer; then with Cups, appeasing care,  
Thy Spirits and Strength, wasted with toile, repaire:  
With charging oft, and bringing on fresh Aid,  
Thou mayst be tyr'd; Then bright-Helm'd *Hector* said,  
Mother, no Wine, lest the deceitfull Bowl  
Unnerve my Strength, and stupifie my Soul:  
Nor I<sup>(l)</sup> defiled thus with Blood and Gore,  
Must pay Libations, nor great *Jove* Implore.  
But go you straight attended with a Train  
Of pious Matrons to *Minerva's* Fane:

Beare

Beare Incense with you, and that Vestment which  
 You most esteem, so Glorious and so Rich :  
 And at the Virgins Foot the Present lay,  
 Then twelve fat Bullocks promise her to pay  
 In Sacrifice, if shee'l commiserate  
 Our Wives, and Children, and the Trojan State.  
 That Tydens Son she will from Ilium drive,  
 And us in this sad Exigent relieve ;

Whilst to Minerva thou these Offerings pay'st,  
 I will enquire out Paris, who disgrac'd,  
 His Honour may by my Advice retrieve :  
 Ah ! that the Earth would swallow him alive ;  
 Whom Jove preserv'd a direfull Curse to be,  
 To Troy, to Priam, and his Progeny :  
 Could I but see his Soul to shades descend,  
 I should find ease, and all my Sorrowes end.

This said, the Queen straight to her Lodgings went,  
 And Damsels to the noble Matrons sent :  
 Then She descended to a stately Room,  
 Where curious Garments lay in rich Perfume ;  
 Wrought by Sidonian Dames with wonderous Art,  
 Which Paris with faire Helen did transport  
 Through swelling Billowes, from <sup>(n)</sup> the Tyrian shore.  
 For Pallas one she chooseth from her Store,  
 Whose various Colours gloriously did shine,  
 Like Radiant Stars in some Celestiall Signe :  
 Which in the bottome lying, came out last.

And now the Matrons all assembled hast  
 Down to the Temple in a numerous Train,  
 For whom <sup>(o)</sup> Theano straight unlocks the Fane.

This Cisseus Daughter, and Antenors Spouse,  
 Priestess to Pallas kep'd her sacred House ;  
 Hands with a <sup>(p)</sup> Cry they to the Goddess heave,  
 Whilst her faire Votress did the Vest receive :

B b

And

*This Note belongs to the Word (defiled)  
 four lines before.*

(m) The very Heathens conceived  
 that no Sacrifice was accepted but such  
 as was offered with pure hands, and  
 that nothing so defiled as the effusion  
 of humane blood : Hence that passion-  
 ate Exclamation of Hercules in the  
 Tragedy, after he had slain his Wife  
 and Children.

*Quis Tanais, aut quis Nilus, aut quis  
 Persica  
 Violentus unda Tigris, aut Rhennus se-  
 rox,  
 Tagusve Ibero turbidus gaza fluens  
 Abluere dextram poterit ?*

*What Tanais, Rhine, or flowing Nile,  
 Or Tigris washing Persia's Soile,  
 Or Tagus rowling golden Sand,  
 Can wash from guilt this bloody hand ?*

Whence Hesiod gives this Precept  
 to his Brother Persa in his Egf.

*Μηδὲ ποτ' ἐξ ἡδὲς ἀπὸ λείων αἵματι σίνοι  
 Χερσὶν ἀνέχοισιν, ὡδὲ δ' ἀποτὶς ἀδυνάστον.*

*To Jove, nor any of the Powers Divine,  
 With unwash'd hands not early offer  
 Wine.*

And Tibullus speaking of Sulpicia  
 ready to sacrifice, thus describes her  
 preparation for it ;

*Natalis Juno, sanctos cape thuris ho-  
 nores,  
 Quos tibi dat tenera docta puella ma-  
 nu:  
 Lota tibi est hodie, tibi se latissima com-  
 pfit.  
 Staret ut ante tuas conspicienda focos.*

Blest Juno take that sacred Frankin-  
 cense,  
 The Virgin in her tender hands pre-  
 sents ;  
 This day she bath'd for thee, and  
 comb'd her Haire,  
 That to thy Altars clean she might  
 repaire.

(n) Albeit be that pennd τὰ Κόρπια  
 affirm that Paris had a speedy passage  
 back from Sparta ; yet others make  
 the Grecian Agents to arrive at Troy  
 before his return, he being either di-  
 verted by Tempest, or purposely fetch-  
 ing a compass to elude such as should  
 pursue. In this Voyage of his he put in  
 at Sidon, where killing that King, by  
 he whom was kindly treated, contrary  
 to the Lawes of Hospitality, he plun-  
 dered his Palace, carrying away thence  
 much treasure and many Captives.

(o) In Homers time married women  
 might officiate as Priests to their Gods,  
 after Virgins onely: so the Vestals with  
 the Romans.

(p) This custome to be clamorous  
 at their Sacrifice, the Trojans derived  
 from the Lybissa, with whom it was  
 principally in use, so Herodotus in his  
 Melpomene.



(\*) *Gr. ἐν γούνασι, upon her knees,* whence some conjecture this Image of hers to be in a Sedentary posture. This her Statue was called *Palladium*, and *Homēris*, as falling from Heaven, and was attended with this Destiny, that *Troy* could not be sackt, whilst that continued safe, and the *Trojans* Masters of it.

(g) *Gr. ἡρώα δις θάνατον*, they praying not only for his untimely and violent death, but dishonourable end also, viz. that he may fall forward, not *ἔσθω*, but *σπνῆται*, that is, be slain flying.

(r) This Ring fastned the Steel-point of the Speare to the Staff; and was called *ῥόμφαιος*.

And humbly \* down before *Minerva* lay'd,  
The Matron then to *Jove's* bright Daughter pray'd;  
Guardian of *Troy*, chaste *Pallas* here our Prayer,  
Break, greatest Goddess, stern *Tydides* Speare:  
Let him before the *Scæan* Gates (g) be slain,  
And twelve vvild Bullocks in thy sacred Fane  
VVe then shall pay, vvilt thou commiserate  
Us, and our Children, and the *Trojan* State?

Thus prayd she, in whose Prayer the Matrons joynd:  
But th' angry Goddess their Requests declin'd.

*Hector* mean vvhile to *Paris* did resort,  
Where he had built himself a stately Court;  
On which the skilfullest in severall Arts,  
That dwelt in Wealthy *Troy*, had done their parts:  
A Hall, Bed-Chamber, and a Room of State,  
Nere *Priam* and his eldest Brothers Gate.

Here *Jove-lov'd Hector* enters with a strong  
Well-pointed Javelin, eleven Cubits long:  
The deadly Steel before him entring shin'd,  
The Staff (r) a golden Annulet did bind;  
Whom here he found preparing for the Field  
His Bow, his Brest-plate, and his glittering Shield:  
Whilst Beauteous *Helen* mongst her Maids in State,  
Their severall Works and Tasks disposing, sate.

*Hector* thus *Paris* chides; Ah! most accurst,  
Whilst thou thus triffling stand'st, We get the worst.  
Is this a time 'gainst us to vent thy Spight,  
When We are beaten thus, and put to flight?  
For thy sake Showtes, and Clamours scale the Skies,  
And *Troy* will straight become the Victors prize;  
When thou shouldst help our rowted Troops to turn:  
Haste, lest in hostile Flames the City burn.

To whom thus *Paris* modestly reply'd;

Me, noble *Hector*, thou dost justly chide;

But

But yet no Quarrell, nor conceived Spleen,  
 Made me retire, but Grief kept thus within :  
 And now my Wife (to which I willing yield,  
 As best advice) perswades me to the Field :  
 Victory scatters Favours, here, now there,  
 And they are conquer'd oft, who conquer'd were.  
 But stay untill I arme, or go before,  
 And I will follow ; *Hector* said no more.

But thus to him the *Spartan* Queen replies ;  
 Me both the Nations like a Dog despise ;  
 And as the source of all their Woes abhorre,  
 Ah ! would that I, when me my Mother bore,  
 On barren Mountains, or the boystrous Main,  
 Had perish'd, carry'd by some *Heuricane* :  
 Before this hainous Crime I did commit ;  
 Since *Jove* is pleas'd that I must suffer yet,  
 Ah ! would that I had chose a better Lord,  
 Who more his Reputation would regard ;  
 This never had, nor ere will gain Repute,  
 But he, I feare, shall reap the bitter Fruit.  
 Yet dearest Brother, here a while repose,  
 Since for our sakes you suffer all these Woes :  
 Hard Fortune joyn'd his hand and mine, that we  
 In after-ages <sup>(1)</sup> infamous should be.

Then He ; to stay perswade me not, although  
 Your reall Love, Sister to me you shew :  
 I presently our Squadrons must assise,  
 Who for this absence am already mist ;  
 But, Madam, now your Rethorick imploy,  
 To hasten *Paris*, whilst I stay in *Troy* ;  
 For I must see in what condition are  
 My Wife, and onely Son, and home repaire :  
 Perhaps I never shall return again,  
 But by the *Greeks* and conquering Gods be slain.

B b 2

*Hector*

(1) Gr. *Ἀσίδμας*, i. have Songs and  
 Sonnets made of us, *μὴ δὲ τὸν μνηστικόν*  
*μνηστικόν*. Schol.



*Hector* this said, went to his stately House,  
But found not there *Andromache* his Spouse;  
She, with her Son, and one Attendant more,  
Lamenting stood upon a lofty Tower:

Whom missing, to her Damsels thus said He;  
Where is my Wife? went she abroad to see  
Her Sisters, or attended in the Train,  
T' implore *Minerva* in her sacred Fane?

Then one reply'd, no Visit hath she made,  
Nor went the Goddess *Pallas* to persuade;  
But weeping to a lofty Tower is gone;  
Hearing the *Trojans* were quite overthrown,  
She to the Walls distractedly did run,  
Onely attended with her Nurse and Son.

Thus answered by the Damsell, he retreats,  
Through uniform, and rarely builded Streets  
The way he came, and to the *Scæan* Ports  
By which he entred, he again resorts:

There his faire Wife *Andromache* he met,  
The Daughter of King *Etion* stil'd the Great;  
Whose Court in woody (\*) *Hypoplac* did stand,  
And in rich *Thebes*, *Cilicians*, did Command:  
On War-like *Hector* her he did bestow.

Towards him his Lady and her Nurse did go:  
Bearing his onely Off-spring and delight,  
Whose dawning Beauty was then Stars more bright;  
Whom he *Scamandrius*, but all *Troy*, the Child

\* *Astyanax*, in *Hectors* Honour stil'd.

Viewing his Son, a Smile the Heroe stole,  
But she, whilst down her Cheeks salt Teares did rowle,  
Wringing her Husbands Hand, thus said; Dear Love,  
Thy two much daring will thy ruine prove;  
Nor pitiest thou thy Son, nor wofull Me,  
Who may, alas, too soon thy Widow be:

For

(\*) *Atramus*, a *Pelasgian* by birth coming to *Ida* in *Cilicia*, built there a City called after his own name *Atramusium*. Having a Daughter fit to marry, named *Thebe*, who promised her to him, who in a Turnament, or exercise of Arms purposely appointed should behave himself best, she was carried by *Hercules*, who erecting a City at the foot of the Mountain, *Placius* in *Cilicia*, and called it after the name of his wife *Thebe Hyppolacia*. Schol.

\* *Ἀστυάναξ*. i. the Ruler of the City, one who governed it, *ἀναξ*.

For all the *Greeks* their Forces do imploy,  
 Thee, alwaies venturing foremost, to destroy:  
 If thee I lose, what Comfort can be found?  
 What Joy above, when thou art under-ground?  
 For Consolation, Misery is left,  
 When I of thy Embraces am bereft.  
 Dead is my Mother, and my Father too;  
 Renowned *Etion* stern *Achilles* slew,  
 And stately *Thebes*, which he by right enjoy'd,  
 Well Peopled with *Cilicians* destroy'd:  
 Yet him (fearing the Gods) he did not spoyle,  
 But gave his Armes, and Corps, one Funerall Pile;  
 And Mountain Nymphs, who boast their high descent  
 From *Jove*; <sup>(u)</sup> Elms planted round his Monument.

With me seven Brothers dwelt in our Aboads,  
 Who one sad day sent to the *Stygian* Floods;  
 Slain by *Achilles*, where they us'd to keep,  
 Clove-footed Heards, and silver-fleeced Sheep.  
 My Mother who in *Hypoplacus* sway'd,  
 He, with her Riches, Captive thence convey'd;  
 And after for great Ransome let her go:

*Diana* drawing then a deadly Bow,  
 Highly displeased <sup>(x)</sup> shot her through the Heart:

So <sup>(y)</sup> thou my Father, and my Mother art;

My Brother, and my royall Husband too:

Oh tarry on this Tower, and pity shew:

Nor me a Widow, this an Orphan make,

But to the <sup>(z)</sup> Fig-tree draw thy Forces back;

Where shallow Trenches guard an easie Wall,

Where thrice th' *Ajaxes* fiercely on did fall,

With stout *Idomeneus*; seconded

By both th' *Atrides*, and bold *Diomed*:

Which weakness they by Augury did find,

Or by the instigation of their mind.

Then

(u) They planted such Trees onely about Sepulchers as were Barren, as an emblem of the dead: thus *Strabo* speaking of *Augustus* his Monument, saith, that it was ἐν δὲ δρυῖσι καὶ ἀφύλλοις, set about with Alders; the *Arbores feboles* also, such as they constantly used in their regi, or Funerall Piles, were such onely as were barren, amongst which the most principal was the Pine, and that for this very reason, whence *Craesus* menaced them of *Lampacum*, that he would destroy them as the Pine Tree, of which *Herodotus* in his sixth Muse renders this reason, Ὅτι πῖτος μὲν ἐν δαδρῶν πύλων ἀποπύσσεται, βλάσιν ἰσχυρὰ μάλιστα, ἀπὸ πολλῶν δὲ ἀπολλύται, for that this Tree alone being fell'd, never puts out the least Sprout, or Cion.

(x) This he saith, because she died presently after, and that by an untimely end. See note before.

(y) So *Brieteu* to her *Achilles* in *Ovid. Epist.*

Tot tamen amissis, te compensavimus unum,  
 Tu Dominus, tu vir, tu mihi frater eris.

All my lost friends thou must supply  
 and be  
 A Father, Spouse, and Brother unto me.

(z) *Gr. Έεινός*, which saith *Strabo*, l. 13. was τραχὺς καὶ πῖτος ὁ ἑεινός, a rough place abounding with wild Fig-trees, neerly adjoyning to old *Ilium*, a little lower then this stood the Beech mentioned before.



Then *Hector*; Dearest *VV*ife, leave off despaire,  
 Such Businesſes are liſted in my care:  
 Should I the Fight decline; th' aſperſing Lips  
 Of high, and low, my Glory would eclipse:  
 As if I baſely had forſook the Field,  
 Who never to the proudeſt Foe did yield;  
 But oft, beyond the foremoſt, charg'd alone,  
 To ſave our Countries Honour, and my own.

I know the time drawes neer, when they will *Troy*,  
 King *Priam* and his War-like Sons deſtroy.  
 But not ſo neer my Heart my Grief I lay,  
 For *Troy*, my Father, nor for *Hecuba*;  
 Nor all my valiant Brothers, ah! who muſt  
 By haughty Foes be trampled in the duſt:  
 As when I think ſome cruell *Greek* ſhall lead  
 Thee Captive, weeping, to his loathed Bed:  
 And thou at *Argos* ply a forrein Web,  
 Or make cleare <sup>(a)</sup> *Melleis*, or *Hyperia* ebb;  
 Drawing their *VV*aters vvith unwilling hands;  
 But ſuch are dire Neceſſities commands.

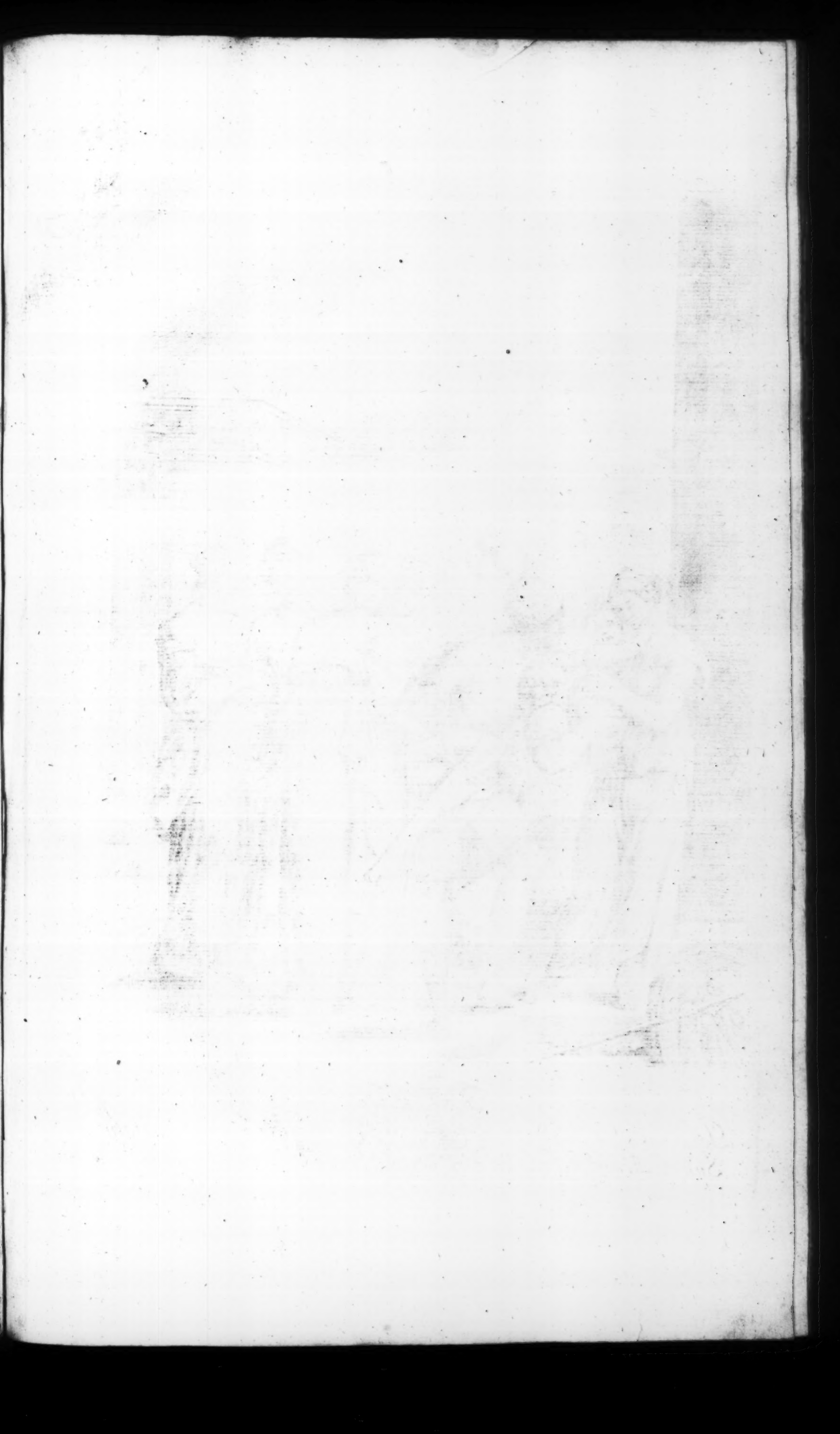
(a) *Melleis* was a Fountaine of  
*Theſſaly*, *Hyperia* of *Argos*.

*VV*hen ſome vvill ſay, ſeeing thee drown'd in Tears,  
 That's *Hectors* *VV*ife, of all thoſe Cavaliers,  
*VV*hich, vvith ſuch Prowels kept the *Trojan* *VV*all,  
 He vv as for Valour moſt renown'd of all:  
 Then thou vvilt grieve for loſs of ſuch a Lord,  
*VV*as able to redeem thee vvith his Sword:  
*VV*hen under pil'd up <sup>(b)</sup> Earth thy *Hector* lyes,  
 Taking no notice of thy dolefull Cries.

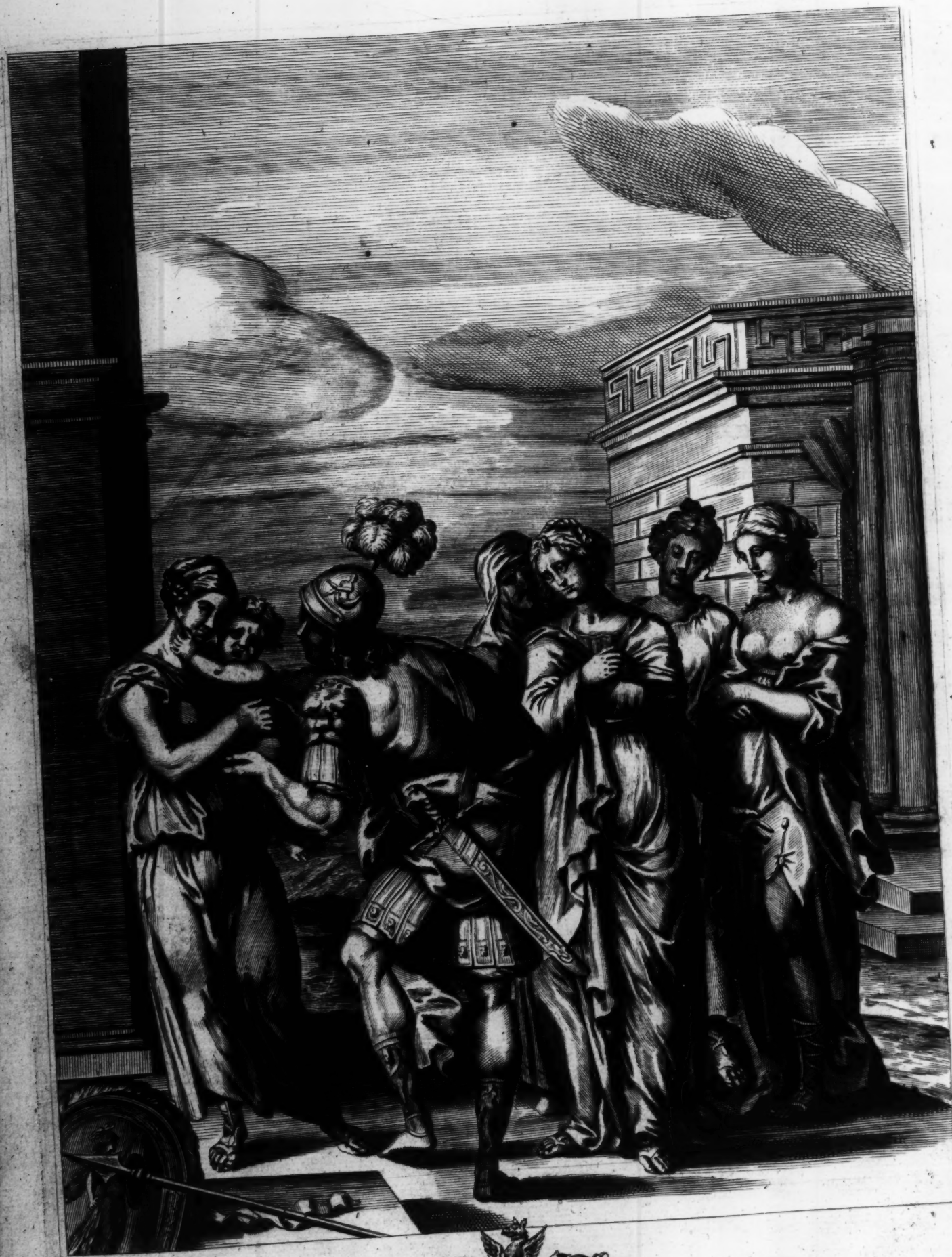
(b) *xuſh*, that earth alone being ſo  
 called, as was caſt upon ſuch as were  
 interred.

Soon as he had his vvofull Prefage done,  
 He ſtretcht his Armes out to embrace his Son;  
*VV*ho frighted at his Fathers aſpect ſkreeks,  
 And refuge in his Nurſes Boſome ſeeks.  
 To ſee bright Armes, the Infants courage failes,  
 And vvaving Creſts adornd vvith Horſes Tails:

At







*Johanni Morley de  
Sussex Armi: Tabulam*



*Halnaker in Comitatu  
hanc. L.M.D.D.D.  
I.O.*

*Lib. 6. ver. 466.*

At which his Father and his Mother smil'd.  
 Illustrious *Hector* then to still the Child,  
 Took off his dreadfull Cask, and glittering Armes,  
 Then having kiss'd and dandled in his armes  
 His dearest Son, he thus to mighty *Jove*  
 Did make his Prayer, and all the Gods above.

You Heavenly Powers! <sup>(c)</sup> let this Boyes Glory shine  
 Beyond his Ancestors, eclipsing mine:

And let him rule, that all the World may say,  
 Better then me he doth his Kingdome sway:

When he in Triumph shewes the bloody Spoile  
 Of slaughtered Foes, and makes his Mother smile.

This said, *Astyanax* to her he gives,  
 Who in her fragrant Bosome him receives.

Bold *Hector* then, perceiving her dismay'd,  
 Grasping her tender Hand, thus pitying said;

My Absence cease so sadly to resent,  
 My life's secured, by the Fates consent;  
 Both Good and Bad, All that are born must dye,  
 There's no avoiding of our Destiny:

Look thou unto thy Womens Tasks at home;  
 Command them ply the Spindle and the Loom;  
 Leave Warlike Cares to Citizens of *Troy*,  
 And Me, whom as their Generall they imploy.

This said, Illustrious *Hector* re-assumes  
 His glittering Helmet, stuck with horrid Plumes:  
 But sad *Andromache* to Court repaires,  
 Oft looking back, and shedding many Teares.

Soon as she entred, and her Servants found,  
 Her Grief fermenting theirs, the Palace drownd  
 In Teares; for *Hector* yet alive they mourn,  
 As he were slain, and never to return.

Whilst *Paris* not delays, but strait comes down  
 In glorious Armes, and hastens through the Town:  
 As

(c) Thus *Ajax* in *Sophocles* puts up  
 the like Petition for his;

Ὁ παῖς ἥϊστο πατρὸς ἐὺλυχέστερος,  
 τὰ δ' ἅπαντα θεῶν ἐμοὶ σῶται.

Be Boy more fortunate then I thy Sire,  
 In all things else alike.

Which yet seldome happens, most  
 Children coming short of their Parents  
 perfections, according to that of *Io-*  
*lana* to *Demophon* in *Euripides*.

Ὅς ἐδωκ' ἦ φύς  
 'Οὐδ' ἔτι γένε'ον πυγυχέστερος πατρὸς  
 Παύρων μὲν δ' ἄλλων· ἵνα γὰρ ἐν πολλοῖς  
 ἴσους  
 'Ευεργὸς αὖ ὅστις ἐδὲ μὴ χείρων πατρὸς.

Thee from good Parents born,  
 Their many Vertues do adorn;  
 One amongst many scarce we find,  
 Who not degenerates from his kind.  
 Albeit in his *Alcm.* cited by *Stobaeus*,  
 he seems otherwise minded.

Ὁ παῖς Κρείοντος, ὡς ἀλκίδης λυγρῆς  
 Ἐδωκ' αὖ αἰσῶν ἰδὲ λὰ γένεσθαι τέκνα,  
 Κακῶν δ' ὁμοία τῇ φύσει τῇ τ' ἀλκῇ.  
 Down *Creon's* Son th's *Maxime* set:  
 Good Parents virtuous Children get,  
 Knaves nere got any honest yet.

Whence *Juvenal* prefers the generous  
 Off-spring of an ignoble Stock, before  
 the degenerating Issue of a nobler  
 house.

Malo pater tibi sit *Thersites*, dumpro-  
 do en sis  
*Eacida* similis, *Vulcani*q; arma capa-  
 scas  
 Quante *Thersita* similem producat *A-*  
*chilles*.

I'de rather thou *Thersites* Off-spring  
 wert,  
 Hadst thou *Achilles* Armes and valiant  
 heart,  
 Then sprung from him to act *Thersites*  
 part.

(d) Paralell to this is that sentence  
 cited by *Enst.* here, out of *Ælian de*  
*Providentia*.

Μόργαν μὲν δ' ἀνθρώποις ἀμύχανον ἔξασίδαι,  
 Ἦν δ' αὖ γινώσκουσιν παλῆς Ζεὺς ἰσχυράειν.

It is impossible that fate so soon,  
 Which at our birth, *Jove* fix'd for every  
 one.



(e) *Aristotle* writes of the Horse that he delights much in water and frequent washing, and therefore pastures in Fens especially, and Marshes, φιλόλουσεν ζῶον δ' ἵππος καὶ φίλυδρον, καὶ χαίρει λειμῶσι καὶ ἔλασι.

(f) *Gr.* ὄνη, an Appellation, or Title given onely to a Brother, as ἀτῖα to a Tutor, or Guardian, τέττα to a friend, and πάτερ to a Father.

(g) The Heathen having repulsed the enemy, consecrated certain Cups to their God for their good success, in way of gratitude. Of this kind (happily) were those Goblets, stiled by the Greeks χαλμασίη καὶ ἐμπύμασι, by the Latines pocula literata, two whereof we find mentioned in *Athenaeus*, the one inscribed, ΔΙΟΣ ΣΩΤΗΡΟΣ, the other, ΔΙΟΝΤΣΟ.

As when a Horse flies out in broken Reins,  
And Stables left, enjoys the open Plains:  
Either through Meads he seeks a Stud of Mares,  
Or to accustom'd (e) watering repaires,  
Wanton, his Head erected, loud he neighs,  
His Mane upon his Neck and Shoulder plays,  
So from the Palace did Prince *Paris* run,  
In Armes whose Beams out-vi'd the glorious Sun:  
His nimble Feet scarce seem'd to touch the Ground,  
So in a moment he his Brother found  
Neer to the place, where with his Wife he spake,  
And first this short Apology did make.

I feare, (f) deare Brother, thou too long hast stay'd,  
Nor I thy pleasure punctually obey'd:

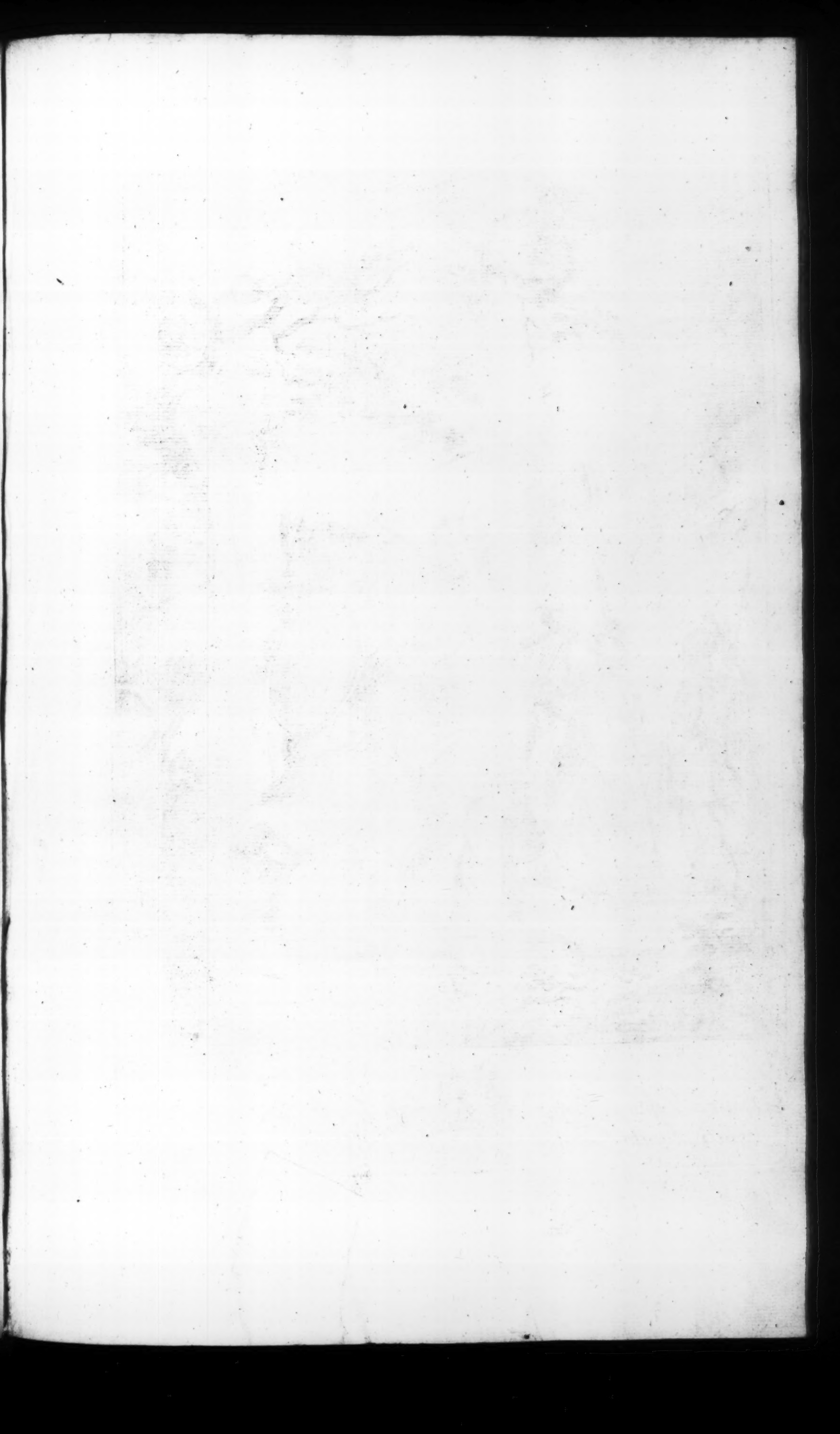
Who in complacent Language made reply;

Not any, dearest *Paris*, can deny  
(Whose Judgment is not byass'd) thy Desert,  
Nor Prowess question, for thou valiant art;  
But thou too often shrink'st into the Reare,  
And wilt not fight: I much am griev'd to heare  
The scoffing *Trojans* Thee their by-word make,  
Who I confesse much suffer for thy sake.

But let us hast, this will blow o're, when *Jove*  
Shall grant to us (and all the Gods above)

(g) Our liberties: then Bowls with *Bacchus* swell'd  
Wee'l drink for *Troy* preserv'd, and *Greeks* repell'd.

HOMER'S







Domino Johanni Pettus  
Equiti Aurato. Tabulam



de Cheston Com: Suffolciae  
hanc. L. M. D. D. D.  
Lib. 7. Ver. 22.  
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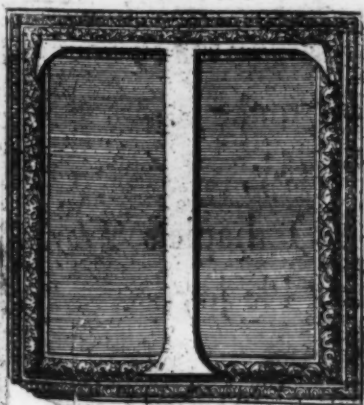


# HOMER'S ILIADS.

## THE SEVENTH BOOK.

### THE ARGUMENT.

*Hector's bold Challenge all the Greeks decline:  
Stirr'd up by Nestor's sharp Oration, Nine  
Princes arise to answer, but the Lot  
The Trojan to encounter Ajax got.  
When they had one anothers Prowess felt,  
They interchange rich Gifts: Ajax a Belt  
Bestowes on Hector, He on him a Sword;  
Presents that Fatall prov'd to either Lord.*



Through open Gates, this said,  
both Champions go,  
Resolv'd to try the Valour of  
the Foe.

As when <sup>(a)</sup> God heares poor  
Sea-mens earnest Prayer,  
And sends faire Winds to calm  
the troubled Aire:

Who tyr'd with plying Oares, and raging Seas,  
At last obtain their wish'd-for Port, and ease.

C c

Such

(a) Plato writing to a friend, tells him he should then take him to be in earnest, when he should preface his Epistle to him with the name of a single Deity. For indeed as *Soran*.

*Jupiter omnipotens, regum, rerumque,  
deumque  
Progenitor, genitrixque deum, Deus  
omnes.*

Great Jove, whom Father we and Mo-  
ther call  
Of Kings, Things, Deities, one God and  
all.



(b) He was otherwise called *Alexander*, the reason whereof is thus rendered by *Ovid*, in that Epistle of his to *Helen*.

*Pene puer casis abducta armenta recepi  
Hostibus, & causam nominis inde tuli.*

VWhere but a Boy, the Foe I over-  
came,  
And from our Heards recover'd, got  
my name.

(c) *Areithous* was the most memorable person of his time; he making an incursion into *Arcadie*, whose Inhabitants were at difference with his *Bæotians de finibus*, about the limits and boundaries of their Territories, carried thence a great Booty, which the *Arcadians* stomaking, laid an Ambuscado for him in his return, where he was slain by *Lycurgus*, and the Booty regain'd, who also enjoyd his Armes and Club wherewith he constantly fought, which (happily) was no other then a Scepter, the Badge and Emblem of Regall power and authority, those being no other anciently then *εἰς δόρυ κεφαλῶσαι*, headed Clubs: so *Pausani-  
as*.

(d) That is *Minerva*, by whom *Enst.* understands, *τὴν κοινὴν ἀνδρείαν*, the customary and discreet courage of the *Grecians*; as by *Apollo*, *τὴν ἐν μοίρᾳ ἔχουσαν*, the power of Fate or Destiny on the part of the *Trojans*.

(e) She and *Juno* more eagerly  
then the rest, and not to be removed.

Such Joy reviv'd the *Trojans*, when they view'd  
These Princes, and the Battell they renew'd.

(b) *Paris*, *Menesthius* first, (c) *Areithous* Son,  
Who govern'd *Arn*, did through the Body run:  
Whom faire *Phylomedusa* forth did bring,  
To that Club-bearer, the Gygantick King.  
Through *Eion's* Neck *Hector* his Javelin thrust  
Beneath his Helm, and layes him in the dust.  
*Glaucus Iphinous* slew, bold *Dexias* Heire,  
Peircing his Shoulder with a ponderous Speare  
Upon his Steed, down falls he on the Ground,  
Life's purple Atomes issuing at the Wound.

Soon as the (d) bright-ey'd Goddess understood,  
How great the effusion was of *Grecian* Blood,  
Down from *Olympus* lofty Tops She flies,  
Cutting to Sacred *Troy* untract'd Skies:  
Her, *Phæbus* busied on the *Trojan* side,  
Sitting on Towry *Pergamus* espy'd:  
Straight he descends, and the Illustrious Maid,  
At the old Beech encountering, thus said;

What business draws thee from *Joves* Starry Court?  
No trifle sure, but matter of Import.  
Must worsted *Greeks* the day re-gain at last?  
Since small Regret for wofull *Troy* thou hast,  
Slight not what I propose, my Counsell take:  
Let both the Armies a Cessation make;  
And after fight it out, till they destroy,  
(Since so (e) you Gods will have it) hapless *Troy*.

Agreed said *Pallas*, in this Plot I'll joine,  
It is my business; on the same Designe  
From Heaven to Earth I made this speedy flight:  
But how shall We compose this bloody Fight?

Then *Phæbus* I'll inflame great *Hectors* Breast,  
To make a Challenge, and the Valiantest

Of all the *Greeks*, dare forth to try his chance,  
And single interchange with him a Launce.  
Then wondering they shall through the Army seek  
For the bold *Trojan* out as bold a *Greek*.

*Pallas* consented to *Apollo's* Plot;  
This <sup>(f)</sup> *Helenus* by Divination got,  
And thus to *Hector* did the Business move;

Thou that in Prudence equall art to *Jove*,  
Take my Advice, I make it my Request,  
Who am thy Brother: Let both Parties rest;  
And straight the Valiant'st of thy Foes invite  
Thee to encounter in a single Fight:  
Thy Fate's not ripe, of Death be not afraid,  
This <sup>(g)</sup> from Immortall Deities I heard.

Pleas'd with this Counsell, gladly he consents,  
Anc straight before the *Trojan* Regiments  
<sup>(h)</sup> Raiseth his Speare; they at the Signall stand,  
Straight *Agamemnon* gave the like Command;  
Whilst on <sup>(i)</sup> *Joves* Beech *Pallas* and *Phæbus* light,  
Like <sup>(k)</sup> *Vultures* perching to behold the Fight:  
The thick-ranckt Squadrons sate, and all the Fields  
Glitter'd with Arms, Helms, Spears, & dazling Shields.

Deities elect'd such Trees as were fruitless, having respect to their straightness, shade, or strength, she made choice of such an one as was usefull and beneficiall to men, the Olive.

<sup>(k)</sup> *Homer* as he represents his Gods in the Effigies of Fowls, these, as being of an airy constitution, better expressing their nature than any grosser Animals, in whom earth is predominant: So among Fowls, he makes choice of such onely as are *οὐρανίου* & *αἰθέριου*, as excell in magnitude, and are of the ablest wing, those of the Eagle kind; as here of the Vultur, or Griffin. *Eust.* Vultures were especially observed in the heathenish divination by *Augury*, of which kind of Prophecie, with the reason, or cause of it, thus *Statius* lib. 3. *Theb.*

— *Oecides solita prece numen amicat.*

*Jupiter omnipotens, nam te perniciosus alii  
Addere consilium, volucresq; implere futuri,  
Omina; & causas celo deferre latentes  
Accipimus; non Cyrrha Deum promiseris antro  
Certius, aut frondes lucis quas fama Molossis,  
Chaonias sonnisse tibi: licet aridus Hammon  
Invideat, Lyciae parent contendere sortes,  
Niliacumq; pecus, patrioq; aequalis honori  
Bronchus, & undose qui rusticus accola Pise  
Pana Lycaonia nocturnum exaudit in umbra.  
Ditior ille animi, cui tu Dictae, secundas  
Impuleris manifestus aves, Mirum unde, sed olim  
Hic honor alitibus: Supera seu conditor aula  
Sic dedit; effusum Chaos in nova semina texens;  
Sed quia mutata nostraq; ab origine versis  
Corporibus subiere Notos: seu purior axis,  
Amotumq; nefas, & rarum insistere terris  
Vera docent, &c.*

<sup>(f)</sup> *Helenus* being skilled in Augury, had the gift of understanding the Notes and flights of Birds, or Fowls, and over-hearing the very whisperings of the Gods themselves. *Mythologists* write, that his and his Sister *Cassandra's* Eares (these two were twins) were purified by Serpents licking them in the Temple of *Apollo Thymbreus*, on the Feast of their Nativities, when playing they were left upon the place all night, through the negligence of those that tended them. The Serpents the next morning being discovered betook themselves into an adjoining Grove of Laurell. *Schol.* Others say, they were *Pythonists*, and so foresaw things without any inspection or tryal, or observation of Fowls, only by divine instinct, as did the *Sibyls*. So *Spondanus*. *Apollodorus* lib. 3. makes him begotten on *Hecuba*, by *Apollo*, and so to have had this faculty or gift, *ex traduce*, by extraction, or descent.

<sup>(g)</sup> Thus *Socrates*, *Minos*, and others were said to be *οὐρανίου* & *αἰθέριου*, to accompany with the Gods, and to hold communication with them. *Spond.*

<sup>(h)</sup> To hold a Speare erected by the middle, was a Signal of a cessation from all acts of Hostility for that time, as on the contrary, *ἔγχε' ἐπὶ σταυρῷ*, to extend, or hold it forth, of present engaging.

<sup>(i)</sup> Every God having a Tree sacred to them, *Jove* made choice of the Beech, with Garlands of which some Nations crowned his Altars. In *Rome* he had a Temple called *Fagusal*, from a Beech growing in it. *Minerva* is commended for that when the other

— *Oecides* thus engageth Heaven,

Almighty *Jove*, from whom all Power is given  
To th' winged crew, that Birds know what's to come,  
Discovering Heavens advice, and secret doom.  
Not *Cyrrha's* Oracle speakes the God more plain,  
Nor the *Chaonian* Okes, which men do feign  
Do answer Thee: Though dusty *Hammon* first,  
And *Patarean* Lots contend, or yet  
*Niles* Oxe, or *Bronchus* equall to his Father,  
Or watry *Pisa's* Swains, when they do gather  
*Pans* nightly Answers in the dark. Those Souls  
Are most enrich'd, to whom thy lucky Fowls  
Great *Jove* are sent. Strange! whence this Honour came  
To Birds; tis ancient: Either when the Frame  
O'th World was moulded out o'th *Chaos*, then  
The great Creator gave it: Or once Men  
They chang'd their Shapes, and chose t' inhabit in  
The Aire: Or their pure Climate, whete no Sin  
Does nuzzle, whilst they seldome touch the Earth,  
Has taught them truth, &c.

Mr. Tho. Stephens.



As a soft Gale the glazed Ocean purles,  
 Wrinckling smooth *Neptunes* Face in Azure Curles:  
 So *Greeks* and *Trojans* verdant Plaines made black,  
 When thus betwixt the Armies *Hector* spake;

Listen both Parties, and I shall impart  
 The suddain Dictates of my thoughtfull Heart:  
 Still our expected Peace great *Jove* declines,  
 And musters up for Mischief fresh Designs;  
 Resolv'd that you shall take well-built *Troy*,  
 Or We your Navie utterly destroy.

Therefore the stoutest of you I invite:  
 Who dares adventure to a single Fight,  
 Let him draw forth, and here encounter Me  
 Upon this Spot; and *Jove* shall witness be,  
 If I am conquer'd, let the Conqueror strip  
 Me of my Armes, and beare them to his Ship;  
 But leave my Body, that the *Trojans* may  
 My Obsequies, and Funerall Duties pay.  
 If Him (so please great *Phœbus*!) I o'recome,  
 His Armes I'll beare to sacred *Hium*,  
 And <sup>(1)</sup> fix the Trophie in *Apollo's* Fane:  
 Then to the Fleet return their Champion slain,  
 That Friends his Corps may solemnly interr,  
 Raising neer th' <sup>(m)</sup> *Hellespont* his Sepulcher:

(1) The tenth of the spoiles taken in War were commonly consecrated and paid to some God, especially *Jupiter*, *Jovi pradatori*: whence such as were Enemies, that they might have the Gods more favourable to their side, outvied usually one another; thus the *Locrians* outbid them of *Cretona*; and *Flaminius*, *Aristonicus* the Generall of the Gauls. *Spond.*

These spoiles were not only affixed to the walls of their publick Temples, but of their private Mansions also, which it was not lawfull for any who purchased the house, to deface or take down, as *Pliny* tells us, lib. 35. c. 2. *Triumphabant etiam domibus mutatis ipse domus: Et erat hac stimulatio ingens, exprobrantibus rectis quotidie imbellem dominum intrare in alienam triumphum.* The spoiles which the Commander in chief took from the Generall of the Enemy were called *spolia*, especially if it were done (so *Plutarch*) *μαχησας τον εναντιον*, the battell being newly joynd, and they the first were taken. These the Conqueror carried on his shoulders, and presented to *Jupiter Feretrius*, so called from their being so born, or in *feretro*, in a Cart, or Wagon, according to that in *Livius*; *Jupiter Feretrius, hac tibi victor Romulus Rex regia arma ferro.* Consonant whereto is that of *Propertius*, lib. 4. *Eleg. 11.*

*Nunc spolia in Templo tria condita, causa Feretri,  
 Omne quod certo Dux ferit ense Ducem.  
 Aut quia victis suis humeris hac Arma ferebant,  
 Hinc Feretri dicta est ara superba Jovis.*

Thrice spoiles they brought now to *Feretrius* Fane,  
 Call'd so, because our Chief their Chief had slain;  
 Or wearing Armes of those from field they drove,  
 Thence still'd the Altars of *Feretrian Jove*.

(m) *Athamas*, the son of *Æolus*, espousing *Ino* the daughter of *Cadmus*, had by her issue, *Clæarchus* and *Melicerta*, but putting away *Ino* by the instigation of *Juno*, he took to wife *Nephele*, by whom he had *Phryxus* and *Helle*; *Nephele* understanding that he accompanied still privily with *Ino*, deserts him upon it: whereupon *Ino* being again received, designs the destruction of his latter issue, *Phryxus* and *Helle*, her Rivals Children. To effect this the better, she parcheth all the Seed-corn of the Country, whereupon a great dearth ensuing, *Athamas* sends to consult the Oracle, but *Ino* corrupting those that were to go, prevails with them to return this Response, as from the Oracle; That he was not otherwise to be attoned, nor the Famine to cease, then by his sacrificing his own seed. Hereupon *Athamas* sending for *Phryxus*, then in the Country, to Court, wills him, to colour the business the better, to bring with him some of the fairest Cattell he could choose, for Sacrifice, which he endeavouring, a Ram divinely inspired, reveals to him his Step-mothers Machinations against him and his sister, willing them for prevention of it to get upon his back, which doing, he transports them strongly through the aire, but *Helle* being timorous looseth her hold, and falling, bequeaths her Name to the subjacent Ocean, from her called ever after the *Hellespont*: The Ram setting down *Phryxus* safe at *Colchus*, dies; for whose Fleece, supposed of Gold, *Jason* and his *Argonauts* engaged in that so memorable expedition. This Ram was a Ship, which had that beast for its *chiron*, or else some faithful servant,

When

When some of our Posterity shall say,  
Steering his Vessell to the *Euxine* Sea,

(<sup>n</sup>) There lies the Body of one kill'd long since,  
By valiant *Hector*, that Renowned Prince:  
So let them say, and so preserve my Name  
From Age to Age, Eternizing my Fame.

This said, all silent were, not one did speak,  
Blusht to refuse, yet durst not undertake:

At last up *Menelaus* rising said,  
And sighing did their Cowardize upbraid:

(<sup>o</sup>) Boasters like Women, y' are not men; the Foe,  
Greater and more Affronts on us will throw:  
When none t' encounter *Hector* dares resolve.

May We to (<sup>p</sup>) Earth and Water first dissolve,  
And idely sitting in disgrace delight;  
But I will Arme, and this proud Champion fight:  
In Strength, nor Valour lyes so much the odds,  
Victory the Gift is of Immortall Gods.

This said, he Armes: Then in that fatall Strife,  
O *Menelaus*, thou had'st lost thy life  
By *Hectors* Hand, but that (<sup>q</sup>) the Princes rose,  
And *Agamemnon* too did interpose,  
Who thus disswading held him by the Wrist;

Deare *Menelaus*, be not rash; desist,  
This Folly is; What needst thou thus engage?  
Though thou incensed art, contain thy Rage:  
Think not to deal with such an Enemy,

Whose onely presence makes our Souldiers flye.  
*Achilles* in the Honour-gaining Field,  
Bold *Hector* dreads, t' whose Prowess you must yield:  
But go and sit before thy *Spartan* Troop;  
The *Greeks* will raise another Champion up,  
Who, though he is so stout, and neer can be  
Glutted with blood, shall prove as stout as he:

And

(<sup>n</sup>) This Epitaph exceeds not two Verses, such being to be Disticks, that is to consist of two Verses onely, as here, and those of a different and unequall length, whence *Cyrrillus*, *Anthol. lib. 1.* resembles them to those characters or marks which the Grecians used in passing sentence in their Courts of Judicature.

Δίσιχα δὲ ἴσθισι ἰσθίσαι ———  
they condemning with a long line, and absolving with a short.

(<sup>o</sup>) This reproof *Lucian* in his *Encomium* of *Demosthenes*, thinks to have exceeded the merit of the cause: So the Poet cuttingly reproved *Phryges* a *Libyan* King, *ὡς λαγυρίαν*, for his Effeminacy,

βαίροντο δὲ βαίοντες, ὅτι θυμὸς ἄλλοτε νύμφη.  
Now Man, then Woman Bride and Bridegroom was.

(<sup>p</sup>) Hence took *Xenophanes* of *Colophon* the hint of asserting two Elements onely, the Earth and Water, making these the Origin of all things,

πάντες γὰρ γαῖης τε καὶ ὕδατος ἐγχεύμεθα.  
We all of Earth and Water are compos'd.

Albeit *Laertius* reports the contrary of him, and that he was a great Enemy of *Homers* upon this very account, insomuch as writing Elegies and Iambicks against him, *Timon* stiled *Homeropater*. Spoud. He wistheth them resolved into earth and water, because those two Elements onely are naturally unmoveable, *ὡς ἔστιν βεβήσσεια*, taxing hereby *τὴν ἀννησίαν*, their inactiveness and sitting still. He names *Water*, because the Heathens conceived that it annihilated the very souls of such as were suffocated in it, as the earth resolves the bodies of such as are interred. Thus *Jupiter* bespeaking *Pandora* of *Vulcan*, that so he might be quit with Mortals for *Prometheus* his surreptitious fire, bids him: (so *Hesiod*)

Γαῖαν ὕδρι φέρον  
With Water earth to mingle.

Again, these two Elements only remain in those that are dead.

(<sup>q</sup>) The Princes permitted not *Menelaus* to undertake the Challenge, *ἰλασύντες ὡς ἀδικούμενον*, commiserating his undue sufferings, whereas *Hector* rejoiced at *Paris* being worsted, he being hated of all as the cause of the War. *Eust.*



And shall this proud Insulter undertake,  
And if not worst, at least him quiet make.

Thus *Agamemnon* chang'd his Brothers Mind,  
Who to his graver Reasons straight inclin'd:  
His Squires rejoycing off his Armour took,  
When thus *Geranian Nestor* rising spoke;

Ah the disgrace! How will our Native Shore,  
And aged *Peleus* this Affront deplore,  
To whom for Justice *Mirmidons* resort.

(9) 1. When he was sent on an Embassy to him concerning *Achilles*.

Once he was pleas'd to ask (9) Me in his Court,  
The Names of our Commanders: Should he heare,  
How now our Chiefs do all one *Hector* feare,  
He would implore, who plant the Starry Pole,  
To send to *Pluto's* Court his troubled Soul.

(r) *Celadon* and *Jardan* Rivers of *Eli*, or as others, of *Arcadia*.

Ah! would my Veins enjoy'd such youthfull Heat,  
As when the *Pyleans* and *Arcadians* met,  
And staid swift (r) *Celadon* with reeking Blood,  
Neer *Phean* Towers embrac'd with *Jardans* Flood.

There *Erythalion*, first in all Alarmes,  
Bore on his Shoulders King *Areithous* Armes:  
Not onely Men, but long veil'd Matrons, All  
This dreadfull Champion did the Club-man call;  
Because without a Speare, or bended Bow,  
Thus Arm'd whole Regiments he would o're-throw.  
*Lycurgus* plotting slew him in a Pass,  
And Death Arrested him who bore the Mace:

Through his vast Body he his Javelin thrust,  
And whilst he measur'd with his Trunck the Dust,  
Stript off those Armes *Mars* had on him bestow'd,  
Which after did in Fight his Shoulders load.

*Lycurgus* old, forsaking Martiall Toyles,  
Gave *Erythalion*, once his Squire, these Spoyles:  
Thus Arm'd he challeng'd all esteem'd for worth,  
And all did feare, not one adventuring forth:

When

(f) When my own sprightly Genius did invite,  
 Though youngest, Me this Champion to fight.  
 And up I ventur'd to him in the List,  
 Where *Pallas* gave me Fame, and did assist;  
 Dead on the Spot this Combatant I layd,  
 And his huge Limbs were here and there displayd.  
 Would now I had like Strength, and youthfull heat,  
 And soon this daring *Hector* should be met.  
 But you whom Valour, Strength, and Youth enflame,  
 Coldly prepare, and sit like Statues tame.

Nine Princes rise, as he his Speech did close,  
 Long before others *Agamemnon* rose,  
*Tydid*es next, then both *Ajaxes* rise,  
*Idomeneus*, and *Meriones*;  
*Euryphilus* and *Thoas* who surpass  
 In Chivalry, subtle *Ulysses* last:

'And all to Combate *Hector* stood prepar'd.  
 When *Nestor* his Opinion thus declar'd:

Lots fairely draw, and whom it lights upon,  
 We joyfully shall stile our Champion;  
 And let him joyfull be, if he this Night  
 Come off with Credit from the dangerous Fight.

As *Nestor* said, each Leader (t) sign'd his Lot;  
 Which they in *Agamemnon's* Helmet put:  
 The People all with Hands erected (u) pray'd,  
 When One, the ample Sky beholding, said;

Oh! may this (v) Lot, great *Jove*, to *Ajax* fall,  
*Tydid*es, or the Illustrious Generall.

*Nestor* the Helmet shook, and *Ajax* got  
 (As many there had much (x) desir'd) the Lot,  
 Which was by th' Herauld round in order shown,  
 To all the Chiefs, but none (y) th' Inscription owne:  
 Passing from hand to hand, it came at last  
 To *Ajax*, who into the Helm did cast,

(f) Persons that be aged often iterate their youthfull exploits, as fearing least their many years, which disable them for attchieving new ones, should render them contemptible, thinking by this means to keep up their Reputation.

(t) Hence the *Scholias*t collects that Writing, or Letters, were not in use in the time of *Homer's* Heroes, in that every one signed the Lot he cast in with some Character, or Sculpture. Concerning these Lots, of what matter they were composed, together with the way or manner of their fortition, see *Adrian. Jun. Animad. l. 2. cap. 5.* Thus at the Olympick Games severall Balls severally signed being put into an Helmet, they that drew Lots alike marked were matched together.

(u) 'Ος οἷον ἐχέμεν τὸ θεῖον ἦν ἐνδοξόν, ἢ καὶ ὡς προσευχόμενοι τὸν θεόν ἀνίσταντο, they that pray attesting by such their posture their dependance upon God, and that they desire to be upheld and supported by him. *Eust.*

(v) The going forth of the Lot, a thing where, in the opinion of men, Chance and Fortune seem to have their Empire, the greatest stroke and influence, *Homer* religiously ascribes to God, making the *Greeks* here to address their Petitions for that purpose to him onely.

(x) *Eustathius* observes that, ὅτι καὶ τὰς πρὸς τὸν θεὸν ἀπαιτήσεις διὰ τὴν εὐχὴν; That every righteous Prayer in *Homer* hath a gracious return.

(y) Every one knowing his own Inscription onely, and not anothers, they being privily made to prevent Collusion.

Th'in-



(z) Otherwise *Capaneus* rants it in *Statius*.

— *Virtus mihi Numen & ensis  
Quem teneo.* —

— My Courage, and this Sword I grasp,  
The God is I adore. —  
As also *Mezentius* in *Virgil*.  
*Dextra mihi deus est & quod gero mis-  
sile telum.*  
My right hand and this Javelin is my God.

(a) Left they collect thence that we are troubled or dismayed.

(b) *Ajax* being *μυρὸπυργος*, born in a poor City (for so was *Salamis*) is no more ashamed of the meaness of his Country, then *Ulysses* of the barrenness of his, & γὰρ ἐπὶ μυρὸν ἀναβόμενος τόπον εἰς ἀνδρῶν ἀεικλίω, the poverty of the place of a mans birth being no obstacle or prejudice to his Vertue. *Eust.*

(c) *Ida* a Mountain of *Crete*, the place of *Jupiters* birth, and (supposedly) of his Buriall, according to that of *Callimachus* in his Hymne of him.

Ζεὺς, οὗ μὲν Ἰδαίοισιν ἐν ἑστῇ φανὶ θύεσσιν,  
Ζεὺς, οὗ δὲ ἐν Ἀργείῳ ποταμῷ πατρὶς ἐστὶ δέ-  
σπυτο;

Κρήτες δὲ λείψαν' αἰὶν τῶν ἄνδρ' ἅπαντα σῆο  
Κρήτης ἐπὶ τῇ Ἰδαίῳ· οὗ γὰρ ἐστὶν ἑστὴς, ἐν αὐτῇ δὲ  
αἰεὶ.

Some say, thou *Jove* wert born in *Arca-  
die*,

Others on *Ida*, which, O Father, I ye:  
*Cretans* still I ye, who say in *Crete* thou  
ly'st,

When thou for ever liv'st, and never  
dy'st.

With which *Juno* also upbraids him;  
— *Placet Ida nocens, mentisq; ma-  
nes*

*Cretans* too.  
Thou impious *Ida* lov'st, and lying  
*Crete*,

Which boasts thy Tomb. —

(d) From his Majestick gate, stiled  
*Gradivus*.

(e) This Smile was, saith *Eust.*  
γέλῳ δὲ ἀνέστηκεν, ἡνδραγαθῶ-  
ν δὲ γὰρ αὐτὸς, an austere kind of  
laughter, and remissive kind of severe-  
ness or austerity, there being in it a  
mixture of passion and joy.

*Tullie* in his fourth *Tusculine*, siding  
with the *Stoicks*, from *Hectors* going  
here so cheerfully to fight, confutes  
that assertion of the *Peripateticks*, who  
affirmed that *Ira* was *ios fortitudinis*,  
that Choller was the Whetstone of  
Courage, or Fortitude.

(f) These Bucklers were not orbic-  
ular as a Targe, but in the form of a  
long Square, as appears by that of  
*Hectors* l. 6. which being put behind  
him, knockd both his heels and head,  
called hence *δυσπύλον*, for that in fashion  
it resembled a doore.

(g) *Homer* after he was blind removed from *Colophon* and resided at *Smyrna*, where coming to *Neon Teichos*, a Colony of the  
*Cyprians*, and being courteously treated there of *Tychius*, he inserted his name in his Poem; this being all the return he could make  
him. *Eust.* Thus being highly offended with his unworthy Guardian *Thersites*, he left that upon him will never be taken off, having  
no other way to right or revenge himself. *Id.* (h) *Hyle* was a City in *Locria*, *Λόκρων πόλις ἡ ζομένη*, so called from their wearing stink-  
ing and undressed Hides.

Th' inscribed Lot, straight his own Mark he knew,  
And glad, thus saying, down the Ball he threw;

The Lot is mine, and I rejoyce, because  
I shall from *Hector* carry the Applause:

But whilst I Arme, 'twere not amiss (z) to move  
In my behalf the all-assisting *Jove*;

Private Devotions use, lest (a) *Trojans* heare;  
Or publikely, since I not any feare:

None Me shall force to what he'l have Me do,  
Nor will I act what I me unwilling too:

Let none my Ignorance, nor Roughness scorn,  
Who was in (b) *Salamis* bred up and born.

This short Speech done, to Heavens great King they  
When One, the ample Skie beholding, said; (prayd,

Great King of Gods, who hast on (c) *Ida* thy Seat,  
Let *Ajax* high Renown, and Victory get:

But if thou *Hector's* Honour dost regard  
An equall Glory unto both award.

By this time *Ajax* girt in shining Armes,  
Stalkt like great (d) *Mars* imploy'd to raise Alarmes  
By *Jove*, 'mongst Nations who delighted are  
In dire Rebellions, Strife, and bloody War.  
The big-bon'd *Heroe* sternly did advance,  
And grimly (e) smiling shook his ponderous Launce.

The *Greeks* rejoyce their Champion to behold;  
The *Trojans* shake surpriz'd with trembling Cold:  
Stout *Hector* Symptomes felt of Aguish feare,  
But would not shrink to shelter in the Reare,  
Who had defi'd the *Greeks* in open Feild.

*Ajax* drew nigh, bearing a Tower-like (f) Shield  
Of Brass, with seaven Hides lin'd, (g) by *Tychius* drest,  
Of all the Curriers in rich (h) *Hyle* the best:

He

He with seaven Skins of Bullocks fed at Grass,  
 Cover'd his Shield, o're all a Plate of Brass;  
 Defended with this Breast-work, *Ajax* made  
 Straight up to *Hector* and thus threatning said;  
*Trojan*! this hand alone shall thee instruct  
 What valiant Leaders yet the *Greeks* conduct:  
 Although *Achilles* of so high Desert,  
 That Squadron-Router, with a Lions Heart,  
 Lies at his Navie, nor will now engage,  
 Provok'd by Royall *Agamemnons* Rage;  
 Such We have many (though I stand the first)  
 Dare meet Thee, but We talk; come, do thy worst.

Then *Hector*, Thou who art for Valour stil'd  
 The *Greeks* Defence, suppose me not a Child,  
 Or tender Woman, who unskilfull are  
 In harder Rudiments of crabbed War:  
 I have seen Fights, and many a bloody Feild,  
 Can to the right and left Hand move my Shield:  
 These are my Sports, of which I most account,  
 I know my Stands, and when my Steeds to mount.  
 Yet I'll of Thee take <sup>(i)</sup> no advantage here,  
 But if I can, kill fairely with this Speare.

(i) It was *Alexanders* saying, *μηδὲ  
 δίκαιον ἐλπίσαι τὴν νίκην*, that he loved  
 not to steal a Victory, which he learnt,  
 saith *Euft.* from this passage here in  
*Homer.*

*Hector*, this said, his ponderous Javelin threw,  
 Which to great *Ajax* seven-fold Target flew,  
 Plated with Brass, which peircing first, through six  
 Bull-Hides it went, and in the seventh did fix:  
 Then his huge Javelin mighty *Ajax* throwes,  
 The point through *Hectors* ample Target goes,  
 Breast-plate and Maile, and had a passage found  
 To peirce his Bowells with a mortall Wound,  
 But that he Death by bending did avoid.  
 To draw these Spears they both their Hands imployd:  
 Like Lions then, or Salvage Boares they charg'd,  
 Whose Strength and Courage Fury hath enlarg'd.  
D d
Then



Then *Hector* struck his Target with his Lance,  
Which with the point rebating, off did glance,  
Repuls'd by Steel: but *Ajax* peirc'd his Targe,  
Stopping fierce *Hector* in his furious Charge;  
And hurt his Neck, out starts the purple Gore,  
But bright Helm'd *Hector* would not so give o're:  
But stepping back, lifts up a ponderous Stone,  
Which lay hard by, a sharp and scraggie one;  
And throwes at *Ajax* Shield: so well he flung,  
That the Circumference and Center rung.  
The *Grecian* then takes up a greater Flint,  
Which with more force, and higher Rage he sent;  
On *Hectors* Shield a horrid breach it made,  
And on his back the Heroe staggering laid;  
Whom straight <sup>(k)</sup> *Apollo* raised from the Ground:  
And now drawn Swords had printed many a Wound:  
Had not the Messengers of Gods, and Men,  
A *Greek*, and *Trojan* <sup>(l)</sup> Herald stept between:  
*Talithibius* and *Idæus*, each discreet,  
Who interposing with rais'd Scepters meet  
Amidst them both, when thus *Idæus* spake,  
Desist my Valiant Sons, the Lists forsake;  
For each of you *Fore* takes a special care,  
You have done well, both Strong and Expert are:  
Besides, 'tis late, <sup>(m)</sup> and Night must be obey'd.  
Command off *Hector* first, stout *Ajax* said;  
Who challeng'd all our Princes to the Field,  
Let him surcease, and I'll Obedience yeild.

(k) He being ever propitious to the *Trojans*.

(l) These were deemed sacred as the Deputies or Delegates of *Mercurie*, whose Office it was to proclaim silence at Duels and Sacrifices, to assist at Oblations for concluding Peace, to denounce War, to command a cessation at Duels between Combatants, and to declare and proclaim the Conqueror.

(m) The Night inviting to rest and repose as the day to labour, according to that of *Hesiod* *Egy*.

Ἡὸς δ' ἔτ' ἔργον πρὶν αὐτομείσαι αἶψα,  
Ἡὸς τε περὶ ἡμῶν ἰδὲ δὴ περὶ ἡμῶν,  
Ἡὸς ἢ τε παρὶς πολλὰς ἐπιβόας καλῶν  
Ἀνδράων, πολλοὶ δ' ἐν ζυγὰ βονὶ τίθενται.

The third part of your work Aurora pay,  
Aurora furthers both your work and way;  
Many set forth as soon as she appears,  
And curbing Yokes are put on sturdy Steers.

Nor gave they over working only at Evening, but after it was once high noon, if so the Author of this Distick may be credited.

Ἐξ ὥρας μὲν δὴ ἐργάζεσθαι, καὶ τὴν αὖτις  
Τελευτῶν δὲ μετὰ τὴν ἡμέραν, ΖΗΘΙ λέγουσι βέλτοισι.

Six hours for work; how to bestow the rest,  
The following Letters ΖΗΘΙ teach us best.

A Conceit taken from the Arithmetical Characters in the Greek Alphabet, whereof the six first being assigned for labour, the seventh, eighth, ninth, and tenth joyned together make up Ζῆς, which signifies to live, αὐτὸ δ' ἔχει ἀσπασίαν νότον εἰς ἀναστροφήν, τὴν ἡμέραν αἰσίου ζωοσύνης, the six hours work before noon impairing our Spirits, the afternoons cessation and rest recruited them.

Then





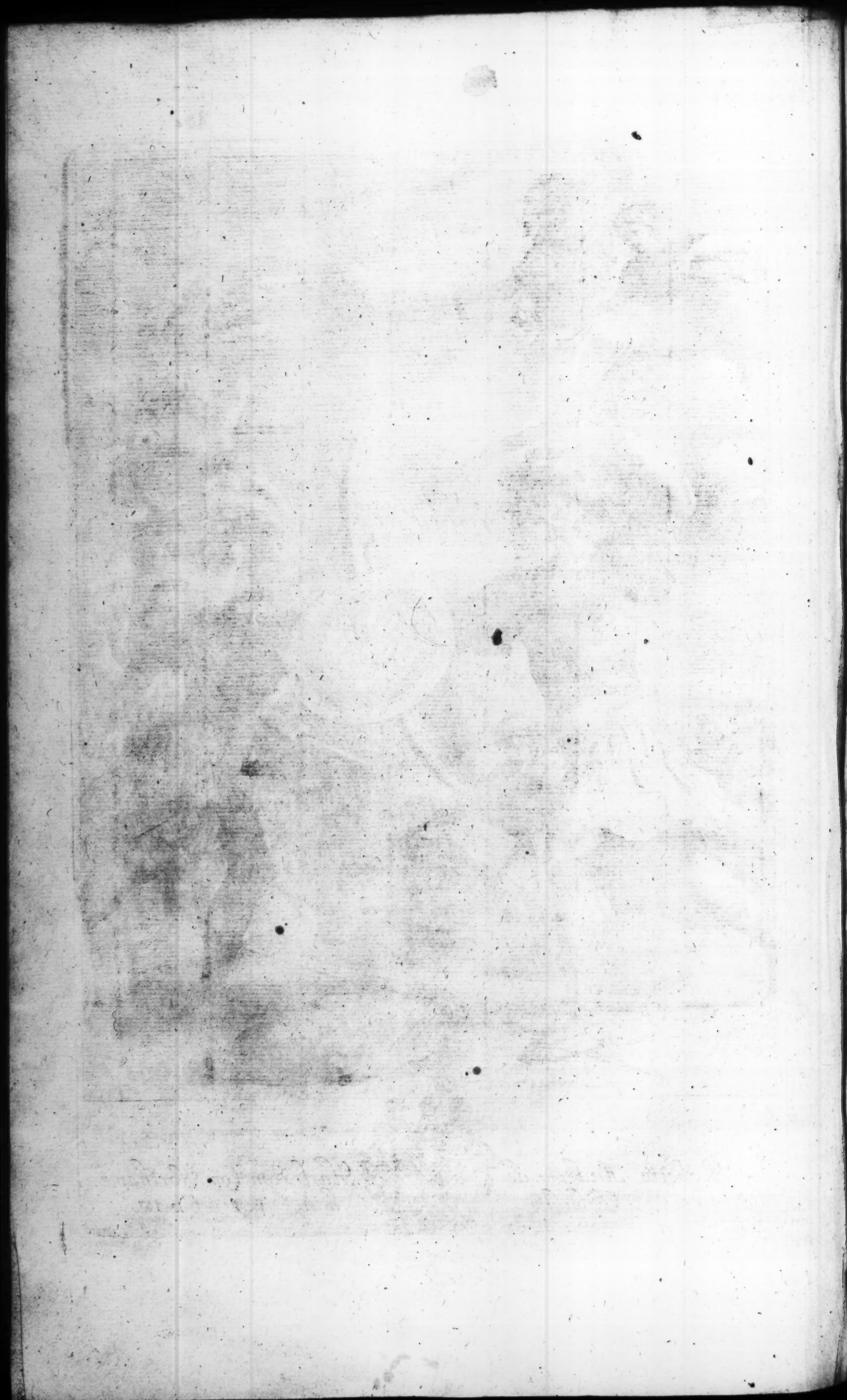
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Then *Hector* thus; *Ajax*, since on thee God  
Such Courage, Strength, and Prudence hath bestowd;  
Since none of all the *Grecians* throwes a Speare  
Equall to thee, let Us this Day forbear:  
After let's fight till *Jove* our Fury calme,  
Granting to one of us a Signall Palme:  
And since tis late, let us to Night submit,  
That thou may'st glad thy Squadron at thy Fleet;  
And to the joyfull *Trojans* I'll reparaire,  
Who will for me return a gratefull Prayer:  
Nor Gifts reciprocally let us delay,  
That 'mong the *Greeks* and *Trojans* some may say,  
They fought with all their Fury, Force, and Art,  
And though like Foes encounter'd, Friends did part.

This said, <sup>(n)</sup> a Sword with an enammel'd Hilt  
*Hector* presents, the Sheath and Hangers guilt:  
*Ajax* a Belt with purple Silk adorn'd;  
Then off they went, and to their Friends return'd.  
The drooping *Trojans* Hearts with joy revive,  
When him they saw in safety come alive,  
Escap'd from *Ajax*; those who late despair'd,  
With him in Triumph now to *Troy* repair'd.  
The *Grecians* so to *Agamemnon* led  
*Ajax*, rejoycing he so well had sped.

Soon as they came unto the Royall Tent,  
Gratefull *Atrides* did an <sup>(o)</sup> Oxe present  
Of five years old to *Jove*, as he appoints,  
They flea the Victim, then divide in Joynts;  
Then spit the rest in lesser peeces cut,  
And roasted drawing off in Chargars put:

Thus having done, to Banquet they reparaire,  
All of the frugall Treatment had their share.  
But *Agamemnon* as a favouring Signe,  
Before great *Ajax* set the lusty <sup>(p)</sup> Chine.

D d 2

When

(n) *Ajax* falling upon this Sword, and *Hector* being dragged in this Belt by *Achilles* about the walls of *Troy*, gave rise to that common Adage, uttered by *Ajax* himself in *Sophocles*.

Ἐχθρὸν ἄδωκε δῶρα καὶ ἐκ δυνάμει, That the mutuall presents of Enemies are fatal for the most part and unfortunate. This passage is thus expressed in the *Anthologie*.

Ἐκ τῶν Ἀχαιοῦ ἐξέσθ' ὄππῃ, Ἐκ τοῦ δ' Ἰδίου  
Ἰδίου, ἀποθήσαν ἢ χεῖρ ἐκ δυνάμει.

*Ajax's Belt gave Hector, he a Sword  
To Ajax, either fatal to their Lord.*

(o) It being ominous and of an ill presage to offer a Bull, Barrow hogg, or Ram to *Jupiter*, and interdicted by their Pontificall or Canon Law. However *Solon* permitted not an Oxe to be sacrificed for his good service and use in Husbandry, and it was as Capitall anciently to slay an Oxe, as kill a Citizen.

(p) *Ajax* was feasted with the Chine, for that ἐκ ἐκλίπε νότον τῆς παλαιοῦς, he turned not his back upon the Enemy: Besides *Agamemnon* the more to honour him, parted with his own Dish and service to him, the skins and Chines of all Sacrifices, being reserved for the Kings of *Sparta*, as their Dues or Honorary Fees, as amongst the Hebrews, the King and Priest onely were allowed the Shoulders, to remind them of the charge and burthen that lay upon them.



When Thirst and Hunger satisfied were,  
 Grave *Nestor* then for Councell did prepare:  
 He who so oft advised for the best,  
 Now with much Prudence thus himself exprest.

*Atrides* and you Leaders of the Hoast,  
 Since We so many valiant Men have lost;  
 Whose purple Blood hath dy'd *Scamanders* Waves,  
 Sent by stern *Mars* to their untimely Graves:

It will be fit We give no fresh Alarmes

Next day to *Troy*, but acquiesc from Armes;

That Mules and Oxen may the Bodies beare

(<sup>q</sup>) Off from the Fleet, where (<sup>r</sup>) Funeral Piles wee'l rear:

That We their Parents Reliques, kept in th' Urne,

May to their Off-spring beare at our Return.

Let us a place seek out convenient, where

Without the Camp the (<sup>s</sup>) Toomb we high may rear;

About the Pire then lofty Towers erect,

And Works which may our selves and Fleet protect:

Next hang on Gates with Bars well fortifi'd,

Through which our Horses may and Chariots ride,

And last draw Trenches round, both large and deep,

The better off both Foot and Horse to keep,

If the proud *Trojans* should our Works invade.

The Princes all approv'd what *Nestor* said.

Mean while the *Trojans* at a Councell sate,

In the high Tower, neer *Priam's* Pallace Gate:

Strange Fears and Jealousies amongst them were,

When thus his Mind *Antenor* did declare.

(<sup>t</sup>) *Trojans* and bold Auxliars I'll impart

To you the Dictates of my thoughtfull Heart:

Straight let the *Spartan* Princeſs be restor'd,

With all her Riches, to her former Lord:

Since We engage and perjur'd break our Vow,

Can We expect that ought shall prosper now?

This

(<sup>q</sup>) They burnt them at distance from their Fleet to avoid any noysome and offensive savour, hence the Romans, for prevention of this, not onely mingled much Cypres and Spices amongst the other fuell of the funerall Pire or Pile, but prohibited also any but Emperors and Vestalls to be burnt *intra pomeria* within the walls, a place being designed and set apart for that purpose in the Suburbs.

(<sup>r</sup>) Some assign this as the prime reason of the Ancients burning their dead, viz. to prevent all misulage of their Corps by their Enemies: Besides what ever wrong was done, or Rite undone due to the dead, was deeply, they believed, resented by the *Manes*, and this made them so punctuall in performing their Rites and Ceremonies at the *Obits*, or *Exequies* of the dead. *Ælian var. Hist. lib. 12. c. 27.* commends it as a high Civility in *Hercules* to his Enemies, that he was the first that permitted their *Allies* to take the bodies of those he had slain, and to interr them, which before his time were exposed *κυνῶν σῆμα*, to feast the Dogs; or as *Homer* elsewhere, *Il. p.*

— *κύνων μάκροσθ' ἔθηκεν.*

A care in which the very bruits are not wanting, the Ants and Elephants covering their dead, and concealing them from the sight of any, as the same Author relates, *Hist. animal. l. 5. c. 49. & lib. 6. c. 43.*

(<sup>s</sup>) Hence *Plutarch* saith, that *Homer* first makes mention, *τύμβου ἀνέκτου* i. *πολυανδρίου*, of a common Tomb, or Bust. In these were placed, round about, certain *loculi*, or Chests, in which were reserved the Ashes and Reliques of those they burnt.

(<sup>t</sup>) *Dyſtis Cretensis*, & *Dares Phrygius*, make *Paris* to be dead before *Antenor* made this proposition, whence the last of the forecited Authors brings in *Amphimachus* replying to, and opposing *Antenor's* motion. Besides *Dyſis* insinuates as though *Antenor* (he and *Aeneas*) should play false, and treat with the Grecians about the rendition of the Town.

This said, *Antenor* fate, and *Paris* rose,  
Who most concern'd this Motion did <sup>(u)</sup> oppose:

<sup>(x)</sup> I take *Antenor* at these words distast,  
Thou other Counsels, and more pleasing hast:  
But if thou seriously perform'st this part,  
Thou by the Gods infatuated art.  
But thus much I affirm, VVhilst I have life,  
I will not part with *Menelaus* Wife;  
But whatsoe're with her from *Greece* I bore,  
That with a large Addition I'll shall restore.

Down *Paris* fate, and up old *Priam* stood,  
For Parts and Person equall to a God.

You *Trojans* and *Auxiliars*, I'll impart  
To you the suddain Dictates of my Heart:  
Now let the Army some Refreshment take,  
Then their Guards doubled, strong their VVatches  
And let *Idæus* go by break of day, (make;  
That *Agamemnon*, and his Brother may  
*Paris* Proposals know, upon whose score  
So much We suffer, and shall suffer more:  
And if they will so long from Armes surcease,  
Untill our Dead have <sup>(y)</sup> solemn Obsequies;  
After wee'll fight till God our Fury calme,  
Or grant to one of us the Signall Palme.

This Council pleas'd, straight they their Supper get,  
And early sent *Idæus* to the Fleet;  
Who found those Princes, who in Armes out-strip  
The God of War, in *Agamemnons* Ship,  
Sitting in Councell, thus then undismaid  
The cleare-voyc'd Herauld to the Heroes said;  
*Atrides*, and you well arm'd *Greeks*, our King  
And all the Illustrious *Trojans* bid me bring  
Prince *Paris* Proffer, who first caus'd this War:  
And may it please all here assembled are,

What

(u) Of this motion of *Antenor* and *Paris* his peremptorily deniall, thus *Horace*, lib.1. Epist.2.

*Antenor censet belli praevidere causas:  
Quid Paris? ut saluus regnet, vivat-  
que beatus  
Cogi posse negat.*

*Antenor* voted Peace: what *Paris* he Could not in safety reign, nor happy be *Helen* restord. —

(x) As though his fancy and humour were to be preferred before the welfare of the people: *ὡς αὐτὰς ἡμῶν τῇ πόλει*, as if *Troy* contained in it nothing of like value. *Eust.*

(y) Burning the dead, though it were an ancient practice, was not yet universall, *Sylla* being the first, saith *Cicero*, of the *Cornelian* Family, who ordered his body to be burnt, for fear happily lest the barbarousness exercised by him upon the Corps of his Enemy *Marinus* might be retaliated upon his own.



What Wealth with *Helen* he from *Sparta* bore,  
 (Would it had perisht first) he will restore,  
 With large Additions to compose all strife,  
 But nere will part with *Menelaus* Wife:  
 Next, if you please, we would from *Armes* surcease,  
 Untill our dead have Funerall Obsequies:  
 And after fight till *Jove* our Fury calme,  
 Or grant to one of us the Signall Palme.

*Idæus* thus; but none an Answer made,  
 Till bold *Tydidēs* breaking silence, said;

Here, let not any *Paris* Proffer take,  
 Nor *Helen*: unwean'd Infants, could they speak,  
 Would tell Destruction doth on *Troy* attend.  
 The Princes, all admiring, condescend;  
 Pleas'd with the Answer which *Tydidēs* made;  
 Then to *Idæus* *Agamemnon* said;  
 You heare the Sentence of this Court, and how  
 They answer thee, their Judgment I allow;  
 That you shall burn your dead, we not refuse,  
 Since Carcasses are but of little use;  
 You may with Fire their Services reward:

(z) He means not the former Truce  
 broke by the Trojans, but the present  
 cessation condescended to on both  
 sides, for performing the Funerall  
 Rites of such as were slain.

Witness this (z) Truce great *Juno's* thundring Lord;  
 Raising his Scepter to the Gods; this said,  
*Idæus* speed to sacred *Ilium* made;

Where they in Council sitting, him expect,  
 Straight he delivers them the whole Effect.

The *Trojans* then in Multitudes prepare,  
 To cut down Fuell, others Bodies beare;  
 The *Greeks* like Order at the Fleet receive,  
 Corpses to carry, and dry Wood to cleave.  
 Soon as the Sun tip'd with a trembling Ray  
 The Oceans Brine, and sprinkled Silver Day  
 On Pearly Meads, promiscuously they go,  
 And none could well distinguish Friend from Foe.

They

They wash the Dead, distain'd in Dust and Gore,  
 And o're them weeping, thence in Chariots bore:  
*Priam* loud Plaints forbidding, silent they  
 On Funerall Pires Bodies congested lay;  
 And when they were consum'd, to *Troy* return'd,  
 So to their Fleet the *Greeks*, when theirs were burn'd.

Scarce had the Day subdu'd the duskie Night,  
 And trembling Constellations put to flight,  
 But up the *Grecians* rose, and with much toyle,  
 Rais'd round the Pire their Monumentall Pile:

(c) Then Towers and Wals, strong Bulwarks they erect,  
 Which might their Navie and themselves protect:  
 Next hung on Gates with Bars well fortifi'd,  
 Through which the Princes might in Chariots ride,  
 Which they inclos'd with Trenches steep and large,  
 And Pallisadoes to break off the Charge.

Thus toyl'd the *Greeks*, whilst those who sit above,  
 In Starry Mansions with Celestiall *Jove*;  
 With wonder their stupendious Works survey'd,  
 VVhen th' Earths Foundation-Shaker *Neptune* said;

VVhat Mortall, *Jove*, will longer Thee adore?  
 Or us consult, or for our Aid implore?  
 Behold'st thou not what VValls the *Greeks* erect,  
 And Trenches cast, their Navie to protect?  
 Yet on the Gods no Hecatombe bestow,  
 The Fame of which shall through all Nations go.  
 But what I did so well, and *Phæbus* Found,  
 For *Ilium*, in oblivion must be drown'd.

Then *Jove*, Why say'st thou so? inferiour Powers  
 Might well suspect these their skie-threatning Towers.  
 But through the VVorld the Fame of what thy Art  
 Hath rear'd, shall fly, but when the *Greeks* depart,  
 And to their Country plow the Briny Sound,  
 Beat down their Works, and in swoln Billows drown'd:

Cover

(c) *Strabo* discoursing of this passage of our Poet, admires both at the sottishness and infatuation of the *Greeks*, that their Ships riding so neer *Troy*, and having so numerous forces both of their own and Auxiliars, they did not by thus fortifying secure their Navie till this ninth year, and also at the cowardize and oversight of them of *Troy*, in that they never made any attempt upon the Fleet till this Bulwark was finished. Hence *Aristotle* esteeming either fabulous, conceives this Fortrefs both built onely by *Hom*er, and by him onely dismantled: (*ὁ μὲν αὖτε μόνος ἰσχυρίσθη*) a thing which being a Poet he could do with ease, with a wet finger, or dash of his Pen. So *Strabo* lib. 13.



Cover with swallowing Sand that ample Shore,  
That thou mayst ne're behold those Bulwarks more.

Thus talk'd the Gods: But by the setting Sun,  
Their Tasks they finisht which they had begun:  
Then Cattell slaughter'd, and to Supper went,  
When Ships came in with Wine from Lemnos sent,  
By <sup>(d)</sup> Euneus, Jason and Hypsipylis Son:

To both Atrides twice two hundred Tunne;  
Of which great store the merry Grecians bought;  
This <sup>(e)</sup> trucks for Brass, and that for Steel well wrought;  
These barter Skins, and those with Bullocks Trade,  
Some scours their <sup>(f)</sup> Slaves; all sumptuous Banquets  
Thus Grecian Treatments lasted all the Night: (made.  
As long the Trojans Feasted to the height.

Whilst Jove contriving Mischiefs more devis'd,  
And <sup>(g)</sup> thundering all with sudden Feare surpris'd:  
When Wine they pour'd in plenty on the Floor,  
And none so hardy were to drink, before  
That Joves <sup>(h)</sup> Libations did the Pavement steep:  
Then all reposing yeild to quiet Sleep.

(d) The Lemnians neglecting to sacrifice to *Venus* according to their ancient custome, the Goddess so highly disgusted it, that she caused the men of that Island to be enamoured with the women of *Thrace*, and deserting their wives to accompany with them, with which their wives being greatly exasperated, conspired to kill them all at their return, and accordingly effected it. After this Jason putting in here with *Argo*, accompanying with *Hypsipyle*, the Queen of the Island, had by her this Euneus.

(e) *Ita commercia* (so *Plinie*) *vis* *causa inventa*, thus the first traffick and barter was for viands; whence he prefers the happiness of the preceding ages before that he lived in, withing the use of Gold were wholly abrogated, as being execrated and decryed by all, and tending onely to the destruction of Society. *Quantum felicitate vivo cum res ipse permutabantur inter se. Utinam posset e vita in totum abdicari aurum; proscissum conviciis ab optimis quibusque, & ad perniciem vitæ repertum.* And yet, as he observes, so high an esteem had Homer of it, that he sets an greater valuation upon it then upon other Metalls, *Glancum* exchanging (he tells us) his golden Armes worth an hundred Oxen with

*Diomed's Armes of Brals*, worth but nine only: *Quamquam & ipse miratus aurum, estimationem rerum ita fecit, ut centum bonum arma aurea commutasse Glancum cum Diomedis armis novem bonum dixerit.* So he *Nat. Hist. lib. 13.*

(f) *Gr. ἀνδράποδοι*, which word in this notion for a Servant or Slave, being much later then *Homer*, *Aristophanes*, and *Zenodorus* obelize this Verse as spurious. Slaves were so stiled, *ἀνδράποδοι* *ὡς ἀνδρῶν* [*ἀνδρῶν ὅτι δασιῶν*] *ὥς τὰ πόδας*, because Servants are their Masters Feet, as he their Head. *Thessalie* abounded of old with *Plagiaries*, such as made a Trade of selling Slaves to Merchants, and those not such onely as were taken in War, called *Servi à servando*, whose lives were given them upon this condition; viz. that they should serve, but such also, and that no little number, as were stoln. As those Lemnians exchanged Wine for Slaves; so the *Thracians* bought them for Salt, whence *τὰ ἑσσυα*, such Slaves as were purchased at an easie rate, were called *ἀλγύστα δουδεια*. *Euft.*

(g) The Greeks and Romans adjourning their Assemblies upon a clap of Thunder, conceiving some Deity to be offended, the *Thracians* shot up their Arrowes to Heaven, supposing the Gods to be in dispute then with the Giants, and that by so doing they assisted them.

(h) This they did either *ὡς ὅτι ἀντρομαζεύουσι*, *ἢ ὅτι ἔχουσιν ἱεῖς αὐτοῖς*, conceiving it an Amulet and Defensive against Thunder, or as deprecating that Iudgment. *Euft.*







Domino Guilielmo Duce  
 Baronetto. Tabulam  
 Le Totworth Com: Glocestrensi.  
 hanc... L. M. D. D. D.

Lib. 2. V. 20.

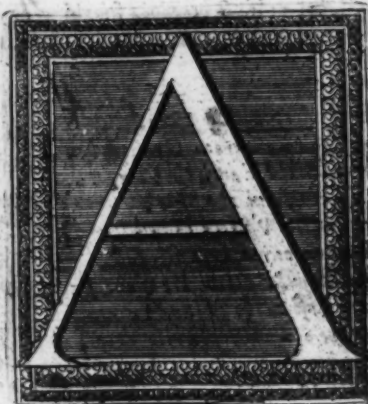


# HOMER'S ILIADS.

## THE EIGHTH BOOK.

### The ARGUMENT.

*Jove wills the Gods they neither side assist,  
Juno and Pallas this Command resist.  
A bloody Battell: Greeks are put to flight.  
Great Hector shewes his Valour to the height.  
In Field all Night the Trojan Forces lye,  
And with their numerous Fires the Stars outvie.*



AND <sup>(a)</sup> now *Aurora* from  
her <sup>(b)</sup> Saffron Robe  
Shed tender Beams on Earth's  
inferiour Globe;  
VVhen Supream *Jove*, and  
all the summond Gods,  
'Mongst steep *Olympus* tur-  
reted Aboads,

In Consultation sate, and silent heard

What He who rules both Heaven and Earth declar'd.

E e

You

<sup>(a)</sup> This day was the thirteenth, of *Achilles's* withdrawing himself, and deserting the Service, and from the beginning of the *Iliads*, the 22d. all the business whereof being a Battel, the subject of this *Rapfody*, this Book is stiled by the Ancients, *ἡ μάχη, the curtayld, or shorter Fight*: *Homer* describing two more of larger Dimensions, a former taking up four Books, viz. *δ. ε. ζ. and η.* and a third dilated to eight, viz. *λ. μ. ν. ξ. ο. π. ς. and σ. Enst.*

<sup>(b)</sup> Day being but newly broke, and *Aurora* in her Infancy, he files her *ἡ ἁβήματα*, vesting her in a Saffron coloured Robe, she having as yet *ἡ νύκτις* *ἡ νύκτις*, something of nights darkness, but being adult and grown elder, *ἡ ῥοσηδάκτυλος*, *Rosie-fingerd*, both from the Colours which the rising Sun sheds upon the East. *Enst.*



You Gods, and Goddeffes assembled here,  
Attend our Pleasure with a serious Eare;  
Our Will dispute not in the least, nor strive  
With Priviledge against Prerogative;  
But freely to our Purpose condescend,  
That We the sooner <sup>(c)</sup> may our Business end.  
If any God of the Supernall List,  
Shall venture *Greek*, or *Trojan* to assift;  
He shall return both Wounded and Disgrac'd  
To his Celestiall Seat; or him Ile cast  
Down headlong to the deepest <sup>(d)</sup> Pit of Hell,  
Where in concenterd Darknes Furies dwell;  
Where <sup>(e)</sup> Gates of Steel and brazen Floors resound,  
As far beneath, as Heaven's above the Ground:  
Then shall you learn how much in Power We are  
Above you all; or venture if you dare,

(c) i. His purpose and decree to honour *Achilles*.

(d) Gr. is Τάρταρον ὑπὸ γῆν, into dark *Tartarus*, this place being feigned to be not onely ὑπὸ γῆν, under ground, and so ἀνύλας, not enlightened by the Solar Rayes, but also ψυχρὸς, extream cold, whence any thing that benums, or hath a chilling faculty, is said τάρταριν to *Tartarize*. *Enst.* *Anstine*, with whom accords also *La-Etansius*, seem to make two *Infernum's*, the one Earth it self, or upon it, the other under it. *Epicurus* denied there was any such thing, affirming it a meer *Phasme* or Scarecrow, not at all in *rerum natura*, but in the Conscience only, in which opinion he is thus seconded by his Schollar *Lucretius lib. 3.*

*Cerberus & Furia, jam vero & lucis egenus  
Tartarus, horriferos eructans faucibus ignes,  
Hec neque sunt usquam, neque possunt esse profecto.  
Sed metus in vita penarum pro malefactis  
Est insignibus insignis, scelerisque lucta  
Carcere & horribilis de saxo jactu deorsum,  
Verbera, carnifices, robur, pax, lamina, tadas,  
Qua tamen etsi absunt; at mens sibi conscia facti  
Prometneus, adhibet stimulos, torretque flagellis.  
Nec videt interea qui terminus esse malorum  
Possit; nec quis sit penarum denique finis:  
Atque eadem metus magis hac ne in morte gravescant.  
Hinc Acherusia fit stultorum denique vita.*

*Cerberus and Furies, dismall Hell, whose dire  
And alwaies yawning Jawes belch horrid fire,  
Be things which are not, will not be, nor were;  
But whilst we live, great punishment we feare  
For hainous Crimes, as throwing down from Rocks,  
Pitch, Coulters, Torches, Hangmen, Whips and Stocks,  
Which though Men scape, a guilty Conscience will  
Torture it self, and plague with Terror still.  
Nor see they any period to their Woes  
Will come at last, but after death suppose  
Sad Criminalls in lasting Torture dwell.  
So Fools alive torment themselves in Hell.*

*Hesiod* makes his *Tartarus* as deep beneath the Earth, as the Earth is distant from Heaven, for in his *Theogonia* speaking of *Jovis* securing the *Titanes*, whom he had newly subdued by the means of *Cottus*, *Briareus* and *Gyges*, under ground, he gives us this Description of it.

Τιτῶνας, καὶ τὸς ἐπὶ ὑπὸ χθονὸς ἐμυροδίνης  
Πύμας, καὶ Διομόει ἐν ἀρχαίοισιν ἔδισταν,  
Νικησάτους χερσὶν ὑπὸ δόμους ὑπὸ ἰδύλας.  
Τόσσον ἐνερθ' ὑπὸ γῆς, ὅσον ἔσαντες ἔς' ἀπὸ γαίης  
Ἴσον γὰρ τ' ἀπὸ γῆς οἰς τάρταρον ἠερέοντα.  
Ἐνθά δ' οὐκ ἔστι τι καὶ ἡμέτερον χάλκῳ ἀκμῶν  
Ὀυρανὸν δὲ καπνὸν, ἀπὸ γῆς οἰς τάρταρον ἵκοντο.  
Ἐνθά δ' οὐκ ἔστι τι καὶ ἡμέτερον χάλκῳ ἀκμῶν  
Ἐκ γαίης καπνὸν, ἀπὸ γῆς οἰς τάρταρον ἵκοντο.  
Τὸν δ' αὖτε χάλκῳ ἔκρυψε δαίδαλα δ' ἀμφὶ δὲ μιν νύξ  
Τεσσαρὶ καὶ πέντε καὶ δέκα δ' αὖτε ὑπὸ γῆς  
Τὴν πρὶν καὶ πύμας καὶ ἀρηνεχέτοιο δαίδαλας.

*These drove the Titanis deep under ground,  
And though they were such wonderful Gyants, bound  
In cruell Chaines; beneath the Earth they lye,  
As far as Earth is distant from the Skie,  
So far sunk under ground lies Pluto's Hall;  
Should from Olympick Seates an Anvile fall,  
Nine dayes and nights 't would from Heavens starry round  
Be falling, on the tenth rest on the ground:  
Thence from our Surface down the Anvile drop,  
As many nights and dayes it will not stop,  
But on the tenth in Pluto's Courts would light,  
Whose iron Walls are fenc'd with three-fold night:  
Above the Earth's and Sea's Foundations lye,  
A barren, dark, and Adamantine Skie.*

(e) By the Iron and steel Gates, and brazen floor of *Tartarus*, *Enst.* understands τὴν δυνάμιν καὶ δύστηντην καὶ κατὰ γῆς ὑδάτων καὶ πνέοντων ἑλασίων, the violent and severe detention of waters and wind within the Caverns of the Earth, which breaking forth at any time by Earthquakes, or otherwise, produce stupendous effects.

And

And so by sad Experience Knowledge gaine:  
 Let down from Convext Skies a <sup>(f)</sup> golden Chaine.  
 Celestialls, Males and Females at each Link,  
 To weigh Us down, they shall not make *Jove* shrink:  
 But We vvill all those Goddeses and Gods,  
 With Men and Beasts, vast Earth and ample Floods,  
 Draw up to Heaven, and bind without Controwle  
 The World, great Nature's Fabrick, to the Pole.  
 This our Omnipotencie shall declare,  
 And how much We 'bove Gods and Mortalls are.

This said, they all admir'd and troubled at  
 His terrible Oration, silent fate.

Then *Pallas* thus; Ours, and the Worlds great Sire:  
 We know thy boundless Power, know and admire;  
 But yet the *Greeks* We may commiserate,  
 Who now must perish by untimely Fate.  
 Though in Obedience We must quit the Field;  
 Let Us, though not in person, succour yeild  
 By our advise, least thou to pleasure *Troy*,  
 Shouldst such a numerous Army quite destroy.

Then smiling thus the Thunderer reply'd;  
 Thou mayst in Us <sup>(g)</sup> *Tritonia* confide:  
 Though this our Declaration have confin'd  
 The Gods from acting, I'le to Thee be kind.

This said, he joynes his Horses, who more fleet  
 Then Winds, had <sup>(h)</sup> golden Maines, and brazen Feet.

*invenietur pressius intuenti a summo deo usque ad ultimam rerum facem una se mutuis vinculis religans & nusquam interrupta conexio.* So he, lib. 1. c. 14. The Scholiast tells us that by this *Homer* insinuates Regal power and Sovereignty, where one governs all: But *Iustine Martyr* better applies it to the Omnipotence and All-sufficiency of the Divine Nature, upon which all things depend, it upon nothing. This passage of our Poet *Lucretius* thus alludes to, lib. 2.

*Haec (ut opinor) enim mortalia sacra superne  
 Aurea de caelo demisit funis in arva.*

*I not believe that Jove all Ages hurl'd  
 Down by a Golden Chain into the World.*

(g) i. η τὸ τρίτον καὶ ὡς λαβὴν θάλασσαν ἡν ὠνόμασε τὴν ἀνδρῶν, so called, for that she strikes men with terrour and consternation, and this (saith the Scholiast) is *Homer's* sense of the word, but the Modern, those after him, conceive her so named from *Triton*, a River of *Libya*, where she was brought forth. Others say, she took this Name from the three properties of Wisdom, which are these, καλὴ τὸ νοῦν, τὸ εὖ λέγειν, καὶ τὸ ποιῆσαι, a right Conception, a good Elocution, and vigorous Action. Others again derive it, ἀπὸ τρίτης τῆς μέλει, from the third day of the month, on which they say she was born; or from *τρίων*, which in the *Cretan* Tongue signifies a Head, she being born out of her Fathers.

(h) He makes all about *Jupiter* to be Gold, διὰ τὸ ἀνέφερον αὐτῷ, καὶ ἀλκυνῶς αὐτῶν, for the brightness and clearness τῷ αἰθέρι of the Skie, for which he is frequently taken, or because it rusts not; ὡς οἷα χρυσὸν οὐ φέρονται τῷ χρόνῳ διὰ τὸ ἀνίωτον καὶ ἀπὸ καδμῶν. Besides, he is often made the same with the Sun, to whom that Metall is more peculiarly proper. *Eust.*

(f) By this golden Chain *Plato* understands the circumvolution of the Celestiall Orbs and Sun, by whose motion all things are continued in their being, and which never so little suspended, all things would revert to their first nothing. Others, the complication or accord of the Elements, as symbolizing in the four prime qualities, a Harmony not to determine but by some generall, either Cataclysm or Conflagration, an universall Deluge or Fire, of which last the Stoicks understand this Commination of *Jupiter*, affirming that *Jupiter*, that is αἰθήρ, the Aire, should by this golden Chain, the Son, exhaust in process of time not the Ocean onely, but all the moisture also out of the Earth, to supply and feed it. *Lucian* that witty Atheist, in his Dialogue inscribed *Jupiter confutatus*, bringing in *Cyniscus* questioning with that God concerning Fate, & finding by his own ingenious confession that he himselfe also was subject to Destiny, thus jeers him for this Rant of his in *Homer*; Τότε μὲν ἐν θαυμασμοῖς ἰδὼν μοι τὴν βίαν καὶ ὑπερβύσσον μεταξὺ ἀνθρώπων καὶ ἑπτῶν. νυνὶ δ' αὐτὸν σὶ ἴδῃ ὅρα μὲν τίς σιγῆς καὶ ἡ ἀπειλῶν, ἀπὸ λαοῦ νῦμα, ὡς φησὶ, καὶ μαμύρον. δεξιὴ δ' οὖν μοι διακρίπτειν ἀνὴρ ἢ κλωθὴν μαλαυχήσασθαι, ὡς καὶ αὐτὸν σὶ ἀνέπαυτον θωρήσῃ ἐν τῷ ἀγῶνι, καδμῶν οἱ ἀλκίης ἐν τῷ καλῶν τὰ ἰχθύδια. The time was, saith he, when I thought none for strength might compare with you, and I never heard those Verses of *Homer's*, but my heart failed me, and my Haire stood an end: but I perceive now that for all your great brags of your golden Chain, you are so intangled in the Clue of Fate, that how to extricate your self you know not: So that much better might *Clotho* rant it, who hath you in a twine thread, and fetcheth you up with her Distaff, as Anglers do smaller fry with their Rod and Line. And thus in another Dialogue he brings in *Mars* flouting him, that *Juno*, *Nepertune* and *Pallas* had fettered him in his own Chain, had not *Thetis* sent *Briareus* to his rescue. *Macrobius* refers it to the Concatenation of Causes, and the continued series and dependance of things from the supreme Essence, to the very *Insects* and imperfectest Creatures. Cum omnia continuis successibus se sequantur degenerantia per ordinem ad ima meandi,



(i) i. *Gargarus*, *Ida* having three Broaches, whereof this was one, the other being *Letim* & *Phalacre*: a word made in imitation of the sound of the waters falling from that Mountain, with which it is well replenished. *Enst.* Hence our English word *Gargle*, from the sound we make in doing it. Others say, it was so called from the resemblance it bears to the little peece of flesh in our Palates, the *Uvula*, in Gr. γαργαρεών, which from a larger beginning ends in a point or cone. Here *Diotimus* of *Adramyttium* opened a School for good literature, on whom *Aratus* made this *Distick*.

Αἰδῶν ὅτι μὲν ἐπὶ πύργῳ ἔδιδου  
Παῖσι Γαργαρεῶν βύττα καὶ Ἄλφα λέγων.  
Steph. ὅτι πόλεων.

*I grieve, he lonely sitting on the Beach,  
Gargarean youth their A. B. C. should reach.*

(k) *Hesiod* making Night holy, or sacred,

— μακρῶν τοι νύκτες ἔσσιν,  
*Homer* ascribes no less to the day, the morning especially, they at that time onely offering to their Gods, spending the mid-day hours in *Libations* and *Parentations* for the dead. *Enst.*

(l) Τὰ κατὰ τὴν ἀνθρώπου δυνάμει πένεσι Κύματα, δυνάμει δὲ πᾶσι τὰ δὴ γῆν, ἢ δὲ γαμνίῳ ἀπλάττειν οὐρανὸν καὶ ἐννεπηδάλω ζῶντα διὰ τὸ ἔσθ' ἀνὰ μακρότιον. *Enst.* Earthly things, and those that poyse that way, being still emblems of ill success and approaching Fate, Earth being the *ubi*, or proper place of things perishable; the ascending scale portends a happy and long continued condition, such being the life of them above, pleasant and perpetuall. *Enst.*

His golden Armēs he takes, and golden Whip:  
His Chariot mounting then, no time lets flip,  
The Lash resounds, his Steeds, free metall'd, flye  
Betwixt the Towry Earth, and Starry Skie:  
On <sup>(i)</sup> *Ida's* top repleat with Springs and Wood,  
Where his high Fane and perfum'd Altar stood,  
He stops his Chariot, and his Steeds takes out,  
Drawing Nights sable Mantle round about:  
Contemplating his Power, a Spire his Throne,  
He sitting viewd the Town and Fleet alone:  
Where, with Repast their fainting Hearts they warm'd,  
And Powers recruited, resolutely arm'd.  
The valiant *Trojans* though they fewer were,  
Not with less Fury for the Fight prepare,  
Compel'd by dire Necessity their Lives  
To venture for their Children and their Wives.  
The Gates set open, out the *Trojans* march, (Arch.  
Both Foot and Horse, Shouts scale Heavens Chrystall  
When they were all drawn up upon one Ground,  
Clashing of Armes, and Speares, and Shields resound;  
Loud were the Shoutes of Conquerors, loud the Cries  
Of those were conquer'd, Blood the Champaign dies;  
The Medley rung with Strokes and threatening Foes.  
Whilst Morning grew, and <sup>(k)</sup> sacred Day arose,  
Commutuall Javelins equally did gall,  
And with small difference *Greeks* and *Trojans* fall:  
But when the Sun day's equall houres did peise,  
Then *Jove* took up his golden Ballances,  
And did the Fates of both the Armies weigh:  
Death bringing quiet, and the fatall Day  
Did <sup>(l)</sup> sink the *Grecian* Scale down to the Ground;  
The *Trojan* Ballance knockt Heavens Starry Round.  
Thunder and Lightning then from *Ida* he threw  
Against the *Greeks*, which they amazed view,  
And

And straight were all surpris'd with Panick Feare:  
*Idomeneus* shrinks into the Reare,  
 Nor either *Ajax*, nor the Generall durst  
 Make good the Field, though they by *Mars* were nurst:  
 Alone old *Nestor* did maintain his Ground,  
 Against his will, whose Horse receiv'd a Wound  
 From *Paris* hand, the deadly Shaft betwixt  
 The Haire concentring in his Forehead fixt,  
 The Steel-floockt Barb warm'd in his panting Brain;  
 But he tormented with the cruell Pain,  
 Both rises, flings, and in disorder puts  
 His fellow Steeds, whose Harnes *Nestor* <sup>(m)</sup> cuts.

Mean time the swift *Hectorean* Steeds drew neer,  
 Hurrying that Heroe, their bold Charioteer,  
 Through all the Bands: In that unequall Strife,  
 Then aged *Nestor* thou hadst lost thy life,  
 Had not *Tydidēs* thee in danger spy'd,  
 And thus to *Ithacus* amazed cry'd;

Renown'd *Ulysses*, from the *Trojans* why  
 Do'st thou retreat, and like a Coward fly?  
 Bevvare least any vvith a Javelin brand  
 Thee on thy Back, for thus retireing; Stand,  
 That We together may old *Nestor* aid,  
 'Gainst cruell *Hector*; Thus *Tydidēs* said:

Which <sup>(n)</sup> vvise *Ulysses* <sup>(o)</sup> heard not, but out-strips  
 Who ere fled svviftest to the *Grecians* Ships:  
 Alone to save him *Diomed* proceeds,  
 And said to *Nestor* standing by his Steeds;

(m) *Gr.* ἀπέτμησεν, by which word (as the *Scholias*t observes) it being παρὰ τὴν ἀντιπροσώπων in the imperfect Tense, and so denoting a thing in fieri, a doing rather than done, *Homer* gives his Reader to understand, that *Nestor* being aged was a long time ere he could cut the Harnes, ὅτι τοῦ μὴ ἀνιέναι, ὅτι δὲ αἰσῶν, though he did, as it concerned him, his best: whereas speaking of the like action of *Antomedon's*, a younger person, and so stronger, he describes it τοῦ ὤλεσεν, in the Preterperfect, Αἶψα ἀπὸ τοῦ ἵππου παρήσεν, to set forth the speed and suddenness of his performance. *Iliad.* π. υ. 474.

(n) *Eust.* observes that he calls *Ulysses* πολυμήχανον, because there was not that thing or Profession wherein he was not versed, as appears in the *Odyssey*, where we find him a Wrastler, a Husband man, a Marriner, a Shipwright, a Carpenter, an Archer, a Forrester, a Cook, a Prophet, an Astronomer, and a Physician.

(o) The *Scholias*t in excuse of *Ulysses*, whom some charge here with Cowardize, observes that *Homer* saith not παρήσεν, that he would not heare, but ἰδὲ ἰσάουσεν, that he did

not. Besides it was no Symptome of timerousness, his keeping the field so long, being one of the last that left it; And yet we see it laid thus in his dish by *Ajax*, in his contest with him about *Achilles* his Armes, *Ovid. Met.* l. 13.

*Qui licet eloquio fidum quoque Nestora vincat,  
 Haud tamen efficiet desertum ut Nestora crimen  
 Esse rear nullum: qui cum imploraret Ulysssem,  
 Vulnere tardus equi, sessusque senilibus annis,  
 Proditus a socio est. Non hec mihi crimina fingi  
 Scit bene Tydides, qui nomine saepe vocatum  
 Corripuit, trepidoque suam exprobravit amico.*

Though faithfull *Nestor* he in eloquence  
 Surpass'd, his leaving *Nestor* no defence  
 Of words can save; who slow, through his hurt horse,  
 And elog'd with Age, implor'd *Ulysses* force,  
 To fetch him off, who left to odds of Foes  
 His old Acquaintance; This *Tydidēs* knows  
 For no forg'd Crime, who vainly call'd to stay  
 His trembling Friend, reviling his dismay.

Mr. Sands.

They



They come, old Friend, vvho Thee vvill over-match,  
 Young Men vvill One so ancient soon dispatch :  
 Your Strength is much decay'd, You aged grovv,  
 Your Charioteer is vvweak, your Horses slovv :  
 Come mount my Chariot straight, that thou mayst see  
 How vvell these *Trojan* Horses manag'd bee :  
 How here and there they wheel, & through the Plaines  
 Or fly, or follow with ejected Reines.

Old *Nestor* his Civility receives,  
 And to *Eurymedon* and *Sthenelus* leaves  
 His feebler Steeds, which they with care attend,  
 And mounts the Chariot to his ancient Friend :  
 In skilfull Hands the curious Reines he takes,  
 And his Steeds lashing, up to *Hector* makes :  
 Whom *Diomed* saluted with a Speare,  
 Which missing hit his valiant Charioteer,  
*Eniopus*, stout *Thebaeus* Son :  
 The deadly Javelin through his Bosome run,  
 He from his Chariot falls, his Steeds give back,  
 Whil'st vitall Spirits dying Limbs forsake.  
 Though *Hector* rag'd, and did extreemly grieve,  
 He his Friends Body was inforc'd to leave :  
 But straight another Charioteer he found,  
 Fierce *Archeptolemus* in War renown'd ;  
 And gave him charge of the deserted Reines,

(p) When Prudence and Valour,  
*Nestor* and *Diomed* are in Conjunction,  
 great things may be probably expected,  
 as *Κυμπερτὸς ἰσορροπία ἀγώνος*, either  
 Vertue being re-inforced by the other,  
 and so the more effective. *Enst.*

(q) The matter of Thunder being  
*ἀνὰ θυμῶντος (νεῆξ) καὶ καυρῶντος*, a dry, hot,  
 and sulphurous exhalation.

(p) Then bloody Slaughter had enrich'd the Plaines,  
 And they, their suddain Ruine to prevent,  
 Had up like Sheep themselves in *Ilium* pent :  
 But that the Father both of Men, and Gods  
 Perceiving how the *Grecians* had the odds,  
 Horrible thunder, and dire Lightning cast,  
 Which neer *Tydidēs* frighted Horses past  
 Into the Earth, returning (q) Smoke, and fire,  
 His boggling Steeds disorderly retire.

Old *Nestor's* trembling Hands the Reines forsake,  
And thus amaz'd to *Diomed* he spake ;

Fly *Tyden's* Son, since *Jove* thou mayst perceive,  
Will Us of hop'd-for Victory bereave :  
On *Hector* this daies Honour hee'l bestow,  
But may hereafter Us like Favour show :  
No Power on Earth can alter *Joves* Decree,  
Who greater is, and far more strong then We.

*Tydid*es then ; VVell thou hast said, but I  
Shall with the thought of such Dishonour dye :  
Should *Hector* boasting 'mongst the *Trojans* say,  
I made their brave *Tydid*es run away ;  
And did their Champion to their Navie drive,  
Ah ! may the Earth first swallow Me alive.

*Gerenian Nestor* then his Mind declar'd ;  
Your Argument though Noble, might be spar'd :  
Should *Hector* vapour thus, who'le it believe ?  
What *Dardan*, or what *Trojan* Credit give ?  
Which of the *Ilian* Dames that Ranter trust,  
Whose Husband thou hast tumbled in the Dust ?

This said, he turns ; his Horses more then trot,  
Till they in safety 'midst a Squadron got :  
The *Trojan* Prince, and all his Troop pursue,  
Whilst Shouts scale Heaven, and Clouds of Javelins  
Then *Hector* calls aloud ; O thou, the most (flew ;  
Admir'd and honour'd 'mongst the *Grecian* Hoast,  
Who vvith full Cups at Feasts tak'st highest place ;  
How vvill they henceforth studie thy Disgrace,  
VVho like a Woman fly'st, or timerous Maide ?  
But ere by Thee our VValls are levell layd,  
Our Ladies Captive carried to your Fleet,  
Thou from this Hand shall thy Destruction meet.

Hearing this Rant *Tydid*es made a doubt,  
VVhether to fly, or stay and fight it out.

Thrice



Thrice for the Charge himself he did provide,  
 As oft *Jove* thundred loud from lofty *Ide*,  
 Assisting *Troy*; then up bold *Hector* came,  
 And thus his valiant Squadron did inflame;  
*Trojans*, bold *Lycians*, and stout *Dardans*, who  
 Are now engag'd, your Strength and Valour shew;  
 On Us kind *Jove* will Victory bestow,  
 We shall gaine Glory, They Disgrace and Woe.  
 Fools! that believe Walls and a weak Redoubt  
 Can save their Camp, and keep Us *Trojans* out:  
 Our Horse their Trench shall levell with their Feet;  
 But soon as I have seiz'd their haughty Fleet,  
 Remember Fire, that VVe may kill and choake  
 These stupid *Greeks* with their own Navies smoake.

Then <sup>(r)</sup> to his Steeds he spake; <sup>(s)</sup> *Xanthus*, this day,  
*Podargus*, *Aethon*, and swift *Lampus* pay  
 Me for your Food, alwaies of purest VVheat;  
 VVhich my *Andromache* before you set,  
 Mingled with VVine, ere she my Table spread,  
 VVho boast the Honour of her happy Bed.  
 Now shew your Speed, and due Obedience yeild,  
 That VVe may Masters be of *Nestors* Sheild,  
 VVhose Fame surmounts the Skies, whose wonderous  
 With Belt and Buckles are of massie Gold: (Mold  
 Nor must VVe of *Tydides* Corslet miss,  
 VVhich *Vulcan* boasted for his Master-Peece.  
 If this VVe do, I doubt not to prevail,  
 And baffled *Greeks* this Night shall hoise up Sail.  
 This ranting Language *Juno* could not brook,  
 Shaking her Throne, which all *Olympus* <sup>(u)</sup> shook,  
 She thus to mighty *Neptune* did complain;  
 Thou great Commander of the ample Maine,  
 Ah! do'st not Thou the *Greeks* sad Case lament,  
 VVho daily Thee at <sup>(x)</sup> *Helice* present;

And

(r) He speaks to his Horses, as though they were capable of understanding, and that by reason of some *μετεμύχων*, the transmigration of humane Souls, not into humane Bodies onely, but also into Bruits. An opinion which *Socrates* himself approves of, excepting onely such their Souls as were addicted to the study of Philosophy.

(s) Some will not allow this Chariot here of *Hectors* to be any other then *biga*, and so to be drawn by two horses onely, by *Xanthus* and *Lampus*, conceiving the other two Names, *Aethon* and *Podargus* to be onely Epithites, denoting their colour: but reading in the *Odyssees* of *πυρρίππος ἵππος*, and finding every one of the four here to have his Conjunction by himself, it will not be amiss to understand it of *Quadriga*, such a Chariot as is drawn by four. *Achilles* his Horse also was called *Xanthus*; *Meneleus's*, *Podargus*; *Agamemnon's* *Aithis*; and one of those of the Morning's *Lampus*. *Eust.*

(t) *Diomedes* the *Thracian's* Horses were fed with the raw flesh of men.

(u) *Gr. ἐλύετο*, a word whose smooth composition, as containing an iterated Liquid, or double *Lambda*, represents the easie and yet rapid revolution of the Celestiall Orbs. *Eust.*

(x) *Helice* and *Aege* were both Cities of *Peloponnese*, sacred to *Neptunus*, and so highly favoured and befriended of him, that he never suffered any to be Shipwrackt on their Coasts. From *Aege* the *Aegean* Sea had its name.

And *Æges*, Gifts which rich and many are :  
 If still Thou do'st thy old Affection beare,  
 Let Us not wish, but boldly take their Part,  
 Repulse the Foe, and *Joves* intention thwart :  
 Then discontented would he sit on *Ide*.

When *Neptune* thus highly incens'd reply'd,  
 How to such Overtures shall I reply,  
 Nothing I'll act against *Jove's* Power, not I ;  
 His single Strength is more then all our Force :  
 Thus did these Gods amongst themselves discourse.

The space betwixt the Fleet and Trenches Banks  
 Was full of Foot and Horse in armed Ranks,  
 Pent up by *Hector*, like the Martiall God,  
 Such Honour *Jove* that Day on Him bestowd ;  
 And he, no question, had their Navie fir'd,  
 But that Heavens Queen the Generall inspir'd  
 With Resolution, once more to excite  
 His fainting Army, and renew the Fight :  
 He to their Tents and Ships himself address't,  
 Bearing in's royall Hands <sup>(y)</sup> a Purple Vest ;  
 And nigh *Ulysses* well calk'd Vessell stood,  
 Just in the <sup>(z)</sup> middle of that Navall Wood,  
 That all from big-bon'd *Ajax* Tent might heare,  
 Down to *Achilles* quartered in the Reare :  
 Dry lay their Ships, drawn up on verging Sands,  
 Confiding in their Courage and their Hands.

Here thus aloud He chafes ; Ah, foul Disgrace !  
 You that are onely Men in Shape and Face,  
 Where's all your Vapouring now, when in a Rant  
 Your Prowess so at *Lemnos* you did Vant,  
 On fat Beeves feasting, charg'd with flowing Bowles,  
 And said ( so Cockering your ore-weening Soules )  
 That any one of you should in the Fight  
 A hundred dastard *Trojans* put to flight ?

Ff

And

(y) It being not possible he should be heard by so numerous a Company, he holds forth a purple Vest, that is at least he might be visible. Thus amongst the Romans *purpureum paludamentum*, the Emperors purple Robe hung forth of his Tent, was a signal of of the Next daies Battell.

(z) *Ulysses* being one on whose prodigious parts and prudence the Greeks especially relied, had his Quarter assigned him in the middle of the Fleet, not for his security onely and protection, but also that he might be the neerer at hand, in case upon any emergent occasion they should need his advice. *Eustathius* adds, he was so quartered, not for any timorousness was in him, *ὅτι ἵστα τῷ στρατῷ εἶον καρδία πρὸς εἶν, ἐν τῷ μέσῳ πρὸς ἰσχυροῦσι τῷ ζῶντι ὅτι δευνόντων*, but that he might be the same to their Army, which the Heart is to mans body, which by its middle position and site, better communicates Spirits to every part.



And from one *Hector*, vvho our Fleet vvill fire,  
Now all our glorious Promisers retire.

*Jove*! didst Thou ere a King's Prerogative  
Thus trample on, and quite of Power deprive?  
I not neglected, but my Vessell staid,  
When my ill Fortune hither Me convaidd,  
Untill the Fat of Beeves, and brawny Thighs  
On thy faire Altar I did Sacrifice,  
Requesting We strong Bulwark'd *Troy* might take:  
Now *Jove* I onely my Petition make,  
That We our utter ruine may avoid,  
Nor totally by *Trojans* be destroyed.

*Jove* had Compassion on *Atrides* Teares,  
And granting Safety eas'd him of his Feares,  
Sending a long-wing'd <sup>(a)</sup> Eagle to the place,  
Bearing a <sup>(b)</sup> Fawne, the swift Hart's tender Race:  
Down by that Altar she her Burthen layd,  
Where Gifts to <sup>(c)</sup> *Panomphean Jove* they payd.

This Omen much their streightned Soules enlarg'd,  
They fac'd about and resolutely charg'd:  
But none of all the *Grecian* Leaders, though  
Many they vvere, did entertain the Foe  
Before *Tydid*es, he his Horses whips,  
And the Trench passing, far the rest out-strips,  
And *Agelaus* a bold *Trojan* slew;  
He ran him flying with his Javeline through  
Betwixt the Shoulders, tumbling on the Ground  
His heavie Corps, and ponderous Armes resound:

But next to him came both th' *Atrides* on,  
*Oilides* then, and *Ajax Telamon*;  
*Idomeneus* next, and after these  
*Euryphilus*, and bold *Meriones*:

<sup>(d)</sup> *Teucer* the ninth, vvho with his Bow excel'd,  
Whom *Ajax* shelterd vvith his seven-fold Shield:

Which

(a) The Prognostications the *Augurs* made by the Eagle, were not only certain, but succesfull and fortunate: Hence *Enst.* derives *ἀετός* from *α* the intensive Particle and *εἶναι*, *εἶναι ὁ αἰὲς ἀνδρῶν ὁ αἰὲς*, because it never appeared but for good. An Eagle appearing when *Rhea* was delivered of *Jupiter*, the Bird was ever after under the tuition of that God. It is said, that an Eagle appeared also at the Battail with the Giants. *Jupiter* never imployes this Bird to any, but such as he intends highly to honour. *Did.*

(b) The Fawn noted the feare and flight of the *Trojans*, and the Eagles depositing it at the Altar, the *Greeks* deliverance and protection.

(c) He was so called, because the *Aire* (the same with *Jupiter*) is the cause of all Sounds; or because *παῖς πάντων ἀνδρῶν*, he is the Father of all Prophecie. *Enst.* He adds, that the word denotes such speeches onely as be true, *ἀμύη*, being as much as *τὸ ὅν παλινύστα*. *H. Steph.* evinceth it out of the *Odysses*, that the words *ἄρα & ἀμύη* are appropriate onely to the Oracles of *Jupiter*, and not communicable to any other.

(d) He was called *Teucer*, because his Mother was of *Troy*, he being the Son of *Hesione* the Daughter of *Laomedon*, whom *Hercules* after his sacking of *Troy* gave to *Telamon* for assisting him in that War.

Which <sup>(e)</sup> lifted up, the Heroe round did view,  
Then ayming shoots, and whom he shot at, flew:  
As to the Nurse the Child for Succour hies,  
So he to sculk behind his Target flies;  
*Orsilochus*, and *Ormen* first he slew,  
*Ophlestes*, *Daitor*, and bold *Chromius* too,  
*Hamophaon*, *Lycophon*, *Melanippus* last,  
And in a heap their slaughter'd Bodies cast.

When *Agamemnon* his great Acts espy'd,  
Beholding how th' all-fostering Earth he dy'd  
With Execution, vvhich his Arrowes made;

So, my deare *Teucer*! spend thy Shafts, he said,  
And vvith fresh Courage Us forlorne inspire,  
So shalt Thou comfort *Telamon* thy Sire;  
Who gave Thee royall Education  
In his own Palace, though his Naturall <sup>(f)</sup> Son:  
So let Thy valiant Actions be declar'd  
Through spacious *Greece*, vvhich also I'll reward:  
If *Ioue* and *Pallas* please We shall destroy,  
And raze the lofty Battlements of *Troy*,  
My share set out, I next shall Thee allot  
Two Steeds, a Trypod, and a Chariot;  
Or a faire Lady to adorne Thy Bed.  
When to *Atrides* Noble *Teucer* said:

Wherefore, Illustrious *Agamemnon*, Me  
Spur'st Thou thus up, vvho of my self am free?  
My Strength and Skill not idly I imployd,  
<sup>(g)</sup> That vvith my Shafts eight *Trojans* have destroyd:  
And ready am vvith deadly Arrowes still;  
Yet yonder raging <sup>(h)</sup> Dog I cannot kill.

*Teucer* this said, vvith vvonderous Spight enflam'd,  
Another Arrow at bold *Hector* aim'd,  
Which missing, through *Gorgythius* Breast did run,  
And slew that valiant Heroe, *Priams's* Son:

F f 2

Whom

<sup>(e)</sup> Gr. *ὑπερῆκεν*, where *ὑπερ* notes his putting his Shield before him, and so defending him from being hurt, and *ἔκρυψε* his concealing him under it from being seen. *Enst.*

<sup>(f)</sup> This anciently was no disparagement, it being no dishonour then to keep a Concubine, nor for the Concubine that was kept, the *Norbi*, or naturall Children having the same Education with those that were legitimate, and their Concubines the like respect with their Wives. In valour *Teucer* exceeded the other Sons of his Father, a thing many times seen, that they that come in by the bye, and at the back-door, transcend such as are rightly begot in lawfull Wedlock, according to that *Ios. Statius Sylv. lib. 2.*

*Vidi ego transversos alieno in robore ramos*

*Altius ire suis.*

Thus have I seen a Graft that did out-grow

The naturall Stem.

<sup>(g)</sup> These Verses thus put together and altered, one of the Ancients puts into the mouth of Fortune, complaining that having aimed many Arrowes at *Diogenes* the Cynick, she could never hurt him with any.

*Πολλὰς δὲ σέβην τετυγλάναι εἶπες  
Τούτῳ δ' ἔδωκας βάλῃ κῶα λυγρῇ  
τῇ.*

*Many a shot I from my Bow did make,  
Yet never right could I that Cynick take.*

<sup>(h)</sup> He calls *Hector* a Dog διὰ τὴν πολλὴν αὐτοῦ ἀσεβείαν, for his extraordinary confidence and boldness.



(i) This Simile is thus Copied by  
Virgil *Æn.* lib. 9.

*Purpureus veluti cum flos succisus a-*  
*ratro*

*Languescit moriens, lassoque papavera*  
*collo.*

*Demisere caput, pluvia cum fortè gra-*  
*vantur.*

A Violet on new-cast ground so  
lies,

Cut by the Plow, and languishing so  
dyes:

Or full blown Poppie hangs the head,  
whose flower

Wearies the Neck or e-burthen'd with  
a shower.

The Poets the rather use this refem-  
blance, for that *κόρυς* signifies a map's  
head as well as a Poppyes.

(k) Homer still makes his Heroes  
to have strong and great voices, this  
being a sign not onely of strength and  
ability of body, but courage also and  
preference of spirit, whence Aristotle  
saith that the Lion and Bull make a  
greater noise then any other Creature,  
because they are stronger then they.

Whom faire *Castianira* forth did bring,

A Lady, like a Goddess, to the King:

(i) His Head like a blown Poppey hung, whose Flower

Wearies the Stemm, o're burthend with a Shower:

Then lets another fly, vvith Strength and Art

At *Hector*, vvhich *Apollo* did divert;

Yet *Archeptolemus* his Charioteer,

Peirc'd through the Bosome, fiercely charging neer:

He from his Chariot falls, his Steeds give back,

Whose vitall Spirits dying Limbs forsake:

Though *Hector* rag'd, and did extreamly grieve,

He could not save his Corps, nor him relieve;

Yet gives his Brother *Cebrio* the Reines,

Then down he leaps, and (k) horribly exclames,

Lifting a mighty Stone, vvhich streight he threw

At *Teucer*, whilst his deadly Bow he drew,

And him betwixt the Neck and Shoulders hit,

Where all the Ligaments and Tendons meet:

Breaking his String, his Hand num'd with the blow,

On's Knee he staggering fell, and drops his Bow.

Stout *Ajax* his false Brother not neglects,

But raising straight with his broad Shield protects:

*Mecisteus* and *Alastor* him convey,

Groaning extreamly, where the Navie lay.

But here such Strength the *Trojans* had from *Jove*,

That to their Trenches back the *Greeks* they drove:

Amongst the foremost *Hector* still appeares,

Leading Amazement on, and Panick Feares;

As a swift Hound who trusts his nimble Feet,

Pursues a Beare or Lion not so fleet:

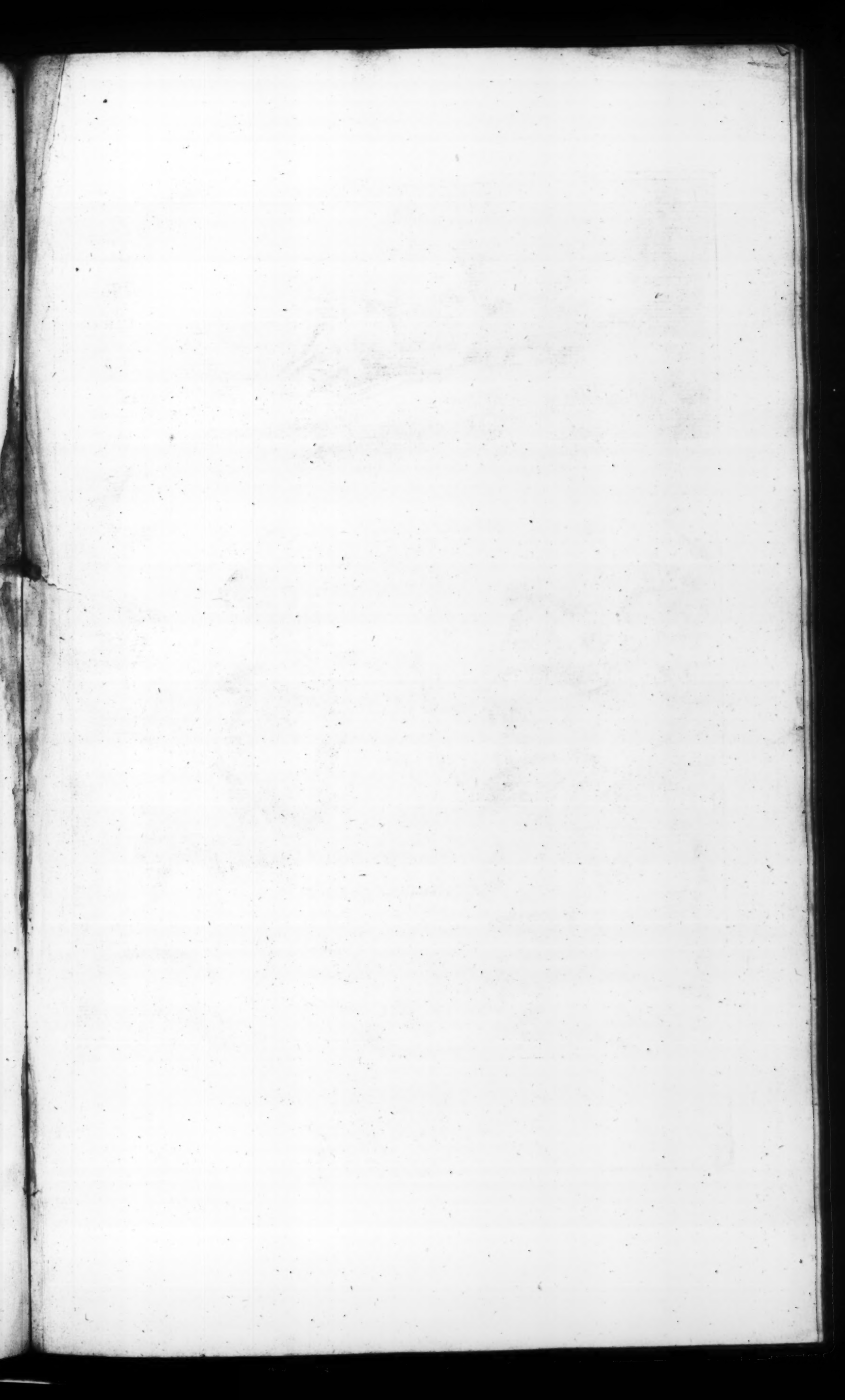
Who though he him by th' Haunch, or Hamstrings

Marks when he turns, then couring back doth flinch.

So *Hector* did the flying *Greeks* pursue,

And whosoe're was hindmost first he slew.

As







*Eliae Ashmole Armi:  
Tabulam*



*Medij Templi Socio:  
hanc D.D.D.L.M.I.O.*

*Lib. 2. Ver. 268.*

As soon as them safe Trenches did inclose,  
 Though many slaughterd by pursuing Foes,  
 They cheer themselves, and <sup>(1)</sup> Praying loud extend  
 Their hands to *Jove*, the Living to defend:  
 Whilst *Hector* every where for entrance pries,  
 With bloody *Marses*, and stern <sup>(m)</sup> *Gorgons Eyes*;  
 When pitying *Juno*, thus to *Pallas* said;

Must We no more the fainting *Grecians* aid?  
 Have they no means approaching Fate to avoid,  
 Who onely by one Person are destroyd?  
*Hectors* dire Rage is not to be endur'd,  
 Who Mischief acts, by *Jove* himself secur'd.

Then *Pallas* said, This Slaughterer had been slaine,  
 Whose dearest Blood had dy'd the *Phrygian* Plaine,  
 But that my Father *Jove* too cruell still,  
 Laies Counter-plots to cross Me in my Will:

He little minds how once I sav'd <sup>(n)</sup> his Son,  
 In his twelve Labours for <sup>(o)</sup> *Eurystheus* done;  
 VVho when He wep'd, Me from *Olympus* sent  
 Him to assise, and cheerfully I went:

Had I these things Prognosticated well,  
 VVhen <sup>(p)</sup> to the *Adamantine* Gates of Hell,  
 To fetch from thence dire <sup>(q)</sup> *Cerberus* he was bound,  
 Him I in <sup>(r)</sup> *Stygian* Billows would have drown'd:

(p) *Euristheus* sending him to fetch *Cerberus*, he repaires to *Eumolpus* at *Elenfing*, desiring to be initiated in the Rites of *Ceres*, which being not indulged to any stranger, he was naturalized by the *Pylis*, and after admitted; but being not then suffered to see the Ceremonies, being not purified since his slaughtering the *Centaures*, he was purged and absolved by *Eumolpus*, and so received. This done, going to *Tanarus*, a Promontory of *Lacedemon* where there was an *Ostium* or in-let into *Tartarus*; he enters the passage. The *Ghosts* discovering him, all vanish, except *Meleager* and *Medusa*, against which last unsheathing his Sword, being informed by *Mercurie* that it was but an apparition, he desists from assaulting it: Approaching neer *Pluto's* Mansion, he releaseth *Thebes* from his immoveable Chair, but endeavouring to do the like for *Perithous* was prevented by an Earthquake. He rowled the stone off *Ascalaphus*, and bringing *Cerberus* away with him, presented him to *Euristheus*. *Apollodorus lib. 2.*

(q) Of this Whelp begot by *Typhaon* upon *Ecbidna*, thus *Hesiod* in his *Theogon*.

Ὀφειὼν μὲν ὅρατον κωὰ γαῖας ὀϊνοῖσι.

Ἄδ' ἔπειτα πρὸς ἑκλὴ ἀμύχανον ἔτι φατιδόν,

Κέρκερον, ὠμὸν ἰὺν, ἄλδω κωὰ χαλκὸφρονον

Πεντηκοντακέτηνον, ἀναιδέα τε κρατερόν τε.

*Dionys. Pausan.* thus.

Καὶ Μαριανδυνῶν ἐσθλὸν πῶλον ἐπ' ὀϊστοῖσιν

Ουδαίου Κρονίδου μέγαν κωὰ χαλκὸφρονον,

Χερσὶν ἀνελκόμενον μαχαλόμενον ἠεὶ κλέει,

Δεινὸν ἀπὸ σμάρτων βαλὲν σιαλὸν ἡλόν.

Τὸν μὲν ἐνέξατο γαῖα καὶ ἀνδράσι πῶλον ἐρύτδον.

For the *Cimmerii* being this πούφατοι, and living upon hearbs, and amongst others upon *Aconitum*, the Adders upon *Cerberus* his head poysoning it with their spittle, it became deadly. He had the tail of a Dragon, and on his back the heads of all kind of Serpents.

(r) The water of *Stryx* is said to be extreem cold, and not to be contained or held in any Vessel but Horn only, or an Asses Hoof.

(1) Attesting by the earnestness of their cry, the sadness of their condition. The *Pythagoreans* would not have men pray to their Gods but with an audible voice, not that they thought the Gods deaf otherwise to their Prayers, ἀλλ' ὅτι δικαίαι ἐβόλαι τῶν τὰς εὐχὰς ὡς ἐκ αἰσθητῶν ποιεῖσθαι πολλῶν συνεισδόντων, but because they would not have men prefer any such Suit as they should need to be ashamed of. *Spond.* out of *Clem. Alexandrinus*.

(m) *Τεγεσιον* ἢ *χθίμα* καὶ *Μένει* καὶ *ὀφιοκλόμεον*, this was a monstrous woman, of a formidable aspect, whose haire was no other then Serpents; her head being translated into Heaven, and become a Constellation, is still inauspicious and unluckie in Nativities.

(n) She deignes not so much as to name him, καὶ γὰρ ἐχέτω πῶλον ἀπὸ κέρων, καὶ ἔχων ἐν δαδίτῳ σφιδεῖ ἡ λαγυρίαν, it not becomming a chaste Virgin so much as to nominate one so loose.

(o) *Jupiter* (or as others, *Themis*) foretelling that the Child that should upon such a day be born, should have the command of all the world, *Juno* jealous lest *Alcumena* might be then delivered, retarded her labour by a kind of sorcerie, holding her fingers *pettinatis*, clutched one within the other, by that means effected that *Euristheus* birth preceded *Hercules*'s, who thereby losing the pre-eminence was put by that *Mycenean* King upon many perilous employments. *Apollodorus* saith, that *Juno* bribed *Ilithyia*, the Queen Regent of Midwives, that she should hasten the Birth of *Euristheus*, whence he was *septimestris*, being born the seventh month after his Conception.

She Orthus, Geryons Dog, next *Cerberus* bare,  
 Whose horrid features nere described were,  
 From fifty heads *Pluto's* grim Porter bawles,  
 With brazen Lungs, and on all *Commers* falls.

And *Mariandynes* Countrey, where they tell  
 Brazen lung'd *Pluto's* Porter, Dog of Hell,  
 By *Hercules* drag'd forth, dropt poysonous Foams  
 From his soule fawes, whence from Earths pregnant Wombs

Did many mischiefs to sad Mortalls come.

Now



Now I am scorn'd, and *Thetis* onely heard,  
Who kist his Knee, and stroak'd his comely Beard,  
When She before him for Her Son did fall;  
Yet Me hereafter Hee'l his Darling call.

But your swift Horses, and your Chariot lend,  
And I will to his Pallace straight ascend;  
There I will Arme; then see if *Hector* dare  
Triumph so much in Battell <sup>(c)</sup> We being there:  
Some slaughterd *Trojan* vvith his Flesh at least  
Shall Dogs and Vultures at the Navie Feast.

This said, Heavens Queen her Horses did provide,  
And flowing Maines vvith golden Ribbans ty'd:  
But bright *Minerva*, *Jove's* Illustrious Race,  
The <sup>(c)</sup> curious Veile, conceal'd her Heavenly Face,  
Which She vvith no less Care then Skill had made,  
Down on Her Fathers Marble Pavement laid;  
Then straight claps on the Thunderers mafsie Armes,  
Fitting Her self for Fights and fierce Alarmes.

Thus She her glittering Chariot did advance,  
Then takes his huge, his strong, and ponderous Launce,  
With which against whole Squadrons Shee'd engage,  
Or vvhosoever durst provoke Her Rage.

But *Juno* mounted all Delaies abhor'd;  
Heavens Gates flye open of their own accord,  
Which on *Olympus*, guarded by the <sup>(u)</sup> Houres,  
Make Skies serene, or dark vvith fullen Showres:  
And straight from Heav'n her nimble Horses drove.  
So soon as they vv ere seen by angry *Jove*,  
To swift-wing'd *Iris* thus he gives Command;

Go, stop their Speed, and say, I bid them stand:  
If disobedient they dare venture on,  
What now I threaten shall be surely done:  
On them vvith Lightning I vvill Vengeance take,  
Hamstring their Horses, and their Chariot break,  
Thrown

(c) Gr. — ὅρα ἰδομαι.  
Εἰ γὰρ Πηλεΐδης παῖς κορυδαλλὸς ἔστω  
Γυδίου ἀσπασίον.

Where γὰρ ἀσπασίον is put for ἰδοί  
φανερὸν, *Homer* purposely disturb-  
ing the *Syntax*, saith *Eust.* (so great  
a Master was he of his Art) the better  
so to represent and personate the pre-  
sent passion of *Pallas*, or *Hector's*  
future consternation and fear. ὁμοίως  
ἢ ἡντιμῶν τῶν φέρων ἰπείαζεν ὁ ποιητής,  
ἀναλόγως τῷ θυμωμένῳ ἀσπασίῳ, ἢ ἡ ἐν-  
νοσίῳ ἀσπασίῳ καὶ τῷ φέρῳ, ὁ ποιητής  
αὖτ' ἔστω τὰς δαδ' ἰδοί. So he.

(c) Her various Veile denotes (saith  
*Eustathius*) πολλὰς τῆς φρονήσεως,  
the divers kinds of wisdom; the ma-  
king it her self, τὴν ἀπορροὴν καὶ αὐτάρκειαν,  
her self-sufficiency; her putting on  
*Jupiter's* Vest or Armes, τὴν ἀρχιερῶν,  
her versatil and pleyable disposition; her  
fiery Chariot, τὴν καὶ αὐτῶν δεξιμότητα,  
her vigorous and effectual prosecution  
of what ere she undertook.

(u) These were *Celus* his Daughters  
by *Themis*, which were three, *Irene*, *Eu-*  
*nomia*, and *Dice*.

Thrown from their Seats, ten yeares they shall endure,  
 Torture <sup>(x)</sup> of scorched Wounds, and find no Cure:  
 That so *Minerva* may remember well,  
 When She against her Father did rebell:  
*Juno* I less resent, whose Custome still  
 And whole Endeavours are to cross my Will.

(x) See (saith *Eustathius*) ὅτι ὡς  
 λεγόμενα τὰ δαιμόνια ἢ πνεύματα τῆς  
 γῆς βλάπτει, ὅτι ἡ φύσις αὐτῶν ἔχει πά-  
 ρους: See, saith he, how thin bodies,  
 of how fine a texture the gross Poetry  
 of the Heathen hath provided for their  
 Gods, to render them capable of  
 Wounds, and that even from light-  
 ning.

With these Commands the nimble Goddess flies  
 From steep *Idæan* Mountaines to the Skies,  
 And at *Olympus* Portalls them she stayd,  
 Then *Iris* thus in *Jove's* own Language sayd:

Whither prepare you? upon what Designe?  
 And why in thwarting Counsells thus conjoyne?  
 You must not aid the *Greeks*; if so you do,  
 The King of Gods and Men thus threatens you:  
 With Lightning hee'l his high Displeasure wreak,  
 Hamstring your Horses, and your Chariot break,  
 And you thrown down; ten years compleated Rounds  
 Shall fill, ere you be cured of your Wounds;  
 That Thou *Minerva* may remember well,  
 When Thou against Thy Father didst rebell:  
*Juno* not moves Him, since her Custome still,  
 And whole endeavours are to cross his Will:  
 Bold Maid take heed least thou too far advance  
 Against thy Father with an hostile Launce.  
 Her Message done, from thence the Virgin flies,  
 When *Juno* thus *Minerva* did advise;

Deare *Pallas*! We no more must undertake  
 To strive with *Jove* for any Mortalls sake;  
 Be who they will, let them or live, or dye,  
 As Fortune pleaseth and their Destiny:  
 And let him with the *Greeks* and *Trojans* do  
 What he thinks fit, and his Designs pursue.

This said, She reines her beauteous Steeds about,  
 The nimble Houres attending, take them out,

And



And ty'd them up to their Olympick Stalls,  
 Setting her gilded Chariot 'gainst the Walls :  
 Thence to their golden Thrones they troubled went,  
 And smother'd mongst the Gods their Discontent ;  
 Whilst *Jove* from *Ida* through untracked Skies,  
 Drove to high Mansions of the Deities :  
*Neptune*, his Horses loos'd, his Chariot plac'd  
 By th' Altar, and fine Canvass o're it cast ;  
 His Throne the Sire of Gods and Mortalls took,  
 And sitting down Towy *Olympus* shook :  
 But *Juno* and *Minerva* sat alone,  
 Some distance from great *Jove's* Imperiall Throne,  
 And silent sitting no enquiry made,  
 But He well knowing what did gaul'd them, said ;  
 I wonder why your selves you thus torment !  
 You staid not long, your Spirits soon were spent  
 In slaughtering *Trojans* in the bloody Fight,  
 'Gainst whom you cherish such inveterate Spight :  
 Such is my Strength, so terrible am I,  
 Not all the Powers in Heaven can make Me fly ;  
 But a cold trembling your faire Limbs did melt,  
 Before the sorrowes of sad War you felt :  
 What then I threaten'd would have prov'd too true,  
 Blasted with Lightning, in your Chariot you  
 Had not return'd yet to Etheriall Skies,  
 And Mansions of the blessed Deities.

Thus *Jove* ; whilst *Juno* and the Warlike Maid  
 Muttering, dire Plots against the *Trojans* laid :

(γ) *Homer* making *Juno* an example of a suddain passion, which like a Summers Storm, pouring down for the time, blows suddenly over : in *Minerva* he gives us an instance of such an anger as is memorative and vindictive, *Juno's* Gall overflowing, but *Minerva's* Spleen.

(γ) *Pallas* though vext, her Answer did suspend,  
 Nor durst her Father with harsh Words offend :  
 When *Juno* melting Passion not contains,  
 But venting her Displeasure, thus complains ;

Hard-hearted *Jove* ! We know thy powerfull Hand  
 Not all the Gods are able to withstand :

Yet

Yet We may grieve at their so sad Estate,  
 Accomplishing by timeless Death their Fate:  
 But We in Person, since 'tis your Desire,  
 Will not assist them, but We may inspire  
 The *Greeks*, consulting how they may engage,  
 Lest all should feel thy persecuting Rage.

The Lord of Tempests then to Her replies;  
 Thou shalt to Morrow with those splendid Eyes  
 Behold, if so thou please, how I'll destroy  
 The *Grecians*, vvho beleagure lofty *Troy*;  
 Nor valiant *Hector* shall retire, before  
 Incens'd *Pelides* Succour they implore:  
 When the bold *Trojans* shall the *Greeks* constrain  
 To fly unto their Fleet, *Patroclus* slain.

Thus Fate decrees, I not regard Thy Rage,  
 Nay, should'st Thou undertake a Pilgrimage  
 To the Worlds end, beyond Earth, Sea, and Skie,  
 Where old <sup>(2)</sup> *Iapetus*, and <sup>(a)</sup> *Saturn* lye,  
 Ne're visited by Sun nor Wind, in Hell,  
 Where Night and everlasting Darkness dwell;  
 There should'st Thou go, I should not it resent,  
 Since nothing lives more cross and Insolent.

Thus said great *Jove*, but *Juno* not reply'd,  
 Mean while the Sun did in the Ocean hide  
 His glorious Beams, and Nights black Curtain hurl'd  
 Over the spreading Surface of the World.  
 The *Trojans* grieve to see the Day descend,  
 For Night was to the *Greeks* a sheltring Friend:

And now grown dark, Illustrious *Hector* all  
 His prime Commanders did to Councell call;  
 Leading them from the Navie neer the Flood,  
 Whose Banks were free from Slaughter, Mire, and  
 They quit their Chariots, & about him stand, (Blood:  
 Ready to act what ere He shall command.

G g

Eleven

(2) The Ancients made *Iapetus* to be *Ἰαπετός* τῷ ὕψος, the rapid motion of the supream Sphere, and to have thence his denomination, *ἵασις* ἢ *ἵπτισις*, from his speed and acceleration. He was the Sonne of *Cælus* and *Tellus*, Father of *Prometheus* and *Epimetheus*, who siding with his brethren the *Titanis* against the Gods, was with his Son *Mencius*, who also assisted them, condemned to *Erebus*, or *Tartarus*. *Apollodorus*.

(a) The Northern Sea, where inhabit the *Arimaspi*, being subject to the influence of *Saturn*, is ever frigid and congealed with Ice, and thence stiled the Sea of *Saturn*, of which thus *Dionysius Periegetes*.

ἄλλ' ὅτ' ὑπὸ τῷ  
 Περὶ βορέω, ἵα παύσις ἀνιμασίω δειμα-  
 πτόν,  
 Πόντον μὲν καλοῦσι παρὰ τῷ κρήνῳ π.  
 Ἄλλος δ' αὖ ἐν κρηνῇ ἐρήμωσαν ἵα ἀφαιρῶ  
 Ἡλίου, ἑσπέρου γὰρ ὕπτις ἅλα πνέει φαι-  
 νος,  
 Αἶσι δ' ἑσπέρη παχύνεται ἐν νιφάδι.

Under the Northern Wain,  
 Where live bold *Arimaspi*, lies the Main  
 Call'd *Saturn's* frozen Sea, (some call it  
 the Dead,  
 Because the Sun so sparingly doth shed,  
 There, chearing Beams: seldom his pier-  
 cing Eye  
 Routes those dark Clouds which dim  
 that gloomy Skie.

Besides *Saturn* being the supreamst Planet, when he is in the lowest *Hemisphere*, and so under the Earth, is said *ταρταρεύει*, or to be in *Tartarus*. *Enstathius* upon *Dionysius* tells us, that *Saturn's* Privities, being dissected, were cast into the forementioned Ocean.



(b) The Spears they used in their Sea-fights being twenty two Cubits long. *Eust.*

(c) *Eustathius* brands this as ἀσπα-  
ρήντων, an irrational and unmilitary  
practice, ἡ μάχης οὐκ οἱ πύργους καίοντες τὰς  
ἐν ἑσπέρῃ δὲ οὐκ ἐκείνων δρῶνται, they  
that kindle fires in the night not  
more discovering others, then others  
them. Besides, men see better from  
out a dark place, then they do out of  
a light, the light that is about them  
dazeling their sight: of which thus  
*Lucretius lib. 4.*

E tenebris autem quæ sunt sub luce tu-  
emur,

Propterea quia cum proprior caliginis  
aër

Ater init oculos, prior & possedit o-  
pertos, (aër,

Insequitur candens confestim lucidus  
Qui quasi purgat eos, ac nigras discu-  
tit umbras

Aeris illius: nam multis partibus hic est  
Mobilior, multisque minutior & mage  
pollens;

Qui simulatque vias oculorum luce re-  
plevit,

Atq; patefecit quas antè obsederat ater.  
Continuò rerum simulacra adaper-  
ta sequuntur,

Quæ sita sunt in luce, laceßuntque ut  
videamus.

Quod contra facere in tenebris è luce  
nequimus,

Propterea quia posterior caliginis aër  
Crassior insequitur, qui cuncta fora-  
mina compiet

Obfudetq; vias oculorum, ne simulacra  
Possint ullarum rerum contexta mo-  
veri.

We view from darkness what is in the  
light,

Because the first impression of our sight  
The grosser Medium makes, and guards  
the waies,

Bright Aire injected then and lucid  
raies

Cheer our weak eyes, and gloomy shades  
disperse,

Since they are much more swift, more  
strong and fierce,

And straight all open passages repleat,  
which obscure Clouds had formerly be-  
set;

All Shapes & Figures then come throng-  
ing in,

Which are in light, and court us to be  
seen:

But from the light, what is in darkness  
we,

The passages all full, not well can see,  
In after close the ayre condensed flies,

Beleaguering all the Angles of the Eyes,  
Not any thing though obvious what so-  
e'er,

Will to the sight be represented there.

But *Spondanus* solves this by obser-  
ving the greatness & numbers of those  
fires, which made all things visible to  
the very Fleet. it being otherwise im-  
politically done to have kindled them at  
all: and this he collects from that pas-  
sage in *Hector's* Speech. — οἷος δ'  
αἷς ἔργον ἔχον.

(d) Gr. θηλυτέραι τι γυναικας, more  
female Women, of which expression of *Homers* the *Scholiast* gives this account, which I forebore to render: θηλυτέραι, that is faith-  
ful, αἱ αὖτε τὰ ἀφροδίσια καταφρονοῦσαι, αἷς αὖτε Γυναικῶν ἢ ἀλόγων ζώων. τὰ μὲν γὰρ ἀλόγα ἀεισμήδον ἔχον καὶ ἐν ᾧ μὴ γυναικαὶ, αὖτε δὲ θηλυ-  
ταὶ καὶ πονοῦνται.

(b) Eleven long Cubits was his brazen Launce,  
Whose Point did glister as he did advance:

A golden Ring confirm'd the knotty Oake,  
On which He leaning to the Princes spoke.

You *Trojans* and bold *Dardans*, I suppos'd  
The *Grecians* with their Navie thus inclos'd,

This Day by *Joves* assistance to destroy,

Then march triumphing to relieved *Troy*:

But Darkness Us prevents, and hath as yet

Preserved both their Army and their Fleet.

Since Nights strickt Lawes enforce Us to obey,

Let Us to Nature due Refreshment pay:

Your weary Horses from your Chariots free,

And whilst We Feast, let them well meated be;

Bring from the City, Bread and Wine, that's good;

Fat Sheep and Cattell, and great store of Wood,

Whose cheering Fires all Night may gild the Skies

With Splendor, till the joyfull Morning rise:

(c) Least that the *Grecians* find a means by Night,

To hasten through the swelling Waves their Flight,

And unassaulted quietly depart:

Let some at least, hurt with a Shaft, or Dart,

Leaping a Board, expect their Cure at home;

That others may take warning thus to come

Against the *Trojans* with devastating War.

And let the Heralds through the Town declare,

That Young and Old do leave their own Abodes,

To guard those Walls were builded by the Gods:

And let the (d) Women in their Houses make

Great Fires all Night, let the whole City wake;

Least th' Army absent, *Troy* they should betray;

Straight punctually what I command obey:

Other Directions I le to Morrow give,

Who by *Jove's* help and other Gods believe,

These

These curst Dogs whom Fate hath brought to *Troy*,  
 And all their painted Vessells to destroy.  
 Let Us be carefull of our Selves this Night,  
 And vvith the early Dawn preparé to fight.  
 Ile know if *Diomed* their Champion shall  
 Repulse Me from their Navie to our Wall;  
 Or whether I shall kill him vvith this Speare,  
 And bloody Spoyles to *Troy* triumphing beare:  
 I hope to Morrow he shall wounded lye,  
 And many of his proud Companions by.  
 Ah! would I vvere as vvell secur'd to be  
 Immortall, and from Age and sickness free;  
 And Men to Melike *Jove*, or *Pallas* Pray,  
 As We the *Grecians* shall destroy next Day.

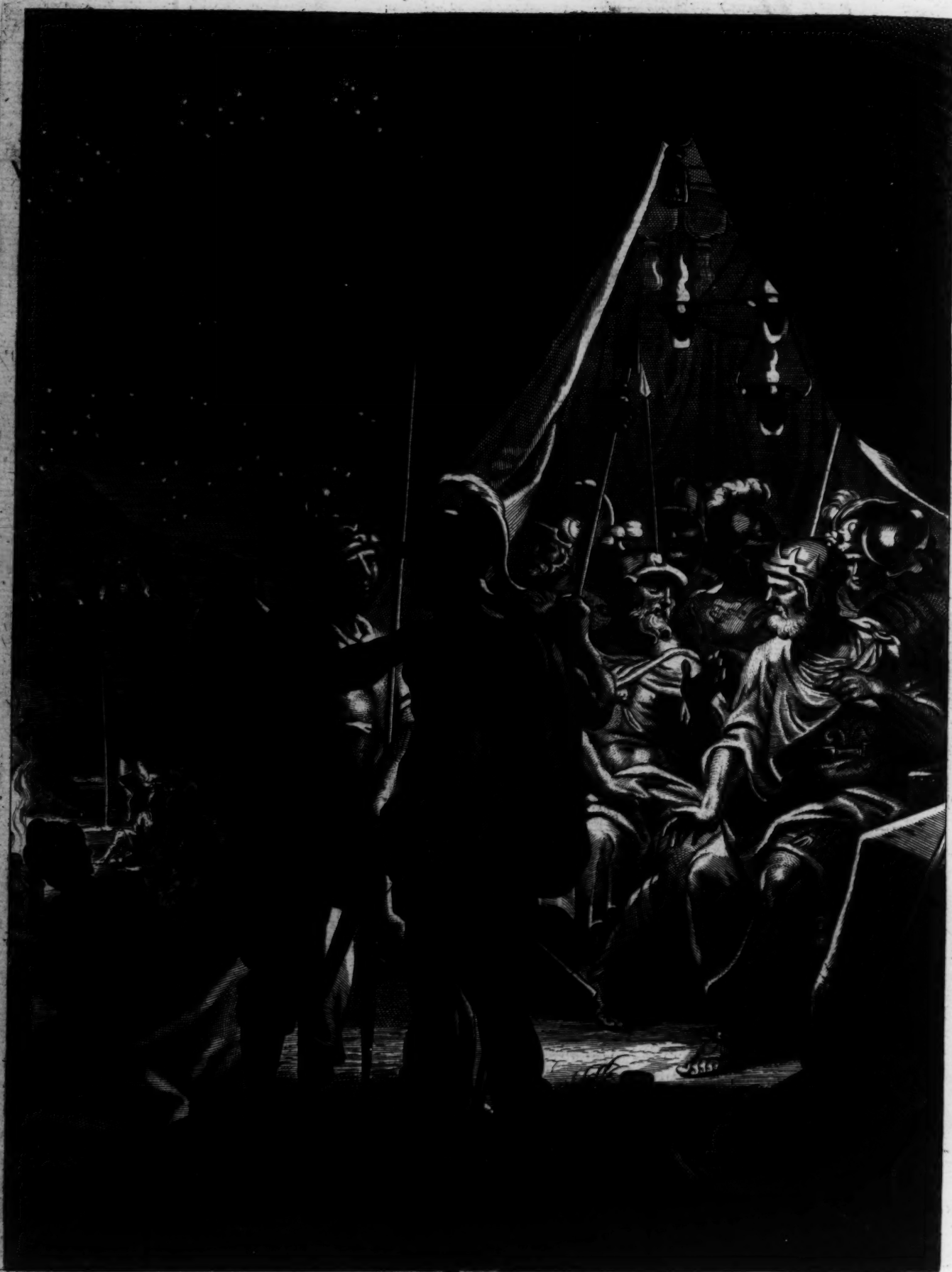
Thus *Hector* said, and all the Princes shout,  
 And cheerfull take their sweating Horses out,  
 And vvith strong Headstalls to their Chariots ty'd:  
 Others at *Troy* fat Sheep and Beeves provide,  
 And from their Houses brought both Bread & Wine,  
 And store of Wood, which made the Champaigne  
 All Night in Field insulting *Trojans* lye, (shine.  
 And trowning Smoak ascends the gloomy Skie:

So glorious Stars about the Moon are seen,  
 When Winds are silent, and the Aire serene;  
 Steep Mountain Clifts, Vallies, and Towers appeare,  
 And Star-bestudded Skies Expansion's cleare:  
 The Swain rejoyceth viewing then the Stars,  
 And Elements at Truce from civill Wars.

So many Fires cheer'd up the *Trojan* Ranks,  
 Betwixt the Navie, and *Scamander's* Banks:  
 A thousand Flames made bright the *Dardan* Camps,  
 (e) Fifty at each fate free from chilling Damps;  
 Their Horses feed on Oates and purest Corn,  
 Ty'd to their Chariots, and expect the Morn.

(e) After which computation and account, the *Trojans* with their Auxiliaries were fifty thousand, or five *Myriads*.





Domino Do: Antonio  
Baronetto. Tabulam



Ashley-Cooper, Equiti, et  
hanc. L.M.D.D.D. I.O.

Lib. 9. Ver. 50.

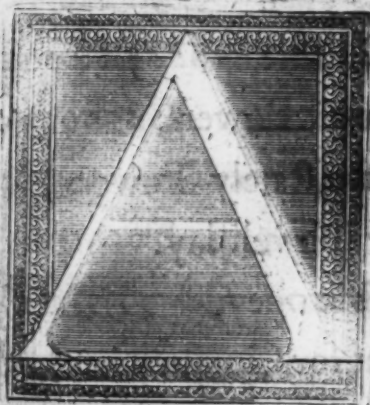


# HOMERS ILIADS.

## THE NINTH BOOK.

### The ARGUMENT.

*Nocturnall Counsell. Agamemnon cries,  
Noway but Flight: bold Diomed denies.  
Grave Nestor hints Achilles to perswade.  
Commissioners are sent to crave his Aide:  
He fairely treats them, but will not assift,  
And so despairing of all help dismist.*



AND thus the Trojans kept  
strong Guards all Night,  
Whilst <sup>(a)</sup> Panick Feare, the  
Usher of cold flight,  
Did on the Grecian <sup>(b)</sup> Brow  
Dejection stamp,

And Universall Sorrow seiz'd their Camp:  
Like <sup>(c)</sup> Winds that coupled from tempestuous Thrace,  
Plow in cros Furrows up the Oceans Face;

Κάμν' πολὺται, καὶ λήγει τὰ κέλευα  
Ὅστις φυλάσσει πρὸ γῆς ἐν πύλαις πόλεως  
Ὅταν νομῶν, ἀλέφρα μὴ πομπὴν ὕπνου.  
Εἰ μὴ γὰρ εὖ πράξαμεν, αἶψα θῶν  
Εἰ δ' αὖθ' (ὅ μιν ἦτοισι) Συμφορὰ πύχνη,  
Ἐποχλῆς ἀν' ἑς πολὺς καὶ ἥδαιον  
Τυροῖδ' ὅσ' ἄσων φερίμοις πελοπόδοις,  
Οἰμῶμασιν δ', ὧν θεὸς ἀλεξήσῃ  
Ἐπὶ νῦν μὲν ἦτοισι Κασμείων πόλει.

Cadmeans we must speak, not prate,  
Who rule the Rudder of this State,  
And must be early up and late;  
If well we do, the Gods did that:  
Is our Designe unfortunate?  
Eteocles then they onely bait,  
With sharp Invectives him defame,  
With Songs and Libells blast his Name;  
Jove let not Thebes be so too blame.

(c) Gr. Two Winds, Boreas and Zephyrus, that is severall or contrary Winds, he naming those two ἐν τῷ πελοπόδῳ, by chance. These he makes to blow out of Thrace, that is, to encounter upon that Sea, the Poets making that Quarter or Climate the common receptacle of all winds. By these two winds, some understand ἡμῶν καὶ τῶν ἀπεναντίων, ἡ δὲ καὶ μολῶντων, their astonishment at what was present, and their feare of what was future. Others, Ζεὺς καὶ Ἄρης καὶ Τροίαν ἀγανούς, the intention of Jupiter in this their defeat, and the success of the drevaling Trojans. By these two winds the Scholiast understands those two Passions of the Soul, Grief, and Feare.

And

(a) Gr. δεινότης, Divint, that is, Great, for all flight being a consequent of feare, this was an extraordinary feare, viz. ἡμῶν καὶ τῶν ἀπεναντίων, a consternation. Homer calls this fear cold [πολλὴ κρύσταλλος] ἵταϊν] ὅτι τὸ θερμὸν ἐκλείπει τὴν ἀδύτατον, because the naturall heat in those that are possessed with feare deserting the externall parts, retreats inward to defend the Heart. Hence as feare chills and deads, so hope chears (ἡ ἰσχυρὴ δαλπαρὴ) and enlivens.

(b) The common Souldier being solicitous only how to escape by flight, the more noble Grecians are affected more with the sence of their dishonour then with the loss of life it self, as being conscious that the evill success of the Expedition would be imputed to them. So Eteocles in Aeschylus in his ἡμιθῆος Ὀιδίπυς.



(d) οὐρανός, an Herb, faith the Scho-  
liast, which growes not but at the bot-  
tome of the Ocean, and so argues the  
violence of the tempest.

(e) ἡ δὲ Συμπορία τῶν πρῶτων ἐν τῇ μάχῃ  
περὶ τὴν ἀνδρείαν, danger dejecting over the  
greatest and most generous Spirits,  
and causing them to stoop.

And thundring Mountaines with a silver Breach,  
Dash bruised. (c) Owse against th' opposing Beach :  
So wrought their troubled Soules such charg'd with  
But *Agamemnon*, though he did despaire, Care.  
His Heraulds straight commanded they should all

The Princes to a private Counsell call ;  
And went himself declining Royall State.  
The summon'd Kings together troubled fate.  
When sad *Atrides* weeping, first arose:  
As from a silver Fount a River flowes,  
Obscure Streams pouring from a steepy Rock ;  
So fell his Teares, whilst thus he fighting spoke.

Bold *Greeks* deriv'd from mighty *Mars* his Loines,  
I am confounded with *Jove's* cros Designs :  
Who promis'd that I Wealthy *Troy* should sack,  
And laden faile with Spoyles triumphing back.  
Now He to our Dishonour gives Command,  
We straight return unto our Native Land,  
After so many Losses, but his Will  
We must with all Humility fulfill :  
For He, the greatest of Immortall Powers,  
Hath many Cities crown'd with stately Towers,  
Levell'd in Dust, and more will levell lay.  
But follow my Advise, and *Jove* obey,  
Straight flye to our long-wisht for Country back,  
For We shall never lofty *Ilium* sack.

The *Grecian* Princes at these Words dismay'd,  
Sate silent long, at last *Tydides* sayd ;

Feare argues thus, and since I may, I will  
Speak freely here, nor must you take it ill.

You once were pleas'd to say, which Old and Young  
Can witness, I ne're Valiant was nor Strong :

I grant the Scepter *Jove* on you bestow'd,

And more then any did with Honour load :

But

But Fortitude did sparingly impart,  
 Above a Crown is an undaunted Heart.  
 Are You in earnest, and believe that We  
 Such Cowards are as you would have us be?  
 If You would fain be gone, why stay You here?  
 Your Way lyes open, and that Navie near  
 The Ocean's Brink, which you in safety bore,  
 And all your Party from the *Grecian* Shore;  
 But let the Rest remain untill the Foe  
 We ruine, and their lofty Towers o're-throw:  
 Or if, like yours, their Resolution faile,  
 They may depart, and to their Country faile:  
 Thou *Sthenelus* and I will stay till *Troy*,  
 (Since Providence hither brought Us) We destroy.

These Words the Princes drooping Spirits fir'd,  
 And all the Court bold *Diomed* admir'd.

Then *Nestor* rising did his Mind impart;

*Tydidēs*, Thou of Us the Valiant'st art,  
 And do'st in Consultation all excell,  
 None Thy Advice can question, nor refell.  
 But though You have both well and wisely said,  
 You have not drawn your Arrow to the Head:  
 Thou may'st my youngest Son, *Tydidēs*, be,  
 Whence I, who boast Precedency of Thee,  
 Shall something more to this great Councell move,  
 Which none, no not the King shall disapprove:  
 Let him be Outlaw'd, Friendless, want a House,

(f) Who loves a private Quarrell to Espouse.

Night's Rules obey, let Supper be prepar'd,  
 Then set about our VVorks a speciall Guard;  
 And let this be the Youthfull Souldiers part:

But *Agamemnon*, since Thou greatest art,

(g) Invite the *Grecian* Princes to a Feast,

Bounty is comely, and becomes thee best:

Thy

(f) In this he glanceth at the difference and animosity between *Agamemnon* and *Achilles*. *Schol.*

(g) Πέρσαι μὲν οὖν συνεβούλευον, ἡρώων δὲ ἐπαίνουσι, the *Perians* consulting in their Cups, resolved when they were sober. Thus the *Rhodians* had a Law which enjoyned *ὑποπείρας* τὴν ἐξουσίαν ἀποδοῦναι, that their States-men eating together, should advise concerning the next daies transactions. The Ancients have a saying, *ῥόον ἐν οἴνῳ ἐσθλόν*, That men in Wine are much readier; and he in the *Comedie* saith, *τὸν νοῦν ἐν ἄρδῳ ἔλπει πρὸς ἐξουσίαν*, That he would liquor his Soul, and then speak to purpose. Besides, *ἡ τὴν ἐμὴν τραπέζην καὶ τὴν φίλων ἐστὶν*, Commoning at the same Table, occasions Friendship.



(b) Hence *Mars* is said to reside especially in *Thrace*, for that that Country was *πολύον* abounded with Wine, which occasioneth many Contentments and Quarrels.

(i) *Gr. Πᾶσι τοῖς ἑσπερίαις*, which some expound thus, That *Agamemnon's* Tents were so well stored with all kind of provisions, that he was able to give a handsome Treatment to the whole Army, *Schol.* At the division of any spoils, saith *Enst.* the King had an extraordinary and supernumerary share assigned him, *εἰς τὰ κοινὰ* *Εὐμνημονία*, for such common Entertainments.

Thy royall Tent with purest Wine is fraught,  
Daily from <sup>(b)</sup> *Thrace* in *Grecian* Bottoms brought;  
Th' hast <sup>(i)</sup> all Provisions fitting to be had,  
By many art attended and obey'd;  
Amongst thy numerous and experienc'd Guests,  
His Councell follow who adviseth best;  
Whose grave Experience makes his Judgment sound,  
Since hostile Fires our Fleet and Camp surround:  
Wofull to see; this is the fatall Night  
Which must our Army save, or ruine quite.

Old *Nestors* powerfull words the Councel charmd,  
Guards are drawn out, who march compleatly arm'd:  
*Thrasymedes*, and *Ascalaphus* precede,  
And *Palmenus* in Martiall Busines bred;  
*Meriones*, *Aphra*, *Deipyr* next brought on,  
Renown'd *Lycomedes* old *Creons* Son,  
Seaven Captains, each a hundred Men commands;  
Marching in Ranks, long Javelins in their Hands:  
These straight the Trenches and the Out-works guard,  
And Suppers all at lusty Fires prepar'd:

*Atrides* to his royall Tent convey'd  
The Chiefs, and them a handsome treatment made.  
VVhen they had feasted well on plenteous Fare,  
And Thirst and Hunger satisfied were,  
*Nestor* the Busines breaks, and who before  
Did counsell well, thus counsell'd them once more.

Illustrious Prince, what now I must advise  
VVith thee must end, and from thee take its Rise:  
Since You by *force* impowr'd vast Kingdomes sway,  
VVhich to Thy <sup>(k)</sup> Lawes and Crown obedience pay,  
Thee more then all these Princes 'twill behove  
Counsell to give and take, and thus improve  
Thy Interest, and what's opposite reject,  
And so from all the Quintessence select.

What

(k) Lawes being then unwritten,  
and wholly in the breast of the Prince.

What seems to me most fitting I'll impart,  
 And I believe my Judgment none will thwart;  
 What I at first dislik'd, I still resent,  
 Fetching *Briseis* from *Achilles* Tent:  
 From this my Judgment to a second Thought,  
 I never by perswasion shall be brought:  
 I prest it home with many Reasons then,  
 Yet swai'd by Passion thou, the best of Men,  
 Whom all the Gods most honour, did'st despise,  
 And took'st from him his deare and onely Prize.  
 Now let us think how best we may assuage  
 With precious Gifts, and gentle Words his Rage.

Then said *Atrides*, Me thou hast displai'd,  
 And a just Audite of my Errors made;  
 I have offended, and confels th' Offence;  
 A Man of Men, of Princes th' onely Prince,  
 Whom *Jove* so honours, that for his Renown  
 He plucks the Glory of the *Grecians* down,  
 I rashly wrong'd, and willing would assuage  
 With costly Gifts, his just conceived Rage;  
 Whose Worth to heare your Patience I desire:

Seaven *Trypods* which were <sup>(1)</sup> never prov'd by Fire;  
 With these, ten Talents of refined Gold,  
 And twenty Caldrons, all of Antique Mould:  
 Twice six-Race Horses of a <sup>(m)</sup> comely size,  
 Which match'd in running never lost <sup>(n)</sup> the Prize:  
 Who e're their Master is shall ne're be poore,  
 Since Me they brought in Gold and Silver store:  
 And seaven <sup>(o)</sup> exemplar Beauties I will add,  
 Which, when He wealthy <sup>(p)</sup> *Lesbos* levell layd,  
 Fell to my Lot, and All so wondrous Faire,  
 That never any could with them compare.  
 Amongst them his *Briseis* shall appeare;  
 Now by th' Immortall Deities I sweare,

H h

Her

(1) *Gr. ἀνέροις*, that is, such as were for show and state, more then use and service; so the *Scholias*t. ἀναδευματῶν, τὰς ἀνέροις ἡδὲν ἀνδρῶν ἐν τῷ οἴκῳ. Others by ἀνέροι understand such as had never been used. In this Tripod, called by *Homer* here ἀνέροι, by the later *Grecians* ἀνέροι, they mixed their Wine, dedicating it to *Bacchus*, διὰ τὴν ἐν μὲν ἀνέροις, because men in their Wine speak usually the truth, as *Apollo's* Sacrifice at *Delphos*, when she gave out the Oracles ex Tripode. *Athenaus*.

(m) *Gr. μεγάλοι*, well kept, high crested and large; others understand it of black Horses, those of that colour being reputed the best. *Schol.*

(n) These Prizes were won at the Funerall Solemnities of such as died, or were slain during the League before *Troy*, not in *Peloponnesus*; for then being old, they had not been worth the accepting, this being the ninth year of their encamping before *Troy*. *Schol.*

(o) He puts the women in the midst of the Catalogue of his Presents, least ranging them otherwise he might seem to task *Achilles* with effeminacy, & to have put them first, as conceiving that nothing would sooner prevaile with him, and so instead of appeasing, but exasperate him the more. *Schol.*

(p) At *Lesbos* in the Temple of *Juno*, the women convened once yearly, contesting which was the fairest. *Lesbos* was an Island in the *Aegean* Sea, and had in it these five Cities only, *Antissa*, *Eressus*, *Methymna*, *Pyrreia*, and *Mitylene*.



Her I ne're touch'd, never the Lady knew,  
Doing with Her as Men with Women doe:  
These now I'll send; but if Celestiall Powers  
Grant Us possession of *Troy's* lofty Towers,  
When a Division of the Spoyle is made,  
His Ship with Gold and Silver I will lade;  
And twenty *Trojan* Beauties he shall share,  
Then which, excepting *Helen*, none more faire:  
And when We Shores of Fertile *Argos* touch,  
I'll match him with my Daughter, and as much  
As my *Orestes* love, and entertaine

With like Allowance, and a Princely Traine.  
In our faire Pallace Daughters We have three,  
*Chrysothem*, *Iphian*, and <sup>(q)</sup> *Laodice*:

Take Which he will, no Joynture I will have,  
Yet never Any such a Portion gave:

Seaven Cities are her Dower, <sup>(r)</sup> *Cardamyle*,  
*Æpæa*, *Pheræ*, *Hira*, *Enope*,

*Anthie* and *Pedafus* well stor'd with Wines,  
Which neer the Sea to sandy *Pylos* joynes,

Whose People have both Sheep and Cattell store,  
And him with <sup>(s)</sup> Gifts shall like a God adore;

And <sup>(t)</sup> freely to his Scepter Tribute pay,  
Would he appeased be, and Wrath allay.

<sup>(u)</sup> Inexorable *Pluto* all detest,

Who never sign'd Petitioners Request;

Since then a greater Prince I am than he,

The Elder too, 'tis fit he yeild to Me.

These are such Gifts (old *Nestor* then replies)

That Prince *Achilles* sure will not despise;

Straight let Commissioners with speed be sent,

VVhom I will mention, to *Pelides* Tent:

Let ancient <sup>(x)</sup> *Phœnix* lov'd of *Jove* precede,

And with him *Ajax* and *Ulysses* lead;

Let

(q) Called by the *Tragadiant Elebra*, as her Sister *Iphianassa*, *Iphigenia*. In these three names *Eustath.* observes three things requisite to make an Empire flourish; Good Lawes, the due administration of Justice, and a sufficient Power or Strength, the first in *Chrysothem*, the second in *Laodice*, and the last in *Iphianassa*.

(r) These being *Messenian* Cities were in the District of *Menelaus*, yet *Agamemnon* makes proffer of them to *Achilles*, conceiving his Brother would not be against it, his own interest as well as the publick Welfare being so highly in it concerned. These Cities were not mentioned in the Catalogue, as being newly depopulated and raz'd by the *Dioscuri*, *Castor*, & *Pollux*, who thence sent no Auxiliars to the Greeks in their Trojan Expedition. *Schol.*

(s) That is, *Primitiis*, with their First-fruits.

(t) Or willingly submit to his Authority, he telling him that he should rule a people of a peaceable and tractable disposition, not turbulent, inclined to innovate and subject to rebell; The Greek, *καὶ οἱ αὐτοὶ Χρυσέην λιμένας πάλαι διέμευον*, admitting also this last construction, where he calls the Lawes *λιμένας* *fas*, ex consequente, because they make them so who obey them, according to *Hesiod* who saith, that the people amongst whom Justice is truly administered,

*Τὸν τίθηται νόμος, καὶ δ' ἀνδρῶν ἐν αὐτῷ.*

Their Cities flourish with rich Citizens.

(u) Hence as *Æschylus* observes, *Pluto* had no Altars in any City, it being conceived lost labour to Sacrifice to him, or to petition him.

*Μὴ δ' εὖ δα δαίμων ἐ δῖον ἱερῶν  
Οὐ γὰρ ἐν τῷ δῖον ἱερῶν δαίμων ἔστιν,  
Οὐ γὰρ ἐν τῷ δῖον ἱερῶν δαίμων ἔστιν,  
Μὴ δ' εὖ δα δαίμων ἐ δῖον ἱερῶν.*

All Gods but Death of Gifts approve,  
Libations, Offerings him not move,  
He Altars scorns and Præans gybes,  
Nor will be won with Tears or Bribes.

Yet in *Gadira* Death had his Altar,  
and *Pluto* his Temple with the *Mecistean*,  
his Sacrifice being a black Sheep,  
and his Libation Wine mingled with Milk.

(x) *Phœnix* was *Achilles* his Tutor.

Let grave <sup>(1)</sup> *Eurybates*, and *Hodius* wait  
On them with all things fitting their Estate :  
Bring Water, and be silent, that we may,  
If *Jove* so please, for his Assistance pray.

To this Advise All with one Voyce consent,  
And straight the Heralds Water did present :  
The young Men Goblets bring with rich Wine  
They fill about, and stil the Cup goes round. (crownd,  
The Sacrifice perform'd, from thence they went  
With expedition to *Atrides* Tent;

But fearing least the Business might be lost,  
*Nestor* instructs them severally, but most  
Wise *Ithacus*, who, Master of his Art,  
Knew best to sweeten stern *Achilles* Heart.  
Going along the Sea's resounding Shore,  
<sup>(2)</sup> *Neptune* the Earths Imbracer they implore ;  
That with their Rhetorick they might perswade,  
Great-Soul'd *Æacides* to grant them aide.

His Tent at last they entred, where he sate,  
And with choyce Notes himself did recreate ,  
<sup>(3)</sup> Touching his Harp (the silver Neck embost  
With Skill, much Curiosity and Cost)

Which he from *Thebes* 'mongst other Spoys did bring:

<sup>(4)</sup> The glorious Acts of Princes he did sing:

*Patroclus* silent sate, expecting long

When he would finish his Heroick Song :

*Ulysses* foremost at some distance went,

Leading them on, they All themselves present :

*Achilles* starting up did much admire,

And where he sate layd down his silver Lyre :

Then up *Patroclus* rose, and hast he made,

To meet his Friends, when thus *Pelides* sayd ;

Welcome ! some urgent Cause, or I mistake,

That You to injur'd Me this Visite make.

H h 2

This

(1) *Talthybius* is not sent, as retaining to *Agamemnon*. He joyns these Heralds in Commission with them, *ἵνα σὺν δαΐμονι καὶ ὁ βασιλεὺς αὐτὸς ἀγγέλλωσι τῷ Ἀχιλλεῖ*, that so the King himselfe might seem to be present in those his Ministers and Representatives. *Enst.*

(2) *Achilles* being Son to one of the *Nereides*, or Sea Nymphs which were under the Command of *Neptune*.

(3) *Ælian* and *Plutarch* say, that *Achilles* addicted himself to Musick all the time of this his retirement, so to appease his Passion, and sweeten his Choler, as is reported of *Cleinius* the *Pythagorean*. *Enst.*

(4) Hence *Alexander* having this noble Harp of *Achilles*, refused to see that Effeminate one of *Paris* presented to him. *Plut. de Alexand. viſt. Orat. I.*



(c) Gr. Ζωστήρεον, i. more lively Wine, ὅς ἐστιν ὁρμητικὸν τὸ κραῖμα, Wine that is mixed with Water being void of life and spirit. Hence *Eust.* collects that *Achilles* himself drunk no Wine but such as was dilute, or mixed, whence also he upbraids *Agamemnon* lib. 1. ὡς οἰνοπυρρὸν, as delighting in strong Drink. Others understand it of old Wine, deriving the word from ζῶν, τὸ μέγα καὶ πολὺ, much, or many, and ἔτος, ὁ ἐνιαυτός ἢ ἔτη, a year.

(d) Gr. κρέον μέγα, this *Pausanias* expounds κρεώδηρον ἀσγέον, a large Caldron in which he makes the Weathers and Goats-Chine to be boyled, the Hogs-flesh being roasted. *Eust.*

(e) Gr. ἅλς θεία, divine Salt, so called either because it preserves what is seasoned with it from putrifying, or for that it was the Emblem of friendship. *Plutarch* saith, it is so stiled for that it causes fruitfulness. Hence *Venus* is feigned to be ἁλὶγενής, born of Salt, and the Creatures that live in the Sea, (as the Sea Deities) are observed to be more productive than those that reside on the Earth. Naturalists also write, that female Mice are impregnate onely by eating Salt, and that Vessels which transport Salt are more especially pestered with this kind of Vermin. *Spond.* *Eust.* makes this Salt a rarity, or μυστήριον, a Present given *Peleus* by *Nereus* at his marriage with *Thetis*, and saith it had the vertue to make any Dish extream delicious, and to procure an appetite in such as had otherwise no stomach, being in griefe and heaviness.

(f) These were hurdles made of Rods or Twigs.

This said, he led them further in, and plac'd  
On stately Seats with Purple Tapestry grac'd,  
Then to *Patroclus* said; The greatest Cup  
Must, my deare Friend, be brought, and fill it up  
With (c) richest Wine, see that there be enough  
For these great Persons honouring our Roof.

*Patroclus* straight performes his Friends desire,  
Then (d) in a Caldron sets upon the fire  
A Weathers Chine with Goats-flesh, young & large,  
A Porkers Surloine, and the Brawny Targe:

*Automedon*, whilst them *Achilles* cuts,  
The Morfells held; which on the Spit he puts,  
And kind *Patroclus* made the Fuell burn:

When blazing Wood did to cleer Embers turn,  
On glowing Coals their Meat they broyl'd and threw  
On (e) sacred Salt, then from the Broches drew,  
And on (f) the Dresser lay'd the drawn-of Meat:

*Patroclus* Bread upon the Table set,

*Æacides* the Board with Dishes grac'd,

And then himself against *Ulysses* plac'd:

Next he *Menætiüs* Off-spring did desire

To mind the Gods, who Wine poures on the fire:

Cates, which were set before them, they not spare.

When Thirst and Hunger satisfied were,

*Ajax* jogs *Phoenix*, which *Ulysses* hints,

Who thus *Achilles* a full Bowle presents.

All Health *Æacides*; We now thy Guests

No Entertainment want, nor sumptuous Feasts;

Both at great *Agamemnons* Tent and here

Treated with noble and abundant Cheer:

Our business is not Banquetting, but We

(Illustrious Prince) our ruine do fore-see:

'Tis doubtfull if we save our Fleet, or no,

Unless thy Valour straight repulse the Foe.

Flames

Flames through the *Trojan* and the *Lycian* Camps  
 Out-vie the number of Heavens glorious Lamps :  
 They boasting say, they never will retreat,  
 Till they have forc'd their passage to our Fleet ;  
 Whom *Jove* encourag'd, thundring from a Cloud,  
 And *Hector* of his Strength and Fortune proud,  
 Trusting the *Omen*, rages, and all odds  
 Contemnes of Mortalls and Immortall Gods :  
 And now of nothing less th' Insulter speaks,  
 Then <sup>(g)</sup> tearing down our Vessells painted Beaks ;  
 And burning threatens both to kill and choak  
 The stupid *Greeks* in their own Navies <sup>(h)</sup> smoak :  
 And much I feare by this impending Storm,  
 The angry Gods his Business will perform ;  
 And that 'tis Fatall *Hector* shall at *Troy*,  
 Far from our Native Country, Us destroy.  
 But come, though late, and Us assistance give,  
 And thy afflicted Country-men relieve :  
 For Thou wilt grieve, and much thy self condemn,  
 When 'tis too late to save, or succour Them :  
 Let not this blessed Minute be dismiss'd,  
 Till you resolve the *Grecians* to assist.  
*Peleus* gave Thee another Document,  
 When Thee from *Phthya* he to *Argos* sent ;  
 Saying, Deare Son, *Pallas* and *Juno* may  
 The *Grecians* grant at last a glorious Day :  
 How e're let Virtue in thy Bosome raigne,  
 And from all <sup>(i)</sup> Faction, breeding Strife, abstaine :  
 Of all the Army, both of young and old,  
 Be thou for Affability extold.  
 Your Fathers grave Advise (Sir) you forget :  
 But how soe're if yet you would, if yet  
 Throw off tormenting Anger, and relent,  
 Those Gifts which *Agamemnon* will present,

(g) He menaceth to cut down only the fore-castles of the Ships, not to fire them, because on these were fixed the Statues or Effigies of the Gods, whom he feares by burning them he should justly incense. *Schol.* Or else he intended to reserve them, to erect them for a Trophy. *Eust.*

(h) *Gr.* οἷά πρὸς δολιχὰς μάλιστα ἱ κοῦρας, i. as so many Bees or Wasps. *Eust.*

(i) His Father discovering him naturally valiant, but withall very cholerick, ἀνδρῶν ἀνὰ θυμῶν. *Eust.*

(k) He mentions the Gifts last of all, ἀρχαῖαι δὲ καὶ ἀργαῖαι, since to place them otherwise would have argued a covetous mind either in *Ulysses*, as though he had highly valued them, or in *Achilles*, as though nothing would prevail more with him than these. *Eust.*

Of



Of Worth inestimable I'll recount,  
 Seaven *Trypods* which to wondrous Value mount,  
 With these ten Talents of refined Gold,  
 And twenty Caldrons all of Antique Mould:  
 Twice six-Race Horses of a comely size,  
 Which match'd in running never lost the Prize:  
 Who e're their Master is shall ne're be poore,  
 Since him they brought in Gold and Silver store:  
 And seaven exemplar Beauties He will add,  
 Which, when Thou wealthy *Lesbos* levell layd,  
 Fell to his Lot, and All so wondrous Faire,  
 That never any could with them compare.  
 Amongst them thy *Briseis* shall appeare;  
 Whom by the Immortall Deities Hee'l sweare,  
 He never touch'd, never the Lady knew,  
 Doing with Her as Men with Women doe:  
 These now Hee'l send; but if Celestiall Powers,  
 Grant Us possession of *Troy's* lofty Towers,  
 When a Division of the Spoyle is made,  
 Thy Ship with Gold and Silver he will lade;  
 And twenty *Trojan* Beauties thou shalt share,  
 Then which, excepting *Helen*, none more faire:  
 And when We Shores of Fertile *Argos* touch,  
 Hee'l match Thee with his Daughter, and as much  
 As his *Orestes* love, and entertaine  
 With like Allowance, and a Princely Traine.  
 In his faire Pallace Daughters he hath three,  
*Chrysothem*, *Iphian*, and *Laodice*:  
 Take Which thou wilt, no Joynture he will have,  
 Yet never Any such a Portion gave:  
 Seaven Cities are her Dower, *Cardamyle*,  
*Æpaa*, *Pheræ*, *Hira*, *Enope*,  
*Anthie* and *Pedafus* well stor'd with Wines,  
 Which neer the Sea to sandy *Pylus* joynes,  
 Whose

Whose People have both Sheep and Cartell store,  
 And him with Gifts shall like a God adore;  
 And freely to his Scepter Tribute pay,  
 Would he appeased be, and Wrath allay.  
 But if *Atrides* and his Gifts you hate,  
 Pity our Army in this wofull State,  
 Who as a Deity shall Thee adore,  
 That so their former Honour dost restore:  
 For you may *Hector* kill, who will engage,  
 Spur'd on by his Success and frantick Rage:  
 For now he boasts, not one sail'd hither dare  
 In Martiall Exercise with him compare.

When thus the swift *Æacides* replies;

Prudent *Ulysses*, *Laertiades*,

Your well-shap'd Speech straight I'll in peeces take,  
 And to each Circumstance such answer make,  
 That all your Sophistry shall not refell!

I hate him, as I hate the Gates of Hell,  
 Whose Heart and Tongue of sev'rall peeces are,  
 Therefore my Judgment freely I'll declare:

Think not that Me *Atrides* shall perswade,  
 Nor all the *Greeks*; for should I grant them aide,  
 And daily 'gainst these desperate *Trojans* fight,

(<sup>l</sup>) Alike we shall rewarded be at Night:

Cowards and Valiant, active Men and Slow,  
 Gaine but small Honour slaughtered by the Foe:

For all my Hazards, all my Service done,  
 Th' Encouragement I have is, Still fight on:

(<sup>m</sup>) And as the Damme brings to her callow Brood,  
 Though pinch'd her self with Hunger, dainty Food:

So I whole Nights to sleep would ne're consent,  
 And long and bloody daies in Battell spent;

Where many a valiant Heroe lost his life,  
 (A just Cause sure!) about anothers Wife.

Twelve

(<sup>l</sup>) *Eustathius* observes, that *Achilles* tautologizeth for three Verses together, it being the property of men in passion to reiterate the same things; and that he concludes his sense still with the line, ἵδ' ἐκ κομματικῶς λέγει τοῖς θυμῶν ἀγμῶν, curt speeches best suiting such as be angry (*Schol.*) ἵδ' μακρὰ τὰ κῶλα τῶ λόγῳ τοῖς διακοσμητοῖς τὸ πνεῦμα θυμῶ, their breath contracted by their choler not sufficing them for longer sentences. *Eust.*

(<sup>m</sup>) He resembles his care and tenderness towards the *Greeks*, to that *συνή*, or natural affection which Creatures beare to their Young, instancing in Birds rather than Beasts, for that these last bringing up their Young with their milk, receive a benefit by their suckling, being in pain till their milk be drawn from them; whereas the Birds feeds their young Ones with the meat should maintain themselves. *Eust.*



Twelve Cities with my Fleet I did destroy,  
 Eleven on Foot, vvhich had declar'd for *Troy*;  
 Where J inestimable Treasure got,  
 And all forsooth! to *Agamemnon* brought,  
 Whilst with the Navie he at ease remain'd:  
 Some Spoyles were shar'd, but he the Prime retain'd:  
 To severall Princes in this War imploy'd  
 He worthy Presents gave, which they enjoy'd,  
 But takes from me what most J did esteem.  
 He loves his Wife, and She perhaps loves him;  
 And they enjoy the Pleasures of the Night.  
 Why do the *Grecians* then and *Trojans* fight?  
 Or why this VVarre *Atrides* undertake?  
 Sayl'd we not hither for faire *Helens* sake?  
 Amongst the various Languag'd Nations may  
 Be others love their VVives as well as they:  
 Who ere is just, or wise, will ne're neglect  
 His VVife, but love and give her all Respect:  
 So J for mine like Priviledges have,  
 And lov'd as well, although she was my Slave:  
 But he who forc'd from me my deare Reward,  
 Shall find it once more to abuse me hard.  
 Let him vvith his grave Council once more meet,  
 To find some vvay how to secure their Fleet:  
 Great Acts without our help he hath perform'd,  
 Strong Bulwarks rais'd, and Works not to be storm'd,  
 And stak'd vvith Pallizadoes round about,  
 And will not all these keep one *Hector* out?  
 When up my valiant *Myrmidons* I brought,  
 Under Protection of his Walls he fought,  
 Neer <sup>(n)</sup> the old Beech and *Scean* Gates would stand,  
 There hardly scaping my Victorious Hand.  
 And now, since J no more will be at odds  
 With Noble *Hector*, J to all the Gods

And

(n) Neer the Walls of *Ilium* grew  
 two Beeches, adjoyning to one was the  
 Temple of *Apollo*, to the other the Se-  
 pulcher of *Ilus*. *Enst.*

And *Jove* to Morrow Sacrifice will pay,  
 This done my loaden Navie launch to Sea;  
 Then Thou shalt Me behold, if Thou think'st fit,  
 Plowing up Billows with my well-man'd Fleet;  
 And if great *Neptune* grant a prosperous Gale,  
 We the third day shall fertile *Phthya* saile;  
 Where ill advis'd I left my Fathers Court.  
 Hence store of Gold and Silver I'll transport,  
 And polish'd Steele, with Virgins young and faire,  
 Which for my Service I by lot did share;  
 But base *Atrides*, so his Spleen to vent,  
 Resum'd the Gift Himself did Me present.  
 This let Him know in publick, and be plaine;  
 That others may his Practices disdain;  
 And he, though arm'd with Pride and Impudence,  
 May ne're presume to wrong another Prince:  
 That Dog not dares, who studies my Disgrace,  
 Though Brazen fronted, look Me in the Face:  
 We Two shall never more in Councell joyne,  
 Nor Him I'll second in the least Designe:  
 Who stir'd by unjust Force my juster Rage,  
 Shall Me no more with flattering Words engage;  
 Let this suffice, then may some evill Fate,  
 Seize Him whom *Jove* doth so infatuate.  
 I scorne his proffer'd Gifts, and Him much more  
 (o) Then pale Deaths bitterest Potion abhor.  
 Not twenty times so much shall Me appease,  
 Not what He hath, nor what shall e're be His;  
 (p) *Orchomens* Spoyles, nor *Thebes* so much renown'd,  
 Whose Courts vvith unexhausted Wealth abound;  
 Where through a hundred Gates with Marble Arch,  
 To Battell twenty thousand Chariots march:  
 Nay should his Gifts out-number Sand or Dust,  
 Him I ne're more will hearken to, nor trust,  
 I i

Untill

(o) Gr. ἐν ἡμέρῃ αἰῶν, by this some reading it ἔχμας, understand τὸν φθῖνα a Louse; others τὸν ἰγκέφαλον the brain, which the Athenians never eat, nor deign'd so much as to name, so highly did they abominate it. Others understand it of the Carians who were the first mercenary Souldiers, the first that served for pay. All imply his disrespect and mean thoughts of *Agamemnon*.

(p) A City of *Boeotia* where the *Minnes* inhabited. *Ephorus* saith it was rich in Lands, having large Territories, or as others, in Gifts, which were presented the *Graces* here honoured. *Eustathius* saith, that strangers here deposited their wealth, relying upon the strength of the place, as being reputed impregnable.





And this unto the *Grecian* Princes tell,  
 (Your Gravities will suit that Office well)  
 That They in deeper Consultation sit,  
 How to preserve their Army and their Fleet;  
 Since this Designe is frustrate, to engage  
 Me in the Service, and my Wrath assuage.  
 But *Phœnix*, if he please, with us may stay,  
 (Force him I shall not) that by break of Day,  
 Together we may Plow the swelling Maine,  
 And Native Shores re-visit once againe.

This said, with Admiration all were mute,  
 That he so stubbornly deny'd their Suit:  
 Then *Phœnix* for their Navie much affraid,  
 With a deep Sigh, Teares gushing forth, thus said;  
 And art thou bent *Achilles* to return?

And shall the *Trojans* such a Navie burn,  
 Onely for thy Displeasure? Ah! my Son,  
 Wilt thou desert and leave Me here alone?  
 When we from *Phthya* to *Atrides* went,  
 Me thy old Sire with <sup>(r)</sup> Thee a Novice sent,  
 Not then in Camps or Courts experienc'd, where  
 So many Heroes educated are.

(r) Being then (so some affirme)  
 when he went for *Troy* but twelve  
 years of age.

I was thy Tutor then, did thee instruct  
 Both well to speak, and bravely to Conduct;  
 Whom I'de not leave upon a forrein Shore,  
 Should *Jove* to Me my former Youth restore,  
 As free from all defects of crazy Age,  
 As when I fled my angry Fathers Rage,  
 And *Hellas* left renown'd for beauteous Dames.

He, though grown old, yet felt Loves scorching  
 And from his Favour for his Concubine (Flames;  
 Cast me, and my deare Mother, though his Queen;  
 She kneeling me did oft with Teares entreat  
 To win his Love, that so She Him might hate.



(s) The *Erinyes*, or subterrenean Demons τιμωρητικαὶ ἢ πατεικῶν ἀδικημάτων, who revenged especially the injuries done to Parents. *Schol.* They are made with wings, to represent πᾶσι τοῖς κακοῖς, the speed and irresistableness of Divine punishment: black, διὰ τὸ ἀπαυρῶς εἶναι τοὺς κακοῖς, for their insensible surprising the wicked. Their feet are said to be of brass, διὰ τὸ ἀσφάλτον καὶ βαρὺ τὴν ἐμπυρόμενον, for their indefatigableness, and heavy Tread. *Enst.*

In brief, I brought the Business to effect,  
Which soon my jealous Father did detect,  
And to revenging <sup>(s)</sup> Furies made this Prayer,  
With Imprecations dire; That I no Heire  
Should set upon my Knee. Sad Powers incline,  
Infernall *Jove*, and dreadfull *Proserpine*:  
Then many Reasons did my Mind dehort  
From staying in my injur'd Fathers Court;  
But me, my Friends requesting did detain,  
Sheep many were, with Swine and Oxen slain:  
Store of the old Mans Wine they did Carouse,  
So nine Nights spending in my Fathers House.  
The Court they guard by turns, their Fires ne're slept;  
One in the *Portico* they blazing kept,  
Another through my Chamber cast a Light.  
When the tenth Evening brought obscuring Night,  
I broke both Bars and Locks, past through the Hall,  
And Guards and Women scaping leap't the Wall.  
Then wandring spacious *Greece* I *Phthia* found,  
Whose Plaines with Silver-fleeced Flocks abound;  
*Peleus* receiv'd with much Affection,  
And lov'd me as a Father loves his Son,  
His onely Child, which he grown old begat,  
The long-desired Heire to his Estate:  
He me enrich'd, and put in great Commands;  
On *Phthia's* Skirts I rul'd *Dolopian* Lands,  
And Thee *Achilles*, who hast now the odds  
Of all alive, and may'st compare with Gods;  
I bred up till thou wert so strong and Great:  
At sumptuous Feasts thou couldst nor drink, nor eat,  
Relish no Dish, flat was the cheering Grape,  
Unless that Thou wert seated in my Lap:  
Where oft disgorging Wine upon my Breast,  
Thou staind'st with Childish surfettings my Vest:  
For

For thee I much have suffered, much have done;  
 And since the Gods not granted me a Son,  
 Thee I adopted, that thou might'st defend  
 My feeble Age from an untimely End:  
 Anger assuage, obdurate Thoughts remove,  
 And, like the yeilding Gods, Remission love,  
 With whom for Greatness thou may'st not compare;  
 Yet they will heare a Penitentiall Prayer,  
 And send a large Indulgence from the Skies,  
 For Incense and a slender Sacrifice.

(\*) The *Lita*, Daughters of all Potent *Jove*,  
 Are blear-Ey'd, wrinkled, and but slowly move:  
 These Cripples follow *Ate*, strong and fleet,  
 Who far out-strips them all on winged Feet,  
 Forcing poor Mortalls many Woes t' endure,  
 Through all the World, which afterwards they cure:  
 VVho humbly to *Joves* Daughters shall repaire,  
 Him they'll assise, and heare his zealous Prayer:  
 But against those who persevere in ill  
 Themselves to *Jove* prefer th' attainting Bill,  
 Desiring *Ate* straight may them pursue,  
 Inflicting all those Punishments are due:  
 Therefore fit Reverence to them impart,  
 VVhich able is to move the proudest Heart.  
 Did not *Atrides* Gifts to Thee present,  
 But still fomented former Discontent,  
 A Reconcilement I would not perswade,  
 Nor that thou shouldst the streight'ned *Grecians* aide.  
 Much now he proffers, promiseth much more,  
 Employing us thy Succour to implore,  
 VVho Thee most love, most honour, and admire.  
 Oh! make not vain, nor frustrate their Desire  
 Of thy deare Friends thus in Commission joyn'd,  
 To calme the swellings of thy troubled Mind:

Ah!

(\*) The *Lita* are feigned to be lame, because such as are Suppliants and Suiters use their knees more then feet: wrinkled and old, because as men go lamely or unwillingly to deprecate such as they have offended, so put they it off and procrastinate it all they can: and lastly, dull-sighted, or looking askint, because they do *connivere ad multa*, they connive at many things, or look awry and sowerly upon those they have injured. *Phornutus de Nat. Deor.* Or for that Petitioners, the sooner to prevail in their Suites, appeare with a sad and sorrowfull aspect. *Schol.*





Against his Mother He his Grief to vent,  
 To his deare Wife faire *Cleopatra* went,  
 Whom valiant *Idas* on <sup>(d)</sup> *Marpissa* got.  
 ('Mongst all the Nations of the World was not  
 A bolder Prince, Who for this Ladies sake  
 Did up his Bow against *Apollo* take)  
 The Maid her Parents nam'd <sup>(e)</sup> *Alcione*,  
 Because her Mother wept as much as She,  
 When *Phæbus* striving would have her compest.  
 Here he retir'd his Sorrowes to digest,  
 And of his Mothers Curses did complain.  
 Incens'd because <sup>(f)</sup> her Brother He had slain,  
 With tender Hands all-fostering Earth She struck,  
 And on her Knees grim <sup>(g)</sup> *Pluto* did invoke  
 And *Proserpine* against her hated Son,  
 Whilst down salt Teares with Indignation run:  
<sup>(h)</sup> Straight dire *Erinnys* down to deepest Hell,  
 Through dismall Shades heard her so powerfull Spell.  
 When a great Tumult drew about the Gate,  
 Commisshioners from the *Ætolian* State,  
 And sacred Priestes the Heroe to perswade,  
 He would his Country, now in danger, aide;  
 Who promis'd they for him a Seat would build,  
 In Wealthy *Calydons* most fertile Feild;  
 And fifty Plow-lands would on him bestow,  
 The rich for Vines, the lighter Soyle to sow:  
 With them his Father did a Suitor come,  
 And beat the Wainscot of his high built Room,  
 Urging their Pressures; <sup>(i)</sup> Sisters, Mother sues  
 With many Teares, yet did he All refuse;  
 His Friends, whom he did honour and esteem,  
 With no Perswasions could prevaile on Him,  
 Untill the Turrets of his Chamber shook,  
 The City burning which the Foe had took:

Then

(d) *Euenus* King of *Ætolia* having a beauteous Daughter *Marpissa*, propounded her in marriage to him who should be too fleet for him pursuing in his chariot, which many attempting to do but failing, were slain by him, and their heads set on the Walls of his Palace to deter others from the like presumption. At last *Idas* the reputed Son of *Aphareus*, but really of *Neptune*, having obtained of his Father a paire of swift heel'd Horses, seized the Virgin as she was dancing in *Diana's* Temple. Her Father despairing to recover his daughter, *Idas's* Steeds being too fleet for him, kills his horses, and throws himself into the river *Lycormas*, called after this accident *Euenus*. *Apollo* encountering him as he fled, would have forced her from him, but *Jupiter* sending *Mercury* hinders them from engaging, and leaves it to the Virgins election to choose which of the two she pleased, who takes *Idas*, fearing *Apollo* would desert her in her age. *Schol.* albeit *Homer* makes her to be carried away by *Apollo*.

(e) *Cyax* the son of *Phosphorus* marrying *Alcione* the daughter of *Æolus*, grew so insolently proud that he would needs be reputed a God, his wife calling him ever *Jupiter*, and he her *Juno*, at which *Jupiter* being highly incensed transformed them into two Fowles, which live still severall and apart. *Halcyon* making her Nest upon the shoare, it hapned that the waves washed away her Eggs; for which heavily complaining, *Jove* commiserated so far her condition, as to enjoin the winds not to breath the least whilst the *Halcyon* sets, that is for the space of fourteen daies. *Id.*

(f) *Clytus* and *Procaon* the Sons of *Thestius*.

(g) When they petitioned any Celestiall or Sea Deitie, they elevated their hands to Heaven; but invoking *Pluto* or any infernall power, they smote the Earth with them. *Schol.*

(h) *Gr. Hæspōins, i.* That walks in the dark, *αἰ ποταὶ δὲ σκοτεινὰς ἔχουσιν*, because punishments inflicted from Heaven come insensibly and undiscerned. *Schol.*

(i) *Orge*, *Deianira*, *Polizo*; and *Autonoe*: these lamenting the death of their brother were changed into Birds called *Meleagrides*.

(k) *Alibaa*.



Then his faire Wife, who all this while stood by,  
 Fell at his Feet, and, with a piteous Cry  
 And iterated Sighes, recounted all  
 Those Miseries that Cities sack'd befall:  
 Their People slain, in flames their Town devour'd,  
 Their Youth inflav'd, and Virgins pure deflowr'd.

Her words on Him wrought more then powerfull  
 And soon he girds himself in shining Arms, (Charms,  
 To save the *Ætolians* in that wofull Storm;  
 Yet what they promis'd they did ne're perform.  
 Therefore consider well what I have sayd,  
 Nor let thy evill *Genius* Thee perswade:  
 'Twere for thy Honour les to save the Fleet,  
 And no Reward for such a Service get:  
 Accept his Presents, and our Ships redeem,  
 That Thee the *Greeks* may as their God esteem:

(k) *Socrates in Plato condemns this assertion of Phoenix, affirming it had been more generously done of Achilles to have succour'd the Grecians freely, then hired to do it, or gratified before hand. Plat. 3. de Rep.*

(k) Shouldst Thou to Battell unconsider'd go,  
 Less were thy Honour, though thou worst the Foe.

When thus *Achilles* gently Him reprov'd;  
 Oh Thou that art so much of *Jove* belov'd!  
 Honours from Them unnecessary be,  
 Since *Jove*, who staies Me here, enough on me  
 Confers, and will, vvilst Life this Breast contains,  
 And vvarm Blood active in my circling Veins.  
 But I could wish Thou wouldst not undertake  
 To interpose for *Agamemnon's* sake:  
 Do not so highly for his Interest move,  
 Least I should hate thee, whom so much I love: (mine,  
 Not thy own Wrongs should touch Thee more then  
 Since both our Kingdomes and Affections joyne.  
 Let them return, and tell their King my Mind,  
 But Thou mayst here friendly Reception finde:  
 To Morrow Wee'l advise, if We shall steere  
 To *Phthya* Back, or longer tarry here:

And

And to *Patroclus* signify'd, this sayd,  
A Bed should be for ancient *Phœnix* made.

Then *Telamonius* spake; Let Us not stay,  
Renown'd *Ulysses*, nor in vaine delay:  
Words fruitless are that Business not effect,  
We linger whilst an Answer They expect.  
Enrag'd *Achilles* no way condescends,  
Regardless of th' Affection of his Friends;  
He whom We value in our Army most  
Hath quite all Bowels of Compassion lost.  
Many have taken Satisfaction

(1) For a slain Brother, or a slaughter'd Son;  
Who vast Fines paying publickly appear'd,  
And with rich Gifts the wofull Plaintiff cheer'd.  
So highly for a Woman Thou dost rage,  
That no Perswasions can with Gifts assuage;  
See now We offer seaven, all wonderous faire,  
And many Presents more both rich and rare,  
To thy own (2) Kindred some Respect should be,  
Many we are, and All ally'd to Thee;  
Faire Correspondency We may require  
From Him, whom We both honour and admire.  
To whom renown'd *Achilles* thus, begun;

*Ajax*, thou noble Race of *Telamon*,  
Thou speakst thy Thoughts, and no Dissembler art,  
But swelling Passion breaks my wounded Heart,  
When I but think how Me *Atrides* us'd,  
And like some base Barbarian abus'd.  
Be pleas'd to tell Him I shall take no care  
To stop the Deluge of devouring War,  
Before great *Hector*, *Priams* Warlike Son,  
By Slaughter of the *Grecians* prompted on,  
Shall on our Quarters resolutely set,  
Burning with *Phrygian* Flames the *Grecian* Fleet:

K k

But

(1) The punishment for manslaughter amongst the Greeks, was onely a twelve months banishment from their native Country, which yet they might redeem by a commutation, by paying some considerable summe, if the kindred of the person slain were so contented. *Schol.*

(2) The Ancients condescended to no suit sooner then that which was preferred or seconded by such as were of the same House and Lineage with them, conceiving that their household Gods did joyn in that Petition, and intercede together with them, *ὡς καὶ ἱεῖρας συμπαροδείας, καὶ τῶν ἱερῶν καὶ ἱερῶν Δεῖν.* These complying also with such as were onely *συμπαροδείας* and *ἀποδείας*, as lay but under the same roof, and communed at the same Table. *Enst.*



But when to my Pavilion He drawes neer,  
'Tis likely He shall find resistance there.

This sayd, each drank his Goblet off, and went,  
*Ulysses* leading, to *Atrides* Tent;

*Patroclus* order gave there should be made

A Bed for *Phœnix*, which was streight obey'd:

He on soft Skins in purest Linnen lay

At Rest, expecting of the blessed Day:

*Achilles* thence to his with-drawing Tent,

To *Phorbas* Daughter *Diomeda* went,

Whom He at *Lesbos* took, and bravely kept.

*Patroclus* in another Chamber slept

With beauteous *Iphis*; *Peleus* Son did save

Her at sack'd <sup>(\*)</sup>*Scyron*, and his Favourite gave.

Soon as they entred *Agamemnons* Tent,

The Princes rising golden Bowles present;

And earnest Newes to heare, Inquiry made,

Whom *Agamemnon* interrupting sayd;

Renown'd *Ulysses*, who our Glory art,

What e're the Tydings, good or bad, impart:

Will He from hostile Flames defend our Fleet,

Or swells his Heart with Indignation yet?

Then sayd *Ulysses*, Most Illustrious Prince,

Of all our Sufferings He hath little Sence,

But more and more in's Obstinacy prides,

And as mean Triffles all thy Gifts derides:

Scoffing, He bids Thee and thy Councell sit,

Once more to save the Army and the Fleet;

And threatening tells Us whatsoe're comes on't,

To Morrow He will plow the *Hellespont*;

Giving Advice the Army should sayle back,

For lofty *Ilium* they shall never sack,

Since *Jove* Himself to them Assistance lends,

And they miscarry not whom He defends.

(\*) A City that bears the name of the Island where it was situate, sack'd before the Siege of *Troy* by *Achilles*, either for their withdrawing themselves from the subjection of his Father *Peleus*, or for denying to associate or contribute any forces to this *Trojan* expedition. *Enst.* Here *Achilles* accompanying with *Deidamia* the daughter of *Lycomedes* begot of her *Neoptolemus*.

At *Lesbos* took, and bravely kept. *Patroclus* in another Chamber slept With beauteous *Iphis*; *Peleus* Son did save Her at sack'd <sup>(\*)</sup>*Scyron*, and his Favourite gave. Soon as they entred *Agamemnons* Tent, The Princes rising golden Bowles present; And earnest Newes to heare, Inquiry made, Whom *Agamemnon* interrupting sayd; Renown'd *Ulysses*, who our Glory art, What e're the Tydings, good or bad, impart: Will He from hostile Flames defend our Fleet, Or swells his Heart with Indignation yet? Then sayd *Ulysses*, Most Illustrious Prince, Of all our Sufferings He hath little Sence, But more and more in's Obstinacy prides, And as mean Triffles all thy Gifts derides: Scoffing, He bids Thee and thy Councell sit, Once more to save the Army and the Fleet; And threatening tells Us whatsoe're comes on't, To Morrow He will plow the *Hellespont*; Giving Advice the Army should sayle back, For lofty *Ilium* they shall never sack, Since *Jove* Himself to them Assistance lends, And they miscarry not whom He defends.

We All can witness these his harsh Replies :

I his Pavillion ancient *Phœnix* lyes,  
That he next Morning may, if that He please,  
With Him for *Phthya* plow up swelling Seas.  
At this so strange Return they All dismay'd,  
Sate silent long, when thus *Tydides* sayd ;

Oh ! would We never had our Selves addrest  
To Him who slights and frustrates our Request ;  
Nor courted thus with Presents ; Who before  
Was much too insolent, will now be more :  
But let Us suffer Him to stay or go,  
Till *Jove* or's *Genius* stir him 'gainst the Foe.  
Now let Us rest, and comfort our sad Soules,  
With savoury Dishes and refreshing Bowles,  
Wine Strength recruits, and fainting Courage cheers,  
And when the Rosie-finger'd Morn appears  
Before the Fleet with all Thy Army stand,  
And in the Van incourage and Command.

The Princes all *Tydides* Speech approve,  
Admire his Wisdome and his Valour love :  
Libations payd, they to their Tents repaire,  
Where gentle Sleep silenc'd disturbing Care.



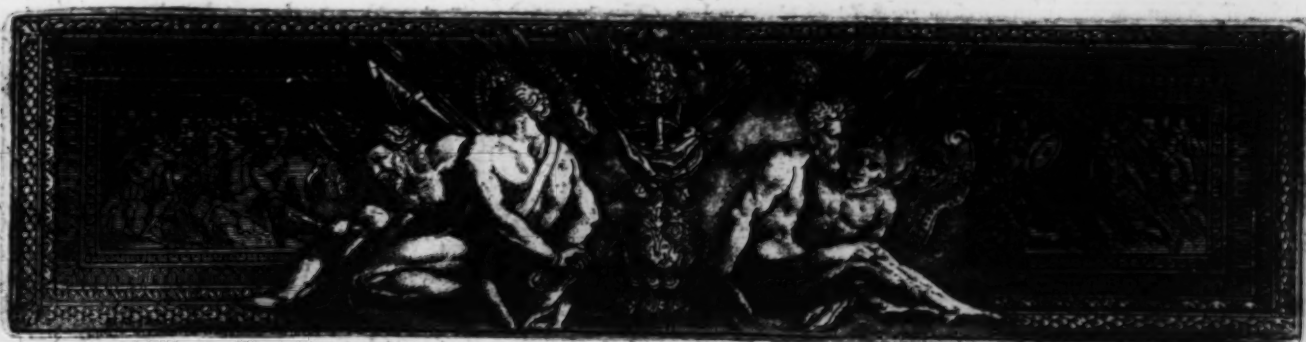


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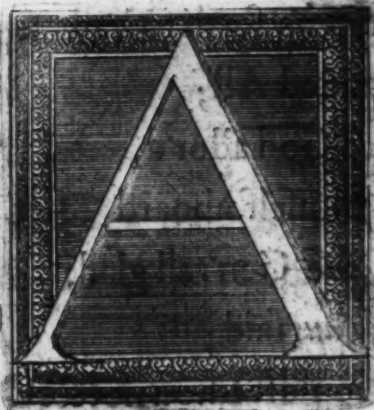


# HOMER'S ILIADS.

THE \* TENTH BOOK.

## The ARGUMENT.

*Two Grecian Princes take a Trojan Spy,  
Dolon, who tells Them where the Thracians lye;  
Tydides him beheads; then boldly goes  
And slaughters Rhesus sleeping midst the Foes:  
Whose Snow-white Steeds He and Ulysses mount,  
And at the Fleet that Nights Success recount.*



At night the Grecian Princes  
soundly slept,  
In conquering *Morpheus*  
golden Fetters kept;  
But gentle Rest *Atrides* Eyes  
ne're clos'd,  
Nor could his troubled  
Fancy be compos'd.

As *Juno's* <sup>(a)</sup> thundering Spouse dire Lightning spends,  
When He much Rain, or Hail, or Snow intends,  
(Whose silver Fleece o're verdant Plains he draws;) )  
Or opens greedy <sup>(b)</sup> Wars devouring Jaws:  
So *Agamemnon* sigh'd, whose every part  
Answer'd th' Impulsions of his breaking Heart:  
Viewing

(\*) The Ancients affirm this Book (which they stile *Δολωνία*, as treating especially of *Dolon*, to have been a Poem by it self, and no part of the *Iliads*, until it was in this order inserted by *Pisistratus*, *Emf.*

(a) Thunder in Winter is a presage or prognostick of ensuing Wars and Commotions, it being not seasonable at that time of the year.

(b) *Gr.* πολέμοιο μήνα σήμε, the great month of war, διὰ τὸ ἐκείνου βίαιον, for its destructive nature: So also in the holy Tongue, those that fall by the Sword are layd upon the same account to perish כַּפ' חֶרֶם, by the month of the Sword.



(c) ὅς δὲ συνεπαχέσθη καὶ δαίονου, καὶ ἡ  
 παραβολὴν οἷον παραμύθων τὰς  
 ἐν τῇ κατὰ αὐτὸν ἕρην, ἡ παραμύθου διὰ τὴν  
 τελευτὴν οἷον ἡ δακρύων αὐτὸν εἰς ἀντίμι-  
 μόν οὗ ἀντιμύθου τῆς παραβολῆς ὁμοίαν.  
 This he doth (saith *Euft.*) as highly dis-  
 resembling *Jupiters* cross usage of him,  
 retorting as it were his Storm, exem-  
 plifying the drift of Snow in the fore-  
 going simile in his haire, pluck-  
 ed from the Heaven of his body,  
 his Head, and out-vying those paraboli-  
 call Tears, the Rain, with recall.

(d) ὁ γὰρ Ἄνδρ' ὅς ἐστι, ἡρῶν, that is,  
 ἡρῶν, for the courage and animosity of  
 that generous Creature; or ἡρῶν, in  
 respect of his colour, or as others, for  
 that his bones are of that strength and  
 solidity, as that strook or but rubbed  
 one against another they sparkle and  
 send forth fire. *Euft.* From his casting  
 about him the spoyle of a Lyon, as  
 also *Diomedes* doing the like, some of  
 the ancients collect the Season then  
 of the year to have been Winter, they  
 wearing these not so much for warmth,  
 as to defend them from weather.

Viewing the *Trojan* Camp, where he admires  
 Their Mirth, their Musick, and their numerous Fires:  
 But when he saw in what Condition were  
 The *Grecians* and their (c) Fleet, he tore his Haire,  
 And weeping threw it to the Starry Pole,  
 Volleys of Sighes discharging from his Soule.

When this Advice not seem'd to him the worst,  
 With speed to look out ancient *Nestor* first,  
 And then with Him some remedy contrive,  
 That from Destruction might the *Greeks* reprieve:  
 Up streight he starts, puts on his Vest, this done,  
 In hast his curious Sandalls buckles on;  
 Claps on a Lyons Skin (d) with shaggy Haire,  
 Which reach'd his Heeles, then takes his ponderous  
 Like Cares from Rest did *Menelaus* keep, (Spear.  
 Nor once upon his Eyes perch'd hovering Sleep;  
 Fearing least those for Him engaged were,  
 And swore to ruine *Troy*, should perish there:  
 A Leopards Skin he o're his Shoulders throwes,  
 And with a glittering Cask impales his Browes;  
 Takes up his Launce, then hastens forth to call  
 Up *Agamemnon*, who commanded All;  
 Whom the whole Army like a God ador'd,  
 And found Him Arming of himself aboard  
 His royall Ship, which made the Gen'rall glad,  
 Then first to Him thus *Menelaus* said;  
 Why arm'd'st Thou thus? Couldst Thou not set One  
 The *Trojans* to explore? but much I doubt (out  
 We shall not find a Spirit of that stamp,  
 That dares by Night adventure to their Camp,  
 Though brave th' Attempt. When thus the King re-  
 We with great Care ought, Brother, to advise (plies,  
 How both our Fleet and Army We may save,  
 Since *Jove* is pleas'd his first Decree to wave;  
 His

His Grants declining He our Gifts rejects,  
 And better *Hector's* Sacrifice accepts :  
 I never saw, nor e're heard any say,  
 A single Person did in one short Day  
 So much as He against the *Greeks* hath done,  
 Yet boasts himself no <sup>(e)</sup> God's, nor Goddess Son :  
 What We by Him sustain'd, I feare, will not  
 Be suddainly repair'd, nor soon forgot.  
 But hasten Thou deare Brother to the Fleet,  
 Up *Ajax* and *Idomeneus* get,  
 And I mean while shall make old *Nestor* rise,  
 That He our Guards may order and advise ;  
 There his Commands will punctually be done :  
*Meriones* now watches and his Son,  
 Whom prime Commanders of the Guard We made.  
 Then to his Brother *Menelaus* sayd ;

Be pleas'd your Mind, Sir, better to explaine :  
 Shall I untill your coming there remaine ?  
 Or else to you, the business done, repaire ?

Then *Agamemnon* ; No, expect Me there,  
 Least missing one another We not meet,  
 Since many waies lead through the *Grecian* Fleet ;  
 And as you go, prime Officers engage,  
 (f) Bidding them mind their noble Parantage ;  
 Waving vaine Pride, let Us no Labour scorne,  
 Since We to toyle and Miserie are borne.

His Brother thus dispatch'd, the Generall went  
 Where *Nestor* lay reposing in his Tent ;  
 Two Spears, his Corset, Cask, and glittering Shield,  
 And Belt stood by, which in the bloody Field  
 He alwaies wore, where e're he did engage,  
 Not yet indulging stiff and feeble Age :  
 Supporting with his Arme his honour'd Head,  
 When thus <sup>(g)</sup> the Heroe to *Atrides* sayd ;

Who

(e) Yet *Lycophron* makes him the  
 Son of *Ptoos*, that is *Apollo*.

(f) Δυσσπὴν δ' ἐπαύρηται πατρὸς ἀρετῆς  
 ἀρετῆς δ' πατρὸς ἀρετῆς ἐπαύρηται, ἢ  
 δὴ αὐτῇ ἐκείνῃ ἀναμνησὶν ἔσται ὁ ἴσχυρος  
 αὐτῆς, ἐκείνῃ τὸ μὲν ἐκείνῃς μὴδ' ἄλλῃ  
 καὶ ἀρετῆς ἐκείνῃς. The very menti-  
 oning the noble Exploits of their  
 Progenitors, reminds men of imitating  
 their Vertues, they conceiving to do  
 otherwise not a disparagement onely,  
 but even a degrading them. *Emst*.

(g) *Diomed* not waking till he was  
 stir'd, he finds *Nestor* awake, δαίρυδ' ὄντων  
 δ' ἡ νύκτις ἄλκιμα, little sleep suffi-  
 cing such as are in years.



Who art that walk'st alone through gloomy Night,  
When Darknes others doth to Rest invite?  
Seeks thou thy Horse, or thy Companion here?  
Unless thou tell'st thy Business draw not neer.

When thus the King his Sorrowes did impart,  
Thou, who the Glory of our Nation art,  
Me that unhappy *Agamemnon* know,  
On whom Great *Jove* imposeth so much Woe  
As never Mortall felt before, and will,  
Whilst Life this Bosome warmes, afflict Him still:  
I wander thus because my Dangers keep  
Me from fruition of delightfull sleep;  
My Breast is bruised with my beating Heart,  
And a chill trembling lords through every part.  
Since We of pleasant Slumber are debar'd,  
Let's walk the Round, and see the Court of Guard:  
Perhaps some weary sleeping in their Watch,  
Neglectfull of their Duty we may catch;  
The Foe lyes neer, whom the enticing Night  
To set upon our Quarters may invite.

Then *Nestor* sayd; Illustrious Prince, I hope  
That prudent *Jove* hath yet a further scope,  
Then still to carry on proud *Hectors* Aime,  
But with <sup>(b)</sup> like Losses will his Fury tame,  
If once *Achilles* Anger would abate:  
But let Us go and call up others streight,  
*Tydidēs*, *Ithacus*, and *Oiliades*  
First let Us wake, and stout *Meriones*:  
I would some One whose leisure him allowes,  
Would *Ajax* and *Idomeneus* rouse,  
Whose <sup>(i)</sup> Ships remoter lye by th' Ocean's side;  
But, <sup>(k)</sup> though my Friend, I'll *Menelaus* chide,  
Whom, should you take his Part, I would not spare,  
Who layes the burthen of so great a Care

Onely

(b) *Nestor* speaks this as knowing  
by experience *ὅς αἱ ἀρχαὶ τῶν ἐντοχῶν με-  
ταβολὰς λαμβάνουσι*, that high and signal  
success is often dasht with contrary  
fortune. *Euſt.*

(i) *Achilles* & *Ajax's* Ships lay outmost  
of all the Fleet, that so the Trojans af-  
faulting them might find the stoutest  
opposition. This *Ajax* was he of *Sal-*  
*amis*, the former being of *Locrus*.

(k) Friends should least of all for-  
bear to reprove one another, *Amici  
enim vitia si ferat, facis tua*, saith *Pub-  
lius Mimus*, He that patiently passeth  
by the failings of his friend, adopting  
them himself. Hence *Euripides* makes  
this the mark which men should espe-  
cially mind in electing a friend,

Φίλοις ὃ τὰς μὲν μὴ χαλῶνται ἐν λόγοις  
κρίνον· τὰς δὲ περὶ χάριν ὧν ἡδονὴ  
τῇ ᾧ πονηρὸς, ἀλῆστον εἰργάτω σέβης.

Choose such a friend as will not spare  
Thy faults to tell, nor thee forbear,  
But those that sooth thee, such beware.

Onely on You; and when He should resort  
To every Prince, nay, all the Army court,  
Supinely sleeps, Necessity compells  
Not Sloath t' indulge, but thoughts of something else.

*Atrides* then; Renowned *Pylean* Prince,  
Oft I have wish'd Thee tax his Negligence,  
VVhose're endeavours to performe his Part,  
Though He hath Courage and a prudent Heart,  
But stands expecting till I give Advise:  
Yet He before Me did this Morning rise,  
And I have giv'n Him Charge to summon all  
The prime Commanders We intend to call.  
First then the Guard let's visite, no time lose,  
For I appointed there our *Rendezvous*.

Then *Nestor* sayd, what did his Judgment sute;  
If so, none of the Army will dispute,  
Or be offended when he shall enjoyne  
Them, to engage on any Grand Designe.

Thus saying, on he puts his Vest, which done,  
In hast his curious Sandalls buckles on;  
Next lin'd with Furr a Purple Mantle cast  
O're his broad Shoulders, which He button'd fast:  
Then takes his Speare, and first, as on He went,  
Calls up *Ulysses* sleeping in his Tent;  
Through his Eares Laborinths the Voyce did glide  
Unto his <sup>(1)</sup> Soule, when *Ithacus* reply'd;

Why wander You conceal'd thus in obscure  
And silent Night? some urgent Business sure:

*Dicere porro oculos nullam rem cernere posse,  
Sed per eos animum, ut foribus spectare reclusis,  
Desipere est, contra quam sensus dicat eorum:  
Sensus enim trahit, atq; acies detrudit ad ipsas.  
Fulgida præsertim cum cernere sæpe nequimus,  
Lumina luminibus quia nobis præpediuntur:  
Quod foribus non fit, neque enim qua cernimus ipsi,  
Ostia suscipiunt illum reclusa laborem.  
Præterea si pro foribus sunt lumina nostra,  
Jam magis exemptis oculis debere videtur  
Cernere res animus sublati possibus ipsis.*

Which last reason of his, viz. That saw the Soul through the Eyes, it would see better the Eyes being out, *Quoniam evulsa cum possibus fores plus inferant luminis, quam si fuerint obductæ*, because door-waies, the doors and posts down, admit more light then when they be standing and shut, *Lætantius* thus derides as fond, and not concluding; *Nimirum ipsi, vel potius Epicuro qui ipsam docuit, effossi erant oculi, ne viderent effossi orbes, & ruptas oculorum fibras, & fluentem per venas sanguinem, & crescentes ex vulneribus carnes, & obductas ad ultimum cicatrices nihil posse lucis admittere, nisi forte auribus oculos similes nasci volebant, ut non tam oculis quam foraminibus cerneremus, quo nihil ad speciem sedens, ad visum inutilius fieri potest.* So he, cap. 8. *De Opificio Dei*.

L 1

Then

(1) Hence, as *Tertallian* observes, had *Heraclitus*, or *Epicharmus* their hint, to affirm *visus ipse, vis animi*, that not the Eye or Eare, but the Soule it self heard and saw, which *Tully* hence also evinces, from that either through inadvertency, we being intent upon somewhat selfe, or long of the violence of some distemper, we neither heare nor see, and that though the ports and passages of these two Sences be not the least obstructed; howbeit *Lucretius* is of another Judgment, as may appear by these Verses of his, lib. 3.

To say our Eyes not see, but our Souls view  
Objects through open doors, is most untrue;  
The Sence it self such Arguments confutes,  
Which draws, and Beams reflecting backward shoots,  
For where's much light there worser is our sight,  
And th' Eyes ejected rayes are stopt with light.  
Not so in Doors, nor yet those Portalls ask,  
Through which we see, to open any task:  
But if our Eyes serve but as Doors, no doubt  
The Soul would better see if they were out.



Then thus reply'd the old *Gerenian* Prince;  
 Deare *Laertiades*, take no Offence,  
 That We disturbing thus thy Quiet wrong:  
 Such are our present Streights; but go along  
 To raise One more; then We will cleer the Doubt,  
 If We shall flye, or staying fight it out.

Streight in He steps, and o're his Shoulders flings  
 His glittering Shield, then marches with the Kings;  
 And All to *Dyomed* together went,  
 Who lay compleatly Arm'd without his Tent,  
 His Souldiers sleeping round him in the Feilds,  
 Their Heads supported with their brazen Shields;  
 Their <sup>(m)</sup> Speares stood fix'd, whose Points did shine so  
 They like *Joves* Lightning cast a dreadful light: (bright,  
 Himself repos'd upon a Bulls Skin spread,  
 A peice of rowl'd-up Arras propt his Head,  
 Whom *Nestor* with his Foot jog'd to awake,  
 But could not, then aloud the Heroe spake;

(m) *Gr. Λαυράση*. This was a round broad plate of Iron sharp at the edges, which caused a Spear, the great end being put into it, to stand upright. This erecting their Spears when they slept, was after disused, when by the fall of one, the whole Army was put into a fright and disorder. *Enff.*

How *Tydeus* Off-spring canst thou sleep so sound?  
 Fear'st not the *Trojans* <sup>(n)</sup> on the rising Ground,  
 Whose spacious Camp and Ours are pitch'd so neer,  
 That We their Voyces may distinctly hear?  
 Rous'd with these Words off Droufiness He shook,  
 And thus the Heroe to old *Nestor* spoke;

(n) This was a Hillock neer *Troy*, where the *Trojans*, when they were out, or lay in the Feild, still encamped.

Y'are too solicitous, take too much Care:  
 Be there no other *Greeks* who younger are  
 To call the Princes up? I One like you  
 So indefatigable never knew.

Then *Nestor*; To your Judgment I submit,  
 You speak what well your Person doth besit:  
 I have bold Sons, and lead my self a Troop,  
 Any of which might call these Princes up;  
 But our Necessity I must alledge,  
 The Armies totall ruine; for the Edge

Lyes

Lies of the Razor at our Throats, and we  
This Night must save our selves, or ruin'd be:  
But would you spare my Age, call, if you please,  
Swift *Ajax* up, and young *Phyliades*.

Then he a Lions Skin threw o're his Back,  
Which reach'd his Heels, and did his Javeline take;  
Whilst all the other Princes up did get,  
And at the Court of Guard together met:  
Where, none asleep, they, 'mongst so many, catch'd,  
All in their Armes most vigilantly watch'd:

Like trusty Dogs, who guard the Bleating Foulds,  
When from the Hills descending to the Wounds  
A Lion roares, loud Clamour scales the Skies  
Of hot pursuit, and all the Shepherds rise;  
As watchfull they awak'd that wofull Night,  
Nor *Morpheus* once could them to sleep invite;  
Alwaies they walk'd and talk'd, and listning were  
When from the *Trojans* they th' Alarm should heare.  
But *Nestor* glad when he beheld his Friends  
So watchfull, thus their diligence commends:

Still my dear Sons such Vigilancy show,  
Least we be made a scorne unto our Foe.

This said, he, <sup>(o)</sup> past the Trench, and all that were  
Summon'd came next to sit in Councell there:

*Meriones* and *Nestors* Warlike Race  
Had in this private Juncto speciall place;  
They chose a clean Spot of the Purpled Feild,  
Where many lay by Valiant *Hector* kill'd,  
Till gloomy Darknes forc'd him to his Camp,  
When Western Waves conceal'd Heavens brightest  
Then in a close Debate all sitting round (Lamp;  
There *Nestor* thus the Busines did propound.

Could we, renowned Friends, amongst us find  
One of so brave and resolute a Mind,

(o) *Nestor* first leap'd the Trench  
to encourage the rest; or if they fol-  
lowed not his example, to shame them,  
he being old and decrepit, they youth-  
full and lusty. *Eust.*



(p) The *Lacedemonians* consulting what place to fortifie, *Alcibiades* advis'd them to send Spies to *Athens*, who coming thither and hearing the people discourfing amongst themselves that the Enemy would fortifie *Decelia*, the *Lacedemonians* understanding it at the return of their Emiffaries, did accordingly, *Schol.*

(q) The *Scholias*t finds in this Present *Συμβολον αἶνον*, a significant and auspicious Omen, the colour, which was black, importing their performing this exploit by night; and the young Lamb, *ὅτι ἔρχετον πρὸς πορείαν ποιήσασθαι*, that their attempt should not be frustrate, but succesfull; albeit *Eust.* by this fruitfull Ewe understands the perpetuation of their name and memory, *τὸ γένος ἢ ἀγέλης. Συμβολον ἢ ἐν μαλαίῃ θυλῇ κείσθης, ἢ ἡ διὰ πρὸς ἀποστολὴν ἀπομνηστὴν ὄντος, ἀπομνηστὴν ἐκείνου τὸ ἐλπίσθαι ἢ ἀνέξινος.* So he.

Durst venture to the *Trojan* Camp to go,  
And by surprize bring in some straggling Foe;  
Or (p) listning gather what the *Trojans* say,  
Whether they will return to *Troy*, or stay,  
Since they have worsted us; could this be learn'd,  
And he return in safety undiscern'd;  
It through the World would spread his glorious Name.  
Nor should he only purchase empty Fame,  
Each Leader in our Army shall bestow,  
(q) Suckling her bleating Race, a black fleec'd Ewe:  
And at our Meetings and all publick Feasts  
He shall be plac'd amongst our primer Guests.  
Silent all heard, yet none durst undertake  
The Business, till at last *Tydidēs* spake;

I'll venture on this dangerous Designe,  
If any other Leader here will joine:  
When two attempt some great Exploit to do,  
Their Hopes are heighten'd, and their Courage too:  
But One, though well experienc'd in his Art,  
Finds feeble Hands, and a misgiving Heart.

Many, this said, to follow him prepare,  
Th' *Ajaxes* and *Meriones* ready were;  
And *Thrasymedes*, *Menelaus* too,  
Who did the Court to be his Second sue;  
And slye *Ulysses* not himself exempts,  
Still fit for Action, and all bold Attempts.

Then spake the King; O thou to me most deare,  
Choose whom you please of all these Princes here  
To undertake this noble Enterprize:  
With modesty consult not I advise;  
Vvaving the best do not the worst select,  
Nor any's noble Birth, but Worth respect.  
Fearing least *Menelaus* he should take,  
Thus pre-admonish'd bold *Tydidēs* spake;

Since

Since 'tis your pleasure that I Freedom use,  
 Why should I any but <sup>(r)</sup> *Ulysses* choose?  
 In a large Sphear his active Spirit moves,  
 For all Attempts, whom bright *Minerva* loves:  
 I his Assistance earnestly desire,  
 Whose Conduct will convey us though through fire.

Then said *Ulysses*, <sup>(s)</sup> Praise me not, nor blame,  
 Well know the *Grecian* Princes what I am:  
 But let us go, time we in talking spend,  
 The Morning riseth, and the Stars descend:  
 Since two parts of the friendly Night are gone,  
<sup>(t)</sup> The third remains in which this must be done.

This said, they both clap on their ponderous Armes,  
 When *Thrasymedes* first in all Alarmes,  
 A Sword (his own forgotten in his Tent)  
 And Shield to bold *Tydidēs* did present:  
 Then claps his Cask on of an Oxes Hide,  
 Not with a Crest and Horse Tail's beautifi'd;  
 But a well quilted Murrion, neat and warme,  
 With such their Heads the youthfull Souldiers arme:  
*Meriones* did on *Ithacus* bestow  
 A Sword, a Quiver, and resounding Bow:  
 Puts on his Head a Leather Cask, the Skin  
 With quilted Thongs well fortifi'd within:  
 Without, a Boars white Teeth the Border round  
 Fenc'd with a Guard, a Tuft the center crown'd.  
 This tooke at <sup>(u)</sup> *Eleon* amongst other Spoyles,  
 When slye <sup>(x)</sup> *Autolycus* *Amintors* Piles  
 Demolish'd, he *Amphidamas* did present,  
 Who, as an Hospitable Monument,  
 It *Molus* gave, which to his Son he left,  
 Who now conferr'd on *Ithacus* the Gift.

Thus arm'd they went, and left the Princes there,  
 When *Pallas* gliding through the gloomy Sphear,  
 Close

(r) By *Ulysses* and *Diomed*, *Apuleius* understands *Advice* and *Allion*. Cum rebus creperis & afflictis spectatores diligendi sunt qui nocte in tempesta castra hostium penetrant, nonne *Ulysses* cum *Diomede* deliguntur, veluti consilium & auxilium, manus & manus, animus & gladium, &c?

(s) Thus *Clytemnestra* to *Achilles* in *Euripides* in *Iphigen. Aulid.*

Πῶς ἂν σ' ἐπαίνωμι μὴ λίσσῃς ἄλκις,  
 Μὴτ' ἐνδύω, μὴτ' ἀπλῶς τιμῶ χεῖρ;  
 'Αινέωμαι δ' οἱ γὰρ οἱ, τί ποτε τιμῶ  
 Μισῶσι τὸς αἰνέσας ἅν' αἰνέσῃ ἀγαν.

How shall I give thee Prayſes due,  
 Nor over-act, nor under-do,  
 To gain thy Favour? since the Best  
 Their too much flatterers detest.

(t) The *Romans* Night was not as *Homers*, τριφύλακτος, but τετραφύλακτος, consisting of four Watches, and each of these of three hours a peice. See *Jul. Pollux* lib. i. c. 7.

(u) *Eleon* was a City of *Boeotia*.

(x) *Autolycus* was the Son of *Mercury*, and one of the *Argonauts*. He had an excellent faculty in Theivery, wherein he did patriſſare, was his Fathers own Son. Hence *Martiall* sporting of one, a good proficient in that pilfering Art, saith, that *Autolycus* was not better at it,

— non est furacius illo,  
 Non fuit *Autolyci* tam pice: a manus.  
 — *Autolycus*'s fingers were,  
 Which all things stuck to, half so catching were.

*Mercury* gave him also this gift, to transform what Cattle he had stole, as he pleas'd himself. *Tzet. Chil.* 202.

Ἐγμὺ πάς δ' Ἀυτὸλυκος, πατρὸς δ' Ἡφαιστίου,  
 Πάππος δ' αὖτ' Ὀδυσσεὺς δὲ, πινύς δ' Ἰφικλῆος  
 γόν' ἀγαν.  
 Ἐκ τούτῃ Ἐγμὺ χάριζέσθαι, &c.

*Autolycus* *Hermes* Son *Laertes* got,  
 Poverty was *Ulysses* Grandfirs lot,  
 Whose Father did to him such Arts  
 reveale,  
 That he could better then *Egyptius*  
 steale,  
 Or *Babylonius*, or sly *Eurybate*,  
 Whom so much famous Authors celebrate:  
 With him not *Agamedes* could compare,  
 Nor *Hydrarge*, the best that ever were;  
 For he stolne Goods so well could change,  
 that none  
 Could judge but that they had againe  
 their own:

He by a *Hocus* pocus well made passe  
 For a fair Horse he filch'd, a mangy Ass:  
 A Virgin Bride he stole, and in her stead  
 A rivell'd Hag left with a Hoary Head;  
 As the lame Heilding halted out and in,  
 The Father thought she had his daughter bin.



(γ) Σημειωνες οὗ μινοντες εἰωνος, This Bird was a presage of their good success, ἀγαθὸν γὰρ Σημειον τοῖς ἐνεδρεύουσιν ἡ ἰεωνος, a Hern being a lucky Prognostick to such as go a scouting. She made use of an Hern rather than of her own Bird, the Owle, not onely because the Hern delights in Fenny places, such as those about *Scamander*, and is thence called ἰεωνος quasi ἰεωνος, but also because ἀγανειωνος ἔστι, it is a Bird of Prey, and that by night. *Eust.* Others make this Bird sacred to *Venus*, being so called, *quasi ἰεωνος*.

(δ) Auguries that came from the right hand were still reputed lucky, and to portend good. *Id.*

Close by them sprung the happy-boading (γ) Hern,  
Which though they could not in nights shade discern,  
They heard her sounding VVings; *Ulysses* glad  
At the blest Omen, thus to *Pallas* prayd:

Heare me, thou Daughter of all Conquering *Jove*,  
VVho alwaies my Endeavours dost improve;  
My Counsells never are conceal'd from thee,  
Ah, as before, now my Assistant be;  
That we may make the insulting *Trojans* mourn,  
And back in safety to our Fleet return.

Then *Diomed*, Hear O Illustrious Maid,  
And me, now as thou didst my Father aid,  
VVhen on especiall Embassie he went  
To *Thebes*, by the *Achivian* Princes sent,  
And brought Proposals, his Retinue staid  
On sweet *Asopus*'s Margents, thence O Maid,  
Returning, by thy Auspic'd he inspir'd,  
Such Valour shew'd, that all the VVorld admir'd:  
O Goddess prove so gracious now to me,  
And Ile a Heifer Sacrifice to thee,  
VVho never knew the Yoak, not two yeares old,  
And gild her spreading Hornes with beaten Gold.

*Minerva* heard them from Heavens Christal Arch:  
VVith Night surrounded, they like Lions march;  
VVhere Bodies lay in heaps, where bloody Feilds  
Blush'd under scatter'd Armes and Spears and Shields:  
Nor *Hector* let the *Trojans* sleep, but all  
His prime Commanders did to Councell call;  
To whom the Heroe thus his mind declar'd:

VVho will among us for no mean Reward,  
A Business of Concernment undertake?  
(And if a Present will him venturous make,  
A Chariot and two Horses is our Gift,  
The fairest mongst the *Grecians*, and most swift:

And

And Glory He shall purchase, (which far more  
The noble Soul esteems) their Fleet t' explore;  
Whether about their Ships they keep a Guard,  
Or worsted by our Prowess find too hard  
Their hop'd-for Conquest, and their Trenches slight  
With Duty tyr'd, and so prepare for Flight.

*Dolon*, *Eumedes* the rich Heralds Heire,  
Step'd forth, whilst All in presence silent were,  
And thus begun, My <sup>(a)</sup> *Genius* Me doth prompt  
To venture where the *Grecians* lye encamp't;  
Now <sup>(b)</sup> stretch thy royall Scepter forth, and swear  
Those Steeds and Chariot which *Achilles* beare  
Shall be my Prize; and Ile not scout in vaine,  
Nor shalt Thou of imploying Me complaine;  
I'll through the Army to the *Grecian* Fleet,  
Where now *Atrides* and the Princes sit,  
Perhaps in Consultation whether they  
Shall flye this Night, or fight it out by Day.

This sayd, thus *Hector* swore; *Jove* Witness be,  
None else shall have *Achilles* Steeds; To Thee  
I promise, as perpetuall Honours, both  
His Horse and Chariot, (but He broke his Oath)  
Then bids him hast. He streight prepares to go,  
And to his Shoulders fastens well his Bow;  
O're which an <sup>(c)</sup> old Woolf's griesly Spoyle He spread,  
A Cask of <sup>(d)</sup> Wesells Skins claps on his Head,  
Then takes his Javelin, and the Camp forlook,  
But ne're perform'd what so He undertook.

When He had pass'd the Guards of Foot and Horse,  
Down to the Fleet He strook his neereft Course;  
*Ulysses* heard him first, as He drew nigh:

One from th' Army, sure; Either a Spy,  
Or else some Pillager who Bodies strips,  
But let him pass before Us to our Ships;

So

(a) *Dolon* the rather accepted of *Hectors* proffer and engaged to go a scouting, because being the son of a *Herauld*, he presumed to be indemnified if taken, such persons being accounted sacred; at least that his Fathers wealth, his feet failing, should fetch off and ransom him. Some say he himself was an *Herauld*, the Sons betaking themselves anciently, as *Herodotus* tells us, to their Fathers profession. *Eust.*

(b) Where the Prince took an Oath for the performing any promise, he put his Scepter in their hands, who required that of him, which they held all the time that they were taking it.

(c) *Eustathius* observes that *Homer* suits *Dolon* here like himself, that is as a foole, in the case of a Woolf grown gray with age, which colour rendred him more conspicuous in the night to the enemy, then otherwise he had been.

(d) *Gr. Ixus* is a small Beast much resembling the *Melisean* little Dog, it preys upon Birds, and is more especially a great enemy to the Bee. Its Yard is meer bone, and helps such as are troubled with the Strangury. *Eust.*



So We pursuing better shift may make  
To seize Him whom we cannot overtake;  
From his own Camp still drive him to our Fleet,  
Shaking thy Speare, least He the City get.

Thus they resolving wav'd the common Way,  
And sculking close amongst the Slaughter'd lay.  
Fearing no Danger *Dolon* swiftly ran,  
But He no sooner had that distance gone  
That <sup>(c)</sup> Mules in plowing Ground will get before  
A Teem of heavy Oxen in twelve Score,  
When They pursue: Hearing them come, He stands,  
Supposing *Hector* issu'd new Commands  
To call him back; but when the Heroes drew  
Within a Javelins cast, the Foe he knew;  
And at full height of Speed a loose he gave;  
They run to seize, he runs himself to save.  
As hunt a nimble Brace of eager Hounds,  
A tender Fawne, or Hare through covert Grounds;  
The timerous Game before them flying squeaks:  
So they each other serve, and towards the *Greeks*,  
Him from the *Trojan* Quarters close pursue.  
Now when he neer their Guards and Trenches drew,  
*Pallas* her Champion did with Strength supply,  
That none but He should take the *Trojan* Spy;  
Who, his Launce shaking, sayd; Or stand Thou there,  
Or to the Ground I'll fix Thee with this Speare;  
Do not believe thy Speed shall save Thee long  
From this my Hand; this sayd, *Tydid*es flung,  
Missing on purpose; o're his Shoulder past  
The glittering Point, and in the Earth stuck fast;  
Amaz'd He trembling stood, his Tongue did faile,  
His Teeth did chatter, and his Cheeks grew pale:  
They panting hold at last upon him layd,  
When weeping thus unhappy *Dolon* sayd;

(c) The *Geoponicks* tell us, that Oxen being better to break up Ground never plowed before, as being much the stronger; Mules are more proper to turn over Fallows, as ridding work much faster. *Euft.*

Oh

Oh! spare my Life, and I'll my Self redeem  
 With Brass, and Gold, and Steel of much esteem;  
 For Me my Father will great Ransome give,  
 Soon as inform'd I in Your Quarters live.

To whom then subtle *Ithacus* reply'd,

Be not so fearfull, but in Me confide,  
 And tell Me truth; Why from the *Trojan* Camp  
 Cam'st Thou alone through Nights obscuring Damp,  
 Whilst others sleep infranchis'd from Toyle?  
 Was it for Plunder and dead Bodies Spoyle?  
 Or else imploy'd by *Hector* as a Scout,  
 Or prompted by thy *Genius* ventur'dst out?

Who trembling sayd; With many Promises  
*Hector* against my Will did Me intice;  
*Achilles* Steeds and Chariot should be Mine,  
 Would I, He sayd, ingage in this Designe:  
 Encourag'd thus, I ventur'd through this Damp,  
 And fullen Shadows to explore Your Camp;  
 Whether about Your Ships You kept a Guard,  
 Or worsted by our Prowess, found too hard  
 Your hop'd for Conquest, & Your Watch did flight,  
 Tyr'd out with Duty, and prepar'd for Flight:

Then smiling on Him, thus *Ulysses* sayd;

Thou for Thy Service hadst been nobly payd.

Renown'd *Pelides* Steeds no Mortall Hand  
 Can manage, nor in height of Speed command  
 But He himself; and Him a Goddess bare.  
 But make to Me a true Relation, where  
 You *Hector* left; where are his Armes and Horse?  
 How have his Guards and Watches entercourse?  
 We worsted thus, is He resolv'd to stay,  
 Or else draw off with the approaching Day?  
 Then He reply'd; I shall the Truth declare;  
 Now *Hector* and the *Trojan* Princes are

M m

In



(f) *Enst.* thinks this an ill Omen, that *Heſtor* ſhould conſult concerning Martiall Affaires at a dead mans Monument. *Ὁν ἀνδρὸς θανάτῳ πρὸς τάφῳ καὶ δῆμον τὸν ἀρχόντα βουλεύειν τὰ τῆς μάχης, ἢ δ' αἶσα ἐκ τοῦ μνημάτων θανάτου οἱ παλαιοί.* So he.

(g) A Nation of *Thrace*, which ſome make to be the *Pannonians*: others the *Macedonians*.

(h) A People of *Paphlagonia*, or as others of *Scythia*: Some make theſe the ſame with thoſe called *Caunii*.

(i) A People of *Caria*, or the Inhabitants of the City of *Pegasus*, ſo called ἀπὸ τοῦ λέγω τὸ λυάγω, as being a mixture and medly of many Nations.

(k) Theſe inhabited the Sea-coaſt of *Caria*.

(l) The *Lydians*.

(m) A City within the Territories of *Troy* where *Apollo* had his Temple, being thence ſtilled *Thymbreus*. It was built by *Dardanus* in memory of his friend *Thymbrus*, *Steph. Bizant.* It had a River alſo running by it called *Thymbris*, the River *Tyber* alſo by *Rome* being ſo called, ſaith *Dionys.*

(n) *Rhesus* the ſon of *Enterpe* and the River *Strimon*: ſo the more modern Authors: Others make him the Son of *Calliope*, *Apollodor. l. 1.* It was prophesied of him by the Oracle, that if he taſted *Scamander* and his Steeds drank that River and eat of the Graſs about *Troy*, he ſhould become invincible: This being known to *Juno*, ſhe procures *Pallas* to haſten *Diomed* and *Ulyſſes* to his deſtruction, and that the firſt night he encamp'd at *Troy*, which they effected, bringing away his horſes. *Homer* makes him the Son of *Eioneus*, and others not of *Enterpe* but *Terpſichore*, none of that Quire of the Muſes being barren, but onely *Urania*: *Orpheus* being the Son of *Calliope* or *Cleio*, *Linus* of *Terpſichore*, or as others of *Enterpe*, *Palaphatus* of *Thalia*, *Thamyras* the *Thracian* of *Erato*, the *Sirens* of *Melpomene* and *Achelous*, *Triptolemus* of *Polymnia*. The *Schol.* of *Pindarus* ſaith, that engaging but one day, he did the *Greeks* much miſchief, and had done much more had he not been ſo ſuddenly ſurpriſed, for ſo tells them *Minerva* in *Euripides*,

Ὅς εἰ δόλοισι νύκτα πῶς εἰς αὐτοῖον  
οὐδὲς Ἰφ' Ἀχαιῶν, ἔτ' ἂν Αἰῶν' ὀδύρῃ  
μὴ πάντα πύρουσι ναυαθμὸν Ἀργείων χεῖροι,  
Τέχῃ κατακτάσαντι καὶ πυλῶν ἔσω  
ἀόγῃ παλῆαν εἰς δρομὴν πορεύμενον.  
Τύτον κατακτείνεις πύλ' ἔχεις, &c.

If day he ſee, Achilles Spear,  
Nor Ajax Lance ſhall him deter  
From ruining the Grecian Fleet,  
Banks level'd with his Horſes Feet,  
To make a paſſage through the wall:  
In killing him thou conquer'dſt all.

(o) Men though they love the Treason, hate yet the Traytor; ἢ περὶ τοῦτο καὶ αὐτοὶ ἐμνήσαν μάλιστα, οἷς τὸς οἰκείους περὶ δόλῳ, καὶ τοὶ ἐδρά τοῖς πολέμοις ποιεῖται. So *Demosthenes*.

In Councell at renowned (f) *Ilus* Tombe,  
Silent they ſtay expecting till I come;  
We uſe no conſtant Guards, but thoſe who ſtand  
About the Fires, are ready at Command:  
Who cheering one another Watches keep,  
Whilst ſoundly the Auxiliaries ſleep;  
Leaving Night-Duties to the *Trojans* Care,  
Since they have neither Wives nor Children there.

Then ſubtle *Ithacus* did thus reply;  
If by themſelves, or mixt the *Trojans* lye  
Discover truly, and informe Me well.

*Dolon* replyd, I ſhall exactly tell:

*Carians*, and (g) *Pæons* neer the Ocean lye,  
(h) *Caucons*, (i) *Leleges*, and (k) *Pelaſgians* by,  
*Lycians*, and *Mysians*, (l) *Meons* arm'd for War,  
And *Phrygians* at (m) *Thymbra* Quarter'd are:  
But why inquisitive Our Camp to know?  
Have You a mind to venture on the Foe?  
The *Thracian* Force lye next You, and alone,  
Amidſt them (n) *Rhesus*, *Æions* valiant Son:

I ſaw his gallant Horſes which exceed  
The Snow for whitenefs, and the Winds for ſpeed;  
His Armes are Gold, and, to be wonder'd at,  
His Chariot all of Gold and maſſie Plate;  
Fitter for Gods then Mortalls: Ah! now beare  
Me to your Fleet, or binding leave Me here  
Till Your return, then by experience You  
Will find that my Intelligence is true.

When *Diomed* frowning ſayd; (o) Do not believe,  
That We to Thee ſhall ſooner Quarter give  
For this thy Information; if We ſhould,  
Thou wouldſt return more Cunning and more Bold,  
To ſpy or fight; but if We kill Thee here,  
We need no more thy Craft nor Courage feare.

*Tydidēs*

*Tydides* thus ; and whilst He humbly layd  
 Hold on his Beard, and kneeling Quarter prayd,  
 On his declining Neck he *Dolon* hit,  
 Whose Head yet muttering tumbled at his Feet :  
 His Cask of *Wefells* Skins streight off they take,  
 And strip his Woolvish Mantle from his Back,  
 Which, with his Spear & Bow, to th' Illustrious Mayd  
 With <sup>(p)</sup> reard up Hands *Ulysses* offering, sayd ;

Virgin, accept these Spoyles ; Thee first of all  
 The Gods We honour, Thee once more We call,  
 That thou with Us wouldst 'gainst the *Thracians* joyne ;  
 Then We shall carry on Our bold Designe.

This sayd, the Heroe lifts her Presents up,  
 Then fixt it on a spreading Tamarisk Top,  
 Stripping off shrubby Branches round about,  
 That they returning soon might find it out. (Arch,

Though sable Clouds had dim'd Nights Chrystall  
 Yet on through Armes and purple Gore they march,  
 Untill the *Thracian* Quarters they had found,  
 Where weary they lay sleeping on the Ground :  
 Each had two Horses, and in <sup>(q)</sup> triple Ranks  
 Neer them their bright Armes order'd cloath'd the  
 Amidst slept *Rhesus*, by him they discern (Banks;  
 His Horses ty'd up to his Chariots Stern :  
 Whom fly *Ulysses* first espying sayd ;

Behold the Man and Horses, *Diomed*,  
 Which *Dolon* told Us of, ere Him We slew ;  
 Now all Your Strength and utmost Courage shew ;  
 Either the Horses from their Chariot free,  
 Or <sup>(r)</sup> slaughtering Men, resigne that Task to Me.

This sayd *Tydides* by *Minerva's* Ayde,  
 Plying his Work, great Execution made :  
 Loud were the dying Groans, with Blood that gush'd  
 From gaping wounds the verdant Champaign blush'd.

M m 2

A Lyon

(p) When they presented ought to any Celestiall Deity, they still lifted it up from the Earth and elevated it towards Heaven, as *Ulysses* doth here the Spoils. *Eust.* For which cause also having nothing whereon to hang *Dolon's* Armes, and erect them as a Trophy, he layes them upon Rushes and Boughes, so to raise them from the Earth. *Id.*

(q) Hence *Homer* makes *Diomed* kill foure of every Company, that so he might have the freer access to *Rhesus*, and the safer retreat.

(r) This Verse, 'ἥτις ἑὸν ἀνδρα γυναικα, μάχουσι δὲ καὶ ἵππους, was applyed anciently to two equally good in their profession, an unskillfull Physician and Farrier.



(1) That is four of every Guard, they lying in three Ranks round about him.

(2) Enstarchus questioning how Homer came to the knowledge of what Dream was represented to Rhesus that Night, he not surviving to reveale it, resolves it by *ἡ μῦθος μῦθος ἰδία*, that the *Muses* know all things.

(3) He makes *Phobus* to alarm the Trojans, that is the day-light, or risen Sun.

A Lyon so on Goates or fleecie Sheep,  
Furioufly falls, the careless Swaines asleep;  
As *Tydeus* Son, who streight <sup>(1)</sup> twelve *Thracians* kills,  
Whom fly *Ulysses* drags off by the Heels;  
By which Dispatch He easier made the Way,  
The better thence the Horses to convey,  
Least they should boggle, not inur'd to tread  
Upon the mangled Bodies of the Dead.  
Next snoring *Rhesus* Life *Tydides* takes,  
And compleat Thirteen to his Dozen makes;  
Assisted so by *Pallas*, *Diomed*  
<sup>(2)</sup> Like an ill-boading Dream pearch'd o're his Head.  
Mean while the Horses *Ithacus* unt'y'd,  
And lead them bridled from the Chariot side;  
His golden Whip forgot, He us'd his Bow,  
With which scarce touch'd the Steeds free-mettal'd go;  
And whistling softly calls *Tydides* back,  
Then casting bolder Tasks to undertake;  
Whether He should the Chariot draw away,  
Where *Rhesus* golden Armes in order lay;  
Or on his Shoulders beare so great a Load;  
Or more effusion make of *Thracian* Blood.  
But whilst his Fancy wrought on high Designs,  
*Minerua* thus her *Diomed* injoynes;  
With speed *Tydides* to the Fleet repaire,  
Least sudden Danger seize Thee unaware,  
Or that some adverse God the Foe awake.  
*Tydides* streight perceiv'd his Goddess spake,  
And up He mounts with speed, *Ulysses* whips,  
The mettall'd Steeds scoure to the *Grecian* Ships.  
Nor <sup>(3)</sup> stood *Apollo* idly looking on;  
Seeing how *Pallas* ayded *Tydeus* Son,  
The God amongst the *Trojans* raging went:  
*Hippocoon*, one of *Rhesus* high Discent,

He



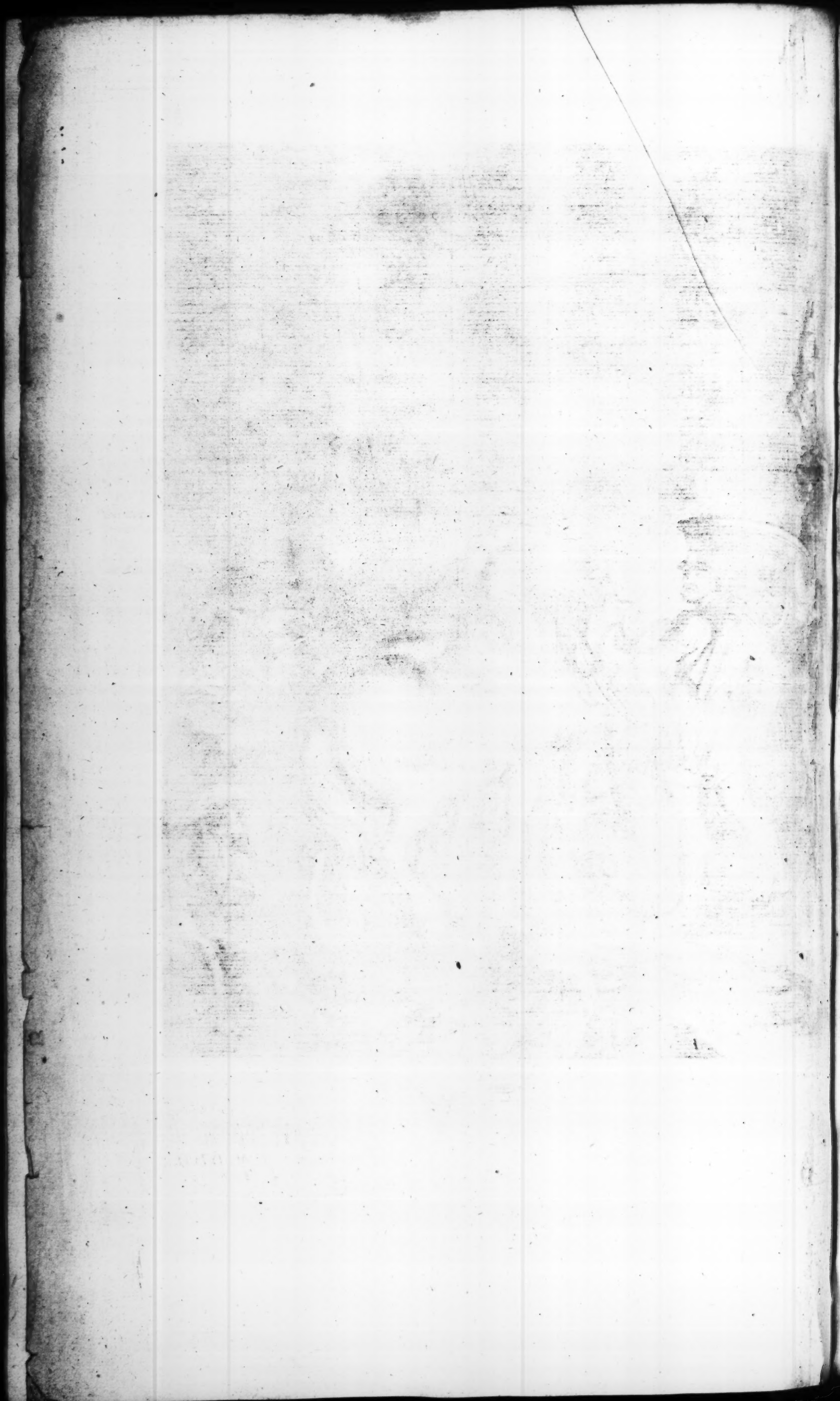
Honoratiss. Domino Dom.  
Compton, Comiti Northampton.



Jacobo Compton, Baroni de  
Tabulam hanc. L.M.D.D.D.  
I.O.

Lib. 10. v. 495.





He streight awakes, Who soon as He espy'd  
 The Horses gone, late to their Chariot ty'd,  
 And saw the Slaughter *Diomed* had made,  
 He to his King and Cofin calls for Aide.  
 Streight all the *Trojan* Quarters take th' Alarme,  
 They run, they gather, every where They Arme;  
 But when they saw such Blood-shed, All admire  
 How Men could do such Acts, and safe retire.

Now when they came where *Dolon* they had slaine,  
 His fiery Steeds *Ulysses* streight did raigne;  
*Tydides* lights, and to the Heroe gives  
 The bloody Spoyls, then mounting Homeward drives:  
 Lashing their Steeds They soon approach the Fleet.

*Nestor* first heard the sound of Horses Feet,  
 And sayd; You Princes, I a Trampling heare,  
 Would it *Ulysses* and *Tydides* were,  
 That hither drive their Steeds! but more, I doubt,  
 The Noblest of the *Grecians* and most stout,  
 Have by the *Trojans* suffered this sad Night.

This scarcely sayd, They from their Horses light,  
 Whom gladly All Salute and Welcome back,  
 When thus Renown'd *Geremian Nestor* spake;  
 Hadst Thou *Ulysses*, fam'd for worthy Deeds,  
 Out of the *Trojan* Camp these beauteous Steeds;  
 Or did some God on Thee this Gift bestow?

More glorious then (\*) the Sun at Noon they show:  
 Alwaies against the *Trojan* I engage,  
 And never keep my Tent, excus'd by Age;  
 Yet saw I ne're the like, I must believe  
 Some God did You this worthy Present give,  
 Since *Jove* himself, and the Illustrious Mayd  
 Favour you both. To whom *Ulysses* sayd;

*Nestor*, Thou Glory of our Nation, know,  
 The Gods can better Gifts then these bestow

These

(\*) He commends them for their colour, which was a shining white, the like commendum being given them by *Minerva* in *Enripides* his *Rhesus*,

Πάλα δ' ὅτε πῶλοι Θρηάκων ἐξ ἀργύρεον  
 ἄλκις δίδονται, διαπραπίς ἐν ζυγῶν  
 Σπλάκουσι δ' ὅτε ποταμίου κύκλου σφίγγον.

His white Horses near are ty'd  
 To his Thracian Chariots side,  
 Sleek as Swans on Rivers glide.



These Steeds We from the *Thracian* Quarters bring,  
And *Diomed* hath slaine there valiant King;  
Twelve of his Life-guard He neer him hath kill'd,  
The Thirteenth slaughter'd in the neighboring Feild,  
Whom *Hector* and his Councell sent to spy  
If We were yet resolv'd to fight or fly.

This sayd He o're the Trench the Horses drives,  
( Fresh Hope and Joy the following *Greeks* revives)  
To (1) *Diomed's* Tent, where They were highly fed,  
By His own Steeds with Corne and purest Bread:  
*Ulysses*, *Dolons* bloody Spoyles set up,  
*Minerva's* Present on His lofty Poop:

Then both the Princes in the (2) briny Flood,  
Their Bodies cleans'd from Sweat, and soyling Blood.  
Next in warm Bathes their Spirits spent with toyle  
Recruit, and weary Limbs refresh with (3) Oyle:  
Then sitting down, They empty to divine  
*Pallas* full Bowles, and offer richest Wine.

(1) *Ulysses* though it were he that seized the Horses of *Rhesus*, resigns them yet to *Diomed*, reserving only to himself the Armes of *Dolon*, which also he consecrated to his Mistress *Minerva*. *Enst.* adds, *ἐκ τῶν ποταμῶν τῶν Ἰθακῶν* *ἐνθάδ' ἵκηται*, that they suited not an Islander of *Ithaca*: whence his Son *Telemachus* having some Horses presented him, refused them upon the same account, for that his Country was *αἰγίος* rather than *ἵππιος*, more proper for breeding Goates than Horses.

(2) Sea-water, they say, is good against weariness, and beneficial to the Nerves.

(3) Having relax'd the intensness of their Muscles by their continuall motion, least the tendons so stretcht and extended should grow hard and stiff by their lotion in the Sea and bathing, they presently anoint their bodies with Oyle, to render them pliant so and supple, *Enst.*

HOMERS

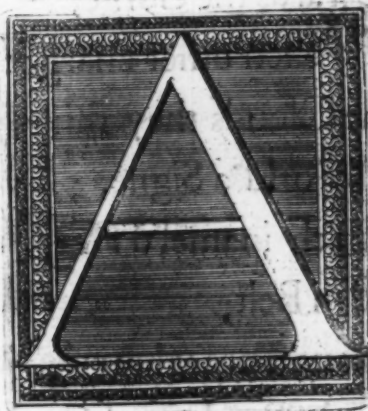


# HOMERS ILIADS.

THE ELEVENTH BOOK.

## The ARGUMENT.

*Early the Greeks draw forth. Iris forbids  
Bold Hector to engage. The valiant Deeds  
Of Agamemnon; wounded He retreats.  
Hector the Greeks up to their Trenches beats.  
Nestor, Patroclus moves, that Him his Friend  
In his own Armes to their relief would send.*



*Aurora leaving Tythons golden  
Bed,  
O're Heaven & Earth Daies  
glorious Luster spread;  
When Jove sent Eris with the  
dire Presage  
Of bloody War the Greci-  
ans to engage:*

*She to Ulysses Vessell streight repair'd,  
Whence best her Hellish Summons might be heard;*

*Infremuere tuba, ac scisso Discordia crine  
Extulit ad superos Stygium caput, hujus in ore  
Concretus sanguis, contusaque lumina flebant,  
Stabant arati scabra rubigine dentes,  
Tabo lingua fluens, obfessa draconibus ora,  
Atque intortam lacerato pectore vestem  
Sanguineam tremulâ quatiebat lumina dextrâ.*

*The Trumpets sound, and Discord with torn haire  
Her Stygian front advanceth to the ayre,  
O're her smeard Visage clotted blood lyes spread;  
Her blubber'd eyes are beat into her head,  
Her iron Teeth rough with a rusty scale,  
Her Tongue drops Gore, Serpents her Browes impale;  
Rending her pleited Vest and red Attire,  
She shakes a blazing Torch and trembling fire;*

*Which*

(a) *Aurora* being enamoured of *Tithonus* the Son of *Laomedon*, and Brother of *Priam*. the most comely Personage of his time, enjoying him, upon his request rendred him immortal. Growing in yeares forgetting to beg that he might still be youthfull, as he did never to die) and weary of living, not being able to enjoy those pleasures which make life it self more desirable, he besought her to reverse her Gift, which being not able to do, she metamorphosed him into a Grasshopper, that so he might solace himself in his voyce, that Creature being of all other the most vocall, the Grasshopper being of a cold constitution as was *Tithonus*, ἡ πύμαλα *decrepit*, and fit onely for the Beer, and perpetually clamorous διὰ πολλὰς αἰτῆς for his many Prayers. *Enst.* By her he had *Mammon* the Prince of the *Ethiopians*, who in this War assisted the *Trojans*.

(b) *Hesiod* inserts *Eris* into *Hercules's* Shield, fixing her in the front of a Serpent which compleated its umbra, and thus describes her, *Aenid. V. 147.* &c.

ὅττι δὲ βλοσυρὰ μέλαινα  
Δαίμων ἔειε πύμπητο, κορυωνουσα κλέον αὐ-  
δρῶν  
Στάλην, ἥ ῥα γένετι καὶ ἐκ φρένας ἔλκετο φά-  
ρμα,  
"Οἱ πάντες ἀνθρώπων πόλεμον Διὸς ὕψι φέροντες"  
Τὸν καὶ Ἰουχαί μιν χθονα δώσω· αἰὲς δ' οἶσσι  
Λυγρὴ· ἐστὶ δὲ Ζεὺς ἐπὶ ῥινόιο Καπείοντι,  
Στείου ἀλκίλοιο χαλκῶν πύματα αἶψα.  
*There flew sad Strife, distraction in her  
face,  
Helm'd with destruction which did all  
amaze,  
Durst fight Jove's Son, and sent beneath  
the ground,  
Their Soules dislodged to the Stygian  
Sound,  
Their flesh quite rotted off, their bones  
remain  
Dry earth improving in the Dogstars  
reign.  
Petronius Arbitrator hath left us her  
features in these excellent Lines,*



(c) *Ulysses* was so quartered for the better accommodation of himself and the Army, that so he might lodge the safer, and they have the speedier access to him upon all emergencies whatsoever. Thus the heart by its equidistant situation from the extremer parts and members of the naturall body, more indifferently imparts its influence, life blood, and sense, unto them all.

(d) This *Cinyras* was King of *Cyprus* and extream wealthy: In their passage he treated the *Grecians*, promising *Agamemnon* to supply their Camp with all necessaries, which failing to do, he was execrated by *Agamemnon*; he was slain by *Apollo* contending with him whose Musick was best. He was stiled *Cinyras* and *κινυρας* from a muscull Instrument, the *Harp*. His Daughters being fifty leaping into the Sea were transformed to *Halsions*. Others say, that swearing in *Paphos* to *Mentians* to send fifty Sayl of Ships to assist the *Grecians*, he sent one onely, and making up the remaining number with Vessells made of Clay, accordingly man'd, so salv'd, he conceiv'd, his Oath. *Enst.*

(e) This Shield was a representation of the Universe, at least of the Celestiall Globe with all its circles, the Zodiack or Ecliptick, Parallels, Tropicks, Colures, Horizon, Equator, and Galactic. *Enst.*

VWhich<sup>(c)</sup> lying in the midsts did part the way  
 Twixt *Ajax's* Tents, and where *Achilles* lay:  
 So on their Strength and Courage These rely'd,  
 They chose to guard the Fleet on either side:  
 There the infernall Hag set out Her Throat,  
 Her dire Horn winding with a dismall Note;  
 And all inflam'd with Her bewitching Charmes,  
 Till they were mad to fight and be in Armes:  
 Now VVar seems sweeter far then back to sayle  
 To Shoars long-wish'd for with a favouring Gale.  
 Arme, cryes *Atrides*, and from Head to Heel  
 Adorns his Limbs with Brass and glittering Steel;  
 And first his Purple Buskins He makes fast  
 With Silver Buttons, next girds to his Wast  
 That Corset<sup>(d)</sup> *Cinyras* did Him present,  
 To be a Pledge and lasting Monument  
 Of mutuall Love, when He at *Cyprus* heard  
 VWhat an Armado They 'gainst *Troy* prepar'd.  
 Two Bars of Steel with twelve of Gold commixt,  
 Twenty Rowes more of shining Tinn betwixt;  
 Six speckled Serpents, rising towards the Gorge,  
 Coyl'd up in Wreaths fiercely each other charge:  
 Like Rainbows painted on the Clouds they shine,  
 Fix'd there by *Jove* for all the World a Signe.  
 Next takes his Faulchion with th' inamel'd Hilt,  
 The Silver Scaberd in a Golden Belt;  
 Then on his Arme his ponderous Target brac'd;  
 Ten brazen Rings the ample Border grac'd,  
 And twenty Bosses, all of purest Tinn,  
 A sharpned Point of polish'd Steel hem'd in;  
 The Sable Field charg'd with a *Gorgons* Head,  
 Mantled about with dismall Flight and Dread;  
 Which by a massie Silver Baldrick hung,  
 Upon whose Edge a speckled Serpent clung;

Whose

Whose three contorted Heads did counter-check  
 Each other, all united in one Neck;  
 After his Helm his royall Browes impailes,  
 The Crest stuck thick with Horses bushy Tails,  
 Which dreadfully did wave with every Breeze,  
 Or his own Motion, like a Grove of Trees:  
 Two Steel-tip'd Javelins last He takes, so bright  
 Heavens Arch they daunted with out-facing Light;  
 Whilst *Juno* and *Minerva* each where round,  
 The Honour of *Mycena's* King resound.  
 He streight commands the Charioteers in Ranks,  
 To march in order to the Trenches Banks;  
 Follow'd by well-arm'd Foot in faire Array,  
 Whose volleying Shouts anticipated Day:  
 Who to assist the Van-guard drawn up were,  
 A strong Reserve of Horses in the Reare;  
 But *Jove* dejected Them in all their Pride,  
 A<sup>(†)</sup> Shower of Blood their Arms and Weapons dy'd,  
 Portending in that Daies unhappy Strife,  
 The loss of many a valiant Heroes Life.  
 Whilst *Hector* and *Polydamas* had Crown'd  
 With drawn-out Squadrons all the rising Ground;  
 With them <sup>(†)</sup> *Aeneas* of Celestiall Blood,  
 Whom all the *Trojans* honour'd like a God,  
*Agenor*, *Polybus*, and *Achamas*,  
*Antenors* Sons resembling Heavenly Race;  
 But valiant *Hector* formost in the Feild,  
 Brought up the Van, arm'd with his orb'd Shield:  
<sup>(†)</sup> A Comet so prodigious Beams unshrouds,  
 Then runs his flaring Head in gloomy Clouds,  
 When duskie Vapours Heavens high Forehead hide,  
 And posting Mists on winged Tempests ride;  
 As *Hector* rode, still busie here, or there,  
 Leading the Front, or bringing up the Reare,

N n

In

(†) Of this some render this natural reason, viz. That the Earth and Rivers about *Troy* having frequent tinctures of humane blood, by reason of the long Siege of that City, the often assaults of the Greeks, and Sallies of the *Trojans*, sent forth sanguine evaporations which might be returned again (probably) in discoloured rain; So in the Armenian Mountains they have sometimes purple Snows, the exhalations the Sun extracts out of the neighbouring earth being infected with that colour, those Mountaines abounding much in Vermilion Mines. So *Eust.* So the Water of *Nile* upon a drought becomes *isidis*, of the colour of *rust*, or of a *Violet*. *Id.*

(†) He was highly honoured of the people, as being reputed a good man, well-born, and valiant, but not respected, but hated rather of the Sons of *Priam*, as affecting, so they thought, the Kingdome after their Father.

(†) *Gr. ὄνυξ ἀστὴρ*, which some will have to be the Dog-star, *ὡς ἐπερ-πιδὲς διὰ τὸ ὑπὸ καυτῇ ἀλίστρια χύματα*, as causing pestilentiall Diseases by his excessive heat; but others a Comet.



(a) The Reapers cut not the Corn  
anciently as now, beginning all at one  
and the same end of the field, but some  
at one, others at another, and so  
meeting in the midst.

(b) This is the *Juncto* that favour-  
ed the Greeks.

(c) *Socrates* walking much on Eve-  
nings, when one ask'd the reason of  
it, he told him that he did *ἀπορ' ἡσέειν*,  
that he was looking him Sawce or  
Meat, the word noting either. The o-  
ther understanding it of the later, and  
conceiving he wanted something to  
eat, *Socrates* rectifies his mistake, by  
telling him that he took that pains to  
cause his meat to tast the pleasanter,  
[*ὡς ἂν ἴσῃσιν ὁ πόσις*] labour gi-  
ving what we eat a gust and relish.  
*Enst.*

In glittering Armes bright as *Jove's* Lightning hurl'd,  
When He incens'd affrights the guilty World.  
Then *Greeks* and *Trojans* each on other set:  
(a) Like sturdy Reapers on a Feild of Wheat,  
Who down their Furrows bearing never stop  
Till they have levell'd *Ceres* golden Crop:  
So They their whole Endeavours, all their Might,  
On Slaughter spend, disdaining sordid Flight:  
So much their Strength and Courage *Jove* enlarg'd,  
That They like ravenous Wolves each other charg'd.  
*Eris* was ravish'd with extream Delight,  
To see such Bloodshed, and so dire a Fight;  
For She of all the Gods was onely there,  
The rest in Heavenly Mansions quiet were,  
Where *Joves* high Pleasure tacitely (b) they blame,  
To grant the *Trojans* such immortall Fame,  
Who by himself, slighting their Censures, fate,  
Where his own Glory he did contemplate;  
Whence He the City and the Camp beheld,  
Their glittering Armes, the Killer and the kill'd.  
Till sacred Day Heavens vertick Point had scal'd,  
Fiercely they fought, and neither Side prevail'd;  
But when the Rustick on the Mountain's side,  
Leaves felling Oakes his Dinner to provide,  
And much (c) delighted though with simple Fare,  
Slumbers a while his Spirits to repaire;  
Then did the *Greeks* their ancient Prowess show,  
Shattering whole Squadrons of the hardy Foe;  
Commutuall Courage cheers their drooping Hearts.  
And first of all forth *Agamemnon* starts,  
Then a bold Champion King *Bianor* slew,  
And his stout Charioteer *Oilus* too;  
This lighting stood his Fury without Feare,  
Who ran him through the Forehead with his Spear,  
Nor could his high-proof'd Cask the Point restrain,  
But let it moysten in his panting Brain. So

So both these Heroes he of Life bereft,  
And on the Spot their riddled Bodies left.

Two Sons of *Priam* next from him their Fate,  
Receiv'd, One base, th' other legitimate;  
*Ifus*, and *Antyphus* together rode,  
That drove the Steeds, and This the Foe withstood,  
These <sup>(c)</sup> keeping Flocks on *Ide Achilles* found,  
And their white Wrists with pliant <sup>(d)</sup> Osiers bound;  
Who after with much Treasure Ransom'd were.  
Through *Ifus* Breast *Atrides* ran his Speare,  
But *Antyphus*, pierc'd through the Cheek, He flew  
With his sharp Sword, and from his Chariot threw:  
Off in a trice their beauteous Armes he strips,  
Remembring to have seen them at the Ships.

So a stern Lion senting out the Place,  
To which a Doe entrusts Her new-faln Race,  
Seizeth her Fawnes, and with devouring Jawes  
Their <sup>(c)</sup> panting Hearts and bleeding Entrails draws;  
Whose Dam not dares to succour them though neer,  
So much confounded with surprizing feare:  
But to the Groves and shady Thickets runs,  
And fury of the Savage Monster shuns.

So none to help these Princes durst engage,  
But fled for Safety from *Atrides* Rage.  
*Pisander* and *Hyppolochus*, the bold  
Sons of *Antimachus*, who, brib'd with Gold  
By *Paris*, did perswade the Councell-Board  
Ne're to return faire *Helen* to her Lord,  
Next *Agamemnon* in one Chariot spy'd,  
As o're the Champaign scouring they did ride:  
Their supple Rains from trembling Fingers drop,  
Whilst like a Lion He came raging up,  
And thus <sup>(g)</sup> beg Life; Save Us, and to redeem  
Your Prisoners Gifts accept of great esteem:

(ε) Tending Cattell and looking after Sheep was the employment (anciently) of persons nobly extracted, τινὲς ἀνδρωτικὰ ποιμαστικὰ ἀσκήματα ἐν τῇ ᾧ ἀλόγων ὀπιμίλεια, their ordering of Sheep being a Rudiment and Essay to their governing of men; Hence Homer calls his Kings ποιμένες λαῶν, the Shepherds of their people, they not attaining to Regal Sovereignty, but after such a pastorall probation. *Eust.*

(d) *Avy* ㊦ a Plant called also *ayv* ㊦ *gnaf* ㊦, because by destroying the Seed it preserves men chaste, whence the Priests laid its Leaves under their Pillows. *Enst.*

(e) Ἡ Gr. ἀπαλὺν τὴν Σφ. πρὸς ἀπὸν, upon which words *Eust.* tells us, that *Antipater* an ancient Physician, was of opinion that the Soule was coextended according to the body, and was every way conform to it, encreasing and decreasing according to its dimensions, and dying together with it.

(g) *Plutarch* observes that *Homer* never makes any Greek petition for his Life but only the *Trojans*, although none of his Countrymen were of so poor a Spirit:



Our ancient Father hath a vast Estate,  
 Horded of Gold, wrought Steel, and massie Plate;  
 Of which He shall a worthy Present give,  
 VVhen He's inform'd We at Your Navy live.  
 Thus They with Tears and moving Words perswade,  
 But thus the King in rougher Language sayd;

And were You by *Antimachus* begot,  
 VVho when the *Trojans* first in Councell sate,  
 Advis'd his doubtfull Countrymen so ill,  
 (g) They should my Brother and *Ulysses* kill;  
 And so dispatch'd, they never should come back?  
 Now You shall suffer for Your Fathers sake;  
 Then through *Pisanders* Breast his Speare he thrust,  
 And from his Chariot threw him in the Dust;  
 His Brother leaping down on Foot he sped  
 And with his Sword (h) lopt off his Hands and Head;  
 VVhich lay there as (i) a Foot-ball to be spurn'd.  
 Next where the *Greeks* were most engag'd he turn'd,  
 And with him up a well-arm'd Squadron led:  
 Foot slaughter Foot, Horse Horse, and where they fled  
 Their thundring Feet make Clouds of Dust arise,  
 And Earth, to Atomes beaten, scales the Skies:  
 Down All before him *Agamemnon* bears,  
 And by his great Example others cheers.  
 As when in thick-set Woods destroying Fire,  
 And Winds, that rise from severall parts, conspire,  
 The violent Flames increasing conquer All,  
 Till spacious Groves in heapes of Ashes fall:  
 So rag'd *Atrides* through the bloody Feild,  
 And many valiant Heroes hurt, or kill'd;  
 Many brave Steeds with empty Chariots ran  
 Neighing about, their hapless Riders gone,  
 VVho on the Ground bereaved of their Lives,  
 More lovely lay to Vultures than their Wives.

(g) For which dishonest motion he was excluded the Counsell, saith *Dionysius*.

(h) The Father suffers in his Sons by a kind of relation, *Agamemnon* lopping their hands for their Fathers taking of Bribes, and their heads for his evill Counsell, That they should kill the Legates, and not restore *Helen*.

(i) Gr. *ὄμας δ' αὖτε*, as a Mortar, which was made in form of a Cylinder, and hollow, in which who so slept was gratified with the gift of Prophecie. It signifies also that part of the body from the Breast to the Thighes, or the trunk of it.

But

(k) But *Jove* drew *Hector* off, where safe He stood,  
From Conflicts, Weapons, Slaughter, Dust, & Blood,  
Whilst fiercer on did *Agamemnon* come :

The *Trojans* fly to ancient *Ilus* Tombe,  
And (l) to the Figtree draw ; the King pursu'd,  
His Hands defil'd with Dust, with Blood imbrew'd.  
When They had reach'd the Beech and *Scean* Gates,  
They stand to rally up their straggling Mates,  
Which through the Champaign were dispers'd in

A hungry Lyon so in dead (m) of Night, (flight.

Upon the Frighted Heard doth fiercely fall,  
That One at least may suffer for them All, (quaff,  
From whose (n) torn Throat he reeking blood doth  
And greedy (o) soops his panting Entrails off ;

As stern *Atrides* did the Foe pursue,  
And alwaies him who hindmost lag'd first slew.

Falne from their Chariots many Heroes slain  
Lay on their Backs, or groveling on the Plain,  
So much *Atrides* raged with his Spear.

But when They to the *Trojan* Walls drew near,  
The Sire of Gods and Mortalls sliding down,  
Repos'd on Fountain-fostering *Ida's* Crown,  
Thunder and Lightning arm'd his dreadfull Hands,  
When (p) bright-wing'd *Iris* thus the God Commands ;

(q) Make no delay, tell *Hector* this from Me ;

So long as he shall *Agamemnon* see  
Charging in Front, so long let him forbear,  
Retiring for his Safety to the Reare ;

But when he wounded leaves the Field, then I  
Will crown his Sword with signall Victory,  
That to their Navy he shall force his Way,  
Till Nights black Guard secure the glorious Day :

The Goddess his Commands obeying flies,  
And cuts from *Ida* to *Troy* untracted Skies,

Where

(k) *Dion Nicæus* sayth he was in-  
joynd in a Dream by his *Genius*, or  
*Dæmon*, to conclude his History with  
these two Verses of *Homers*.

Ἐκτορ δ' ἐν βελίων ὑπαγὰ Ζεὺς, ἔκτι καὶ  
φίλῃ,

ἔκτι ἀνδροκλήτης, ἔκτι αἵματι, ἔκτι  
χυδμῷ.

Where *Homer* makes use of five words  
all denoting the same thing, as *A.*  
*Gellius* observes, that drawing the  
face of war with so many the more  
lines, he might represent it the more  
formidable, and so liker the Originall.

(l) This was not a single Tree but  
Grove of such, that is πόνυ ἱερνιάδην,  
the word being περιελικὴ τύπη, of a  
comprehensive form. *Enst.*

(m) *Ælian* observes that the Lion  
preys not on Oxen but in the night,  
fearing by day their united force, and  
that then he affrights the whole Heard,  
that so with the less resistance he make  
sure of one.

(n) It is the custome of the Lion;  
seizing on any Beast that hath Hornes,  
first to break his Neck, to prevent the  
mischief he might do with his Head.

(o) *Ælian* saith, the Lion is so ra-  
venous ὡς ὅλα μὲν βρύχων ἀν' ἑκατόν,  
that he swallows whole Joynts at once,  
not so much eating up as drinking  
down his meat.

(p) She being both beautifull and  
fleet, λαμπρότης καὶ ἑυκίνητος ἰσχύος,  
ἐκτύπησεν τὸν ἄστυν. *Enst.*

(q) *Gr.* βάσις ἰσχύος, which two vvords  
signifying one and the same thing, im-  
ply (so *Gellius*) hortamentum acris  
imperata celeritatis, a more earnest in-  
junction of greater speed, lib. 13. cap.  
24.



Where She the Prince for Prowess most renown'd,  
Amidst his Horse and Chariots standing found,  
And thus *Joves* Pleasure did to him impart,

O! Thou who like a God in Prudence art;  
I bring from *Jove* this Embassie to Thee:  
So long as Thou shalt *Agamemnon* see  
Charging in Front, do Thou so long forbear,  
Retiring for thy Safety to the Reare;  
But when He wounded leaves the Field, then He  
Will crown thy Sword with signall Victory,  
That to their Navie Thou shalt make thy way,  
Till Nights black Guard subdue the glorious Day.

This with fresh Courage *Hectors* Bosome warm'd,  
Who from his Chariot leaps compleatly Arm'd;  
And brandishing two Javelins, each where flew,  
Whose Presence onely did the Fight renew;  
They face about, the *Grecians* stand, their Ranks  
And Files they double both in Front and Flanks:  
And now in hot Dispute both Parties rag'd;  
But *Agamemnon* first of all engag'd.

Say Muses, you in Heaven reside, who first  
Of all the *Trojans*, or Auxiliars durst  
*Atrides* charge? *Antenors* valiant Son,  
*Iphidamas* that speciall Honour won,  
Who had his Breeding in luxurious *Thrace*,

(r) *Plato* in his 6. *De legibus* allows  
Women to marry from sixteen years  
old to twenty, Men from thirty to thirty five.

(s) So that he wedded his Mothers  
(*Theano's*) Sister, as did also *Diomed*.

From *Cisseus* who *Theano's* Father was;  
Him in his Pallace He did educate,  
And when grown up to (r) perfect Mans Estate,  
He his faire (s) Daughter did to him Espouse,  
Both entertaining in his royall House:  
But Her he soon forsook to purchase Fame,  
And with twelve Ships to help the *Trojans* came,  
Which at (t) *Percope* left, He not delay'd,  
But (u) march'd on foot to bring King *Priam* Ayde:  
This

(t) A City in the *Hellepont*, different from that called elsewhere *Perceot*, which the King of *Persia* gave *Themistocles* to find him bedding & cloaths, commanding him to weare a Barbarian Vest.

(u) For that the *Grecians* were Masters of the Sea.

This Prince 'gainst *Agamemnon* did advance,  
 Both drawing neer, each couch'd his pond'rous Launce;  
*Atrides* mist, his Javelin had no luck,  
*Iphidamas* Him upon the Baldruck struck,  
 He stoop'd, the Staff with him so roughly delt,  
 But yet not pierc'd quite through his massie Belt;  
 Silver thick wrought did blunt the pointed Head,  
 And turn'd the hardned Steel like softer Lead.  
 But *Agamemnon* seiz'd the dangerous Speare,  
 And (\*) Lion-like it from his Hand did teare,  
 Then with his Faulchion pierc'd his Neck so deep,  
 That down he falls in Deaths cold iron Sleep:  
 Thus fell'st Thou hapless Youth! assisting *Troy*,  
 Before thou didst thy beauteous Wife enjoy;  
 Though thou a (†) hundred Beeves on Her bestow'dst,  
 And thousand Goates and Sheep by promise ow'dst,  
 Which fed in ample Flocks at severall Farmes.  
 The King triumphing bore from thence his Armes:  
 Soon as his Brother *Coon* Him beheld,  
 Thus in the Charge by *Agamemnon* kill'd,  
 Extreemly griev'd, and raging at his Chance,  
 Unseen the King He wounded with his Launce,  
 Upon his Arme, beneath the Elbow-joynt,  
 Quite through appear'd the Javelings blushing Point:  
 The King, though something daunted at the Sight,  
 Would not yet calmly so desert the Fight;  
 But with a (‡) mighty Speare at *Coon* flew,  
 Whilst by the Heels his Brother off he drew,  
 Calling for help to beare Him from the Field,  
 And wounded Him beneath his orb'd Shield:  
 His Forces faile, the King on's Brother treads,  
 And *Coon* o're *Iphidamas* beheads:  
*Antenors* Sons thus finished their Fates,  
 Descending both to *Pluto's* dismall Gates:

(\*) The Lyon as *Enst.* observes, seizeth the weapons of such as pursue him, not considering that by so doing he draws his enemy neerer to him, and so occasions his own death.

(†) That is, *as Idra*, it being then the custome for men to endow the women, not for them to bring great portions and estates to the men.

(‡) *Gr. ανσηροσπες*, that is, which grew expos'd to the wind and weather, such Trees being accounted strongest.

But



(a) The *Eileithyia* were the Daughters of *Jupiter* and *Juno*, their office to be Midwives, and assist at Births and Nativities, being in this the Deputies of their Mother *Juno*, who as well as the Daughter of *Jupiter* and *Latona* is thence stiled *Lucina*, as they *Eileithyia*, ἀπὸ τῆ ποιητῆς καὶ ἑμβρυα εἰς φῶς ἐλθόντων, from bringing Children forth into the light. *Diana* also was here concerned, being stiled thence both *Lucina*, and λοχμία, the last from the after-burthen of women; of which thus *Callimachus*, *Hymn*. 3.

πολεῖν δ' ἐπιμύζομαι ἄνδρων  
Μῦνον δ' ὅξαισαν ὡς ὠδύσασσι γυναικας  
Τείρεσθαι καλέουσι βοῦδόν, ἥσ' ἡ μωῖσσι  
Τεινομένην το φῶτον ἐπιπλήρωσαν ἀρήγην  
Ὅτ' ἡ με καὶ πίκλουσα καὶ ἡ γυναι φέρουσα  
Μήτηρ, καὶ ἀμωγυπὶ φίλων ἀπεδύνητο κόλπον.

I only then to wealthy Towns repaire,  
When women in their throwes enforced  
are  
To call on me, that I would give them  
ease;  
O're whom the Fates made me a Patrone-  
esse,  
Because my Mother her full time did  
go,  
And felt no pain with me, nor Childbed  
throw.

Of *Eileithyia*, thus *Pindar*. *Nem.*  
*Od.* 7.

Ἐιλειθυῖα πάρεδρα Μοῖραν βαδύφροναν,  
Παῖ μεγαλοδενέῳ ἀκούσιν  
Ἦρας, ἥντινες τέκνον, αἶδ' εἶδιν  
Ὅυ φάσθ', ἢ μέλαιναν δρακύντες ἐυφρόναν,  
τεῶν ἀδελφεῶν, ἐλάχρ' ἰδὼν  
Ἀγλαόγυον ἦσαν.

*Lucina* *Juno's* Daughter, thou who still  
Assist the Fates in what they must ful-  
fill,  
Goddess of Childbirth hear, since wanting  
Thee,  
We could nor day nor night thy Sister  
see,  
And ne're had been, great Patroness, al-  
low'd,  
To be with faire and tender Youth en-  
dow'd.

And *Horace*.  
Rite maturos aperire fetus  
Lenis *Alithya*, tuere matres,  
Sive tu *Lucina* probas vocari,  
Sen Genitalis.

Who rulest at Births, *Eilthyia* mild,  
Oh, save the Mother and her Child  
That Thou mayst be *Lucina* stild.

The reason why *Diana*, that is the  
Moon, was President of Births was, as  
*Pliny* hath it, this, Quod Luna sidus  
fœmineum ac molle solvit humorem &  
trahit, & cuncta humido suo spiritu  
laxat, ideoque partum sepe numero cele-  
riorem facilioremque reddit, lib. 2. c.  
121.

But He 'gainst other Squadrons did advance,  
With ponderous Stones, his Faulchion & his Launce,  
Whilst warm distilling Blood kept moyst the Wound;  
But growing dry, acuter Pains He found;  
Such as torment big Women in those Throws,  
*Juno Lucina's* Race on them impose;  
Streight he ascends his Chariot, and Commands  
His Charioteer to drive unto the Strands,  
When in great paine, much troubled and dismay'd,  
Aloud he calling to the *Grecians* sayd:

Princes, dear Friends, and Fellow-Souldiers, strive  
That from Our Fleet You may the *Trojan* drive:  
No longer *Jove* permits your King to stay,  
To close in Conquest a most glorious Day.

This sayd, the Charioteer his Horses whips,  
Who swiftly scoure the Champaigne to the Ships,  
Cover'd in Dust and sprinkled o're with Foame,  
Bearing the wounded King from Battell home.

When *Hector* saw *Atrides* draw aside,  
Encouraging his Squadrons, loud he cry'd;  
Bold *Trojans*, *Lycians*, and stout *Dardans* show  
Your Valour now, or never 'gainst the Foe;  
The valiant'st Prince, see! yonder posts away,  
Now *Jove* will grant Us a victorious Day;  
Against the *Greeks* once more go bravely on,  
And ravish all their Glories they have won.

This re-enforc'd their Strength and Courage too:  
As eager Hounds set on by Huntsmen do,  
When they a Lion, or a Boare pursue,  
So *Hector* on, and his bold *Trojans* flew;  
He 'mongst the formost still did Honour gaine,  
Breaking whole Bodies like a *Heurricane*,  
Which makes the glasse Brine to Mountains grow.  
Whom first, whom last did *Hector* overthrow,

When

When *Jove* confer'd on Him eternall Fame.

*Assæus* first, and *Auton* He o're-came;  
*Opites* next, and *Dolops* *Clytius* Son,  
 Then through the Body did *Opheltius* run;  
 Bold *Agelaus* and *Æsymus* too,  
 And last stout *Orus* and *Hipponoüs* flew:  
 All Princes these, and valiant Leaders vvere,  
 Nor did his Fury private Souldiers spare.

As vwhen the <sup>(\*)</sup> Western and rough Southern Wind  
 To raise a Storm are in Commisſion joyn'd,  
 Thick silver Breaches rave on ſwelling Floods,  
 Washing Heavens ſullied Face in froathy Suds;  
 So cut He off the routed Foe, and They  
 Had ne're retriev'd the Fortune of that Day,  
 But to the Fleet had in confuſion fled,  
 Had not *Ulyſſes* thus mov'd *Diomed*;

(\*) The Commentators upon *Homer* obſerve, that He knew no more then the four Cardinal Winds.

Have We, He ſayd, our ancient Valour loſt?  
 Come, ſtand by Me, Thou whom I honour moſt,  
 Let Us for ſhame ſome Oppoſition make,  
 Nor tamely let the Foe our Navy take;

Then He reply'd, To help I will not faile,  
 Though little will our Services availe;  
 Since *Jove* would rather, then on Us, beſtow  
 The Glory of the Day upon the Foe.

*Thymbreus*, thus ſaying, from his Steeds He threw,  
 And with his Javelin pierc'd his Boſome through.  
*Ulyſſes*, *Molion* his great Favourite kill'd,  
 And alter'd ſo the Poſture of the Field;  
 Then breaking in, tumultuous Noiſe reſounds,  
 As when two Boares advance 'gainſt eager Hounds;  
 So turning they, ſlaughtering the *Trojans*, gave  
 The routed *Grecians* time themſelves to ſave.

Fiſt They a Chariot took, and next the two  
 Bold Sons of old *Percofian* *Merops* flew:

O o

He



He in the Gift of Propheſie excell'd,  
 And had his Children from this War with-held,  
 But that his ſtrick Commands they diſobey'd,  
 So were by ſtrong Fatality betray'd :

The vitall Spirit which their Boſomes warm'd  
 He thus infranchiſed, and them diſarm'd.

*Ulyſſes*, *Hippodam*, and *Hyperoch* kild.

Then *Jove* from *Ide* viewing the bloody Feild,  
 Granting to both Succeſs, prolong'd the Fight,  
 On each ſide Slaughter, Victory and Flight.

*Agastrophus* felt here the deadly Point  
 Of *Diomedes* Spear in the Scyatick Joynt:  
 His Horſe and Servant abſent, much he griev'd,  
 Wanting th' Aſſiſtance ſhould have Him reliev'd:  
 He an Escape on Foot attempts to make,  
 Flying, his fainter Spirits him forſake.

This *Hector* ſeeing, out aloud did call,  
 And vvith his valiant Squadron in did fall;  
 Whom *Diomed* beholding ſtood diſmay'd,  
 And drawing up, thus to *Ulyſſes* ſayd;

That Tempeſt yonder ſure will break on Us,  
 Stern *Hector* comes, let's entertaine Him thus :

This ſayd, He threw; the well-arm'd Spear not miſt,  
 On's Helm it lights, but Steel did Steel reſiſt:

The Caſk which *Phæbus* had on Him beſtow'd  
 Repulſ'd the Point, and ſtop't from taſting Blood:

But *Hector* ſhrunk into a *Trojan* Band,  
 There falling on his Knees, He on his Hand,  
 Lean'd and himſelf ſupported like to Swoond,  
 Whilſt Nights black Curtains did his Eyes ſurround,  
 So long till ſtout *Tydides* did advance,

And, ſpight of all their Power, regain'd his Launce:

*Hector* at laſt recovering, mounts his Seat,  
 And mixt with *Trojans* waives approaching Fate.

Then

Then spake *Tydidēs* brandishing his Spear ;  
 And hast Thou 'scap'd once more ? thy Death draws  
*Apollo* shall not save Thee, to whom Thou (neer;  
 When thou to Battell goest, still mak'st thy Vow ;  
 But I will staine this Javelin in thy Breast,  
 If any of the Gods would Me assise :  
 Mean while I others shall pursue and seize.

This sayd, He strip'd Renown'd *Paonides* ;  
 Whilst his Bow *Paris* at *Tydidēs* bent,  
 Sculking behind old *Ilus* Monument,  
 As up to *Diomed* the Dead did yeild  
 His curious Breast-plate, Helm, and glittering Sheild.  
 He shot, nor vainly did his Bow-string sound,  
 For his right Foot he nayl'd unto the Ground :  
 He smiling then from his Concealment came,  
 And thus insults ; I have not mis'd my Ayme ;  
 Thou wounded art ; ah ! would the barbed Shaft  
 Had pierc'd thy Heart, and Thee of Life bereft :  
 Then might our Sorrows find a little pause,  
 Who Thee more feare then Goates the Lions Jaws :

Then He ; Base Archer, who so well canst ayme,  
 Go, curle thy Haire, and court some wanton Dame ;  
 Thy Bow and Arrows little should availe,  
 If hand to hand Me fairly Thou assaile.

Fondly thou brag'st now to have hurt my foot ;  
 So might a Boy or Woman, could thy shoot ;  
 A Poynt th' effeminate Persons Javelin wants ;  
 My Spear's not so, but this my fatall Launce  
 Who e're it toucheth streight bereaves of Life,  
 Leaving his Children Orphans, and his Wife  
 Rending her Cheeks, his Blood the Earth shall taint,  
 And Vultures him shall more then Women haunt :

This sayd, to him *Ulysses* did advance,  
 And sitting down behind him ; drew the Launce :

O o 2

Then

(d) This some understand of his  
 Helmet, the Gift of *Apollo*.

(e) He speaks this, either because  
*Paris* was a dishonour to Archery and  
 Archers, or for that the Ancients,  
 though the Heroes themselves were  
 well skill'd in the Exercise, had *πῶς σα-  
 διστὶ μάχην*, the fighting *cominus* hand  
 to hand in far greater esteem ; whence  
 they observe that *Ulysses* never used a  
 Bow but once, and that *χρὶ πῶς νυκτιπαι-  
 σίας*, when he scouted by night in the  
 Trojan Camp.

(f) *Gr.* *κῆρα ἀγλαῖα*, τὸ κῆρα be-  
 ing such a curle of the Haire as the *A-  
 thenians* called *κρόσσον*, in fashion  
 round like a Horn, which was a badge  
 of them that were free-born and of  
 noble Parentage. So *Juvenal Sat.* 13.

— *Et madido torquentem cornua cirra.*  
 Whose untions haire in horned curls do  
 fall.

though *Aristotle* interprets *κῆρα ἀγλαῖα*  
 by *αἰδῖα* *Σειμήμιον*.



Then extream Anguish through his Body shot,  
 With Grief as much tormented, up He got;  
 His Charioteer commanding not to stay,  
 But to the Navy drive the nearest way,  
 Leaving alone *Ulysses* who dismay'd,  
 Thus to himself a deep Sigh fetching sayd;

Ah Me! what shall I do? my Straights are great,  
 Either I must with Terroure struck retreat,  
 Or tary to be slain, or taken here,  
 Since *Jove* hath Us possesst with Panick Feare:  
 Why idle Questions make I thus in vaine?  
 Since Valiant Men to quit the Field disdain;  
 Cravens will run, stout Heroes never yeild,  
 They stand their Ground, and Conquer, or be kill'd.

Whilst to himself he thus discours'd, a Troop  
 Of *Trojan* Targeteers came marching up,  
 And opening drew behind Him, and before:

As Dogs and Huntsmen circle in a <sup>(e)</sup> Boare:  
 Forth from a Wood the salvage Monster drawes,  
<sup>(f)</sup> Whetting his Ivory Tusks, with foamy Jawes:  
 They charge Him round, his Teeth He angry grates,  
 Not all their Threatnings the chafte Foe amates;  
 About *Ulysses* so the *Trojans* drew,  
 And first renown'd *Diopites* He flew  
 With his strong Spear, and, faire Advantage watch'd,  
 Bold *Thoon* next, and *Ennomus* dispatch'd;  
 Then flew *Cherfidamas* as down He leap'd  
 From his high Steeds; the Launce his Belly rip'd  
 Beneath his Shield, He tumbled on the Sands,  
 Earths brittle Surface moulding in his Hands.  
 Then *Charopes* He wounded with his Launce,  
 Whom to assise bold *Socus* did advance,  
 Resolv'd to give his dearest Brother Ayde,  
 And drawing neer, thus to *Ulysses* sayd;

Thou

(e) Gr. *χάριον*, which hath its denomination ἀπὸ τῆς χαρῆς τὸ ἀσελγείν, the wild Boar being of a hot constitution, and thence sacrificed to *Venus*, especially by the *Argives* who held a Feast to her called thence *Hysteria*. *Eust.*

(f) Ὅς, μέλλον εἰς μάχην ἵσταται πρὸς τὰς λαίαις πίπται τὸς ἰδούλας σπινθήγει, the wild Boar before he fights sharpens his teeth against some smother Rock or Stone: sayth *Eliau*. l. 8. c. 1. And thus the Elephant whets his Tusks against a Tree, and the *Rhinoceros* his against a Stone.

Thou *Ithacus*, who never wearied art  
 To act by Paines or Policy thy Part,  
 This Day that Thou hast slaine two Brothers boast,  
 Such as but few are Nobler in the Hoast,  
 And did'st from Them their Armes triumphing bear;  
 Or else thy Death take from my conquering Spear.

This sayd, at Him his Launce the Heroe cast,  
 Which through his Shield & high-proof'd Breastplate  
*Ulysses* Side; *Minerva* step'd between, (raz'd  
 So that the Poynt peirc'd but the tender Skin:  
 Finding the Wound not mortall, undismay'd  
 He steping back thus to bold *Socus* sayd;

Thy Death draws nigh, O Thou, who Me didst stop  
 Charging my Foes, for Life no longer hope;  
 Slaine by my Speare now Thou without Controule  
 Shall grant Me Honour, and grim *Dis* thy Soule.

*Socus* this sayd, betook Him to his Heels,  
 When in his Back the fixed Spear He feels,  
 The Point betwixt his Shoulders passage found,  
 Quite through his Breast; falling his Armes resound.

Then *Ithacus*; As nimble as thou art,  
 Death hath o're-took Thee, though thou hadst the  
 Nor shall thy Parents at thy Obsequies (start:  
 Lament thy Death, nor close thy dying Eyes;  
 Which ravening Fowls out with their Beaks shall tear,  
 When I shall have a royall Sepulcher.

This sayd, the Spear which Warlike *Socus* threw,  
 He from his Body and boss'd Target drew,  
 Now vvith the Javelin sprung a Sream of Blood.  
 But vvhen the *Trojans* saw (g) a purple Flood  
 Flow from *Ulysses* wound, They all invade,  
 VVhilst He retires, calling aloud for Ayde.  
 Three times He cry'd for Help, as in dispaire,  
 And Him as oft did *Menelaus* heare;

(g) Hence *Lycurgus* made a Law that  
 the *Spartans* in their Wars should  
 weare no other colour but Crimson,  
 that so the blood they should loose  
 might be less conspicuous.

And



And thus to *Ajax* standing by him spake ;  
 This is *Ulysses* Voyce, or I mistake,  
 As if that He in some great danger were,  
 The Enemy hath hem'd Him in, I feare ;  
 Let Us break through and boldly rescue Him,  
 Whom We so love, so honour, and esteem.

This sayd He leads, That follows, where they found  
*Ulysses* with the *Trojans* circled round ;

(b) *Gr. Sūs*, which some render a  
 Woolf; others say, it is a Beast begot-  
 ten between the Woolf and the *Hyena*:  
 it is no greater enemy to the Lion, as  
 feeding both upon raw flesh, *Arist.*  
*Hist. Animal. lib. 9. c. 1.* then a friend to  
 Man. *Ælian lib. 1. cap. 7.*

So <sup>(b)</sup> Wolves beset a Deer but newly shot,  
 He 'scapes their Fury whilst the Blood is hot ;  
 Till fainting with the Wound, the salvage Crew  
 In his warm Entrails thirsty Jawes imbrow :  
 But when a Lion comes, affrighted They  
 The Quarry leave, and He devoures the Prey :  
 So round about stout *Ithacus* advance  
 Many and valiant Foes ; He with his Launce  
 Himself defends 'gainst their united Power,  
 Till *Ajax* with his Target like a Tower,  
 Came to his Ayde, then streight the *Trojans* fled,  
 And *Menelaus* off the Heroes lead ;  
 Till neer his Horses with his Chariot drew.  
 Then mighty *Ajax* 'mongst the *Trojans* slew  
 Bold *Doryclus*, King *Priams* naturall Son,  
 And through the Body *Pandocus* did run :  
*Lysander*, *Pyraus*, *Pylartes* wounds ;  
 So falls a Torrent from the higher Grounds,  
 And with a Deluge covers all the Plaine,  
 When *Jove* offended sends huge Showers of Raine ;  
 Groves of large Oakes, tall Firrs and pitchy Woods,  
 Rowle down with Stones and Rubbish to the Floods.  
 Thus scoures renowned *Ajax* all the Field,  
 And flying *Trojans* with their Horses kill'd.  
 This *Hector* heard not, vvhilst the left-hand Ranks  
 He busie charg'd on swift *Scamanders* Banks ;

Where

Where in fierce Conflict many *Greeks* He slew:  
 Loud were the Clamours, hot the Battell grew  
 'Gainst *Nestor* and *Idomeneus*, where  
*Hector* perform'd such Wonders with his Speare,  
 Putting their routed Regiments to flight:  
 Nor had the *Grecians* then declin'd the Fight,  
 Staining their Honour with so foule a Blot;  
 But that Prince *Paris* stout *Machaon* shot;  
 Through his right Shoulder went the barbed Flight:  
 The *Greeks* then fear'd as He forsook the Fight,  
 He might be slaine: \**Deucalides* then spake  
 To *Nestor* thus; Mount, and *Machaon* take  
 Along with Thee, Thou who our Glory art,  
 And from the bloody Battell streight depart;  
 Since in our Hoast his Equall is not found,  
 (i) To draw an Arrow, or to dress a Wound.

\* *Idomeneus*.

*Nestor* this sayd, his Chariot did ascend,  
 And took *Machaon* up, his wounded Friend,  
 The great Physitian, *Æsculapius* Son,  
 Streight to the Fleet his Steeds' free-metall'd run.

(i) *Machaon* was skilled in the Chirurgicall and Therapeutick part of Physick, the Dieteticall being the later invention of *Hippocrates*, and brought to greater perfection by *Herodicus*, *Praxagoras*, and *Chrysippus*, whence *Dionysius* is much faulted by the Ancient, for that feigning *Hercules* sick, he makes *Silenus* to prescribe him a Glist. *Enst.*

But when bold *Cebrion*, *Hectors* Charioteer,  
 Saw how the valiant *Trojans* routed were,  
 To Him he sayd; Here we turmoyle are,  
 In all th' extremities of bloody War;  
 Whilst yonder broken Squadrons spread the Plain,  
 Both Horse and Man by cruell *Ajax* slain:  
 I know Him well, his Javelins Points are steel'd,  
 And o're his Shoulders hangs his ample Shield:  
 Thither let Us our Steeds and Chariot drive,  
 Where Horse and Foot so furiously strive;  
 Where equall Audites of fresh Slaughter rise,  
 And Shouts unintermitted shake the Skies:

This sayd, the faire main'd Horses felt the Whip,  
 And to the Battell swiftest Winds out-strip:

Bodies



Bodies and Shields they spurn and trample o're,  
The chafed Axe is stain'd with purple Gore;  
The carved Railes which grac'd the Heroes Seat,  
Sprinkled with dashing Horses Heels were wet:  
He furiously amongst the thickest flew,  
And breaking through their Squadrons many flew  
With his strong Spear, his Sword & ponderous Stones:  
But still great *Ajax Telamonius* thuns:

(k) To defend him from the Arrows and Darts which the Trojans sent after him.

(l) Gr. γόνυ γόνυ ἀμείβαν, changing knee with knee, that is, not promoting his right leg a second time, till he had brought up his left and set it down by it, vvhich kind of progressive motion Aristotle calls πρὸς ἑκάστην, Pliny *pedatum*, foot by foot, by this Homer setting forth the slow and unwilling retreat of *Ajax*, vvho in his flight also resembled the Lion vvho flies still ἀπο-  
λειπόμενος, or as Homer here, ἐντροπαλί-  
ζομενος, turning him oft about and shewing himself to his Pursuers.

(m) τὸ ἔξωθεν τοῦ πυρὸς ἀποτρέψαι τὴν ἑλπίδα. The Lion, sayth *Elia-  
an*, by reason of his great innate and inward heat and fire, fears and flies the outward, and thence with the Egyp-  
tians he is sacred and consecrate to Vulcan and the Sun, who is hotter in no one sign of the Zodiak then in the Lion. *Gesner* sayth, that the sharpness of his sight is the cause that he abomi-  
nates fire, whence such as hunt him make use of fire-brands: of which his feare, thus *Oppian*.

Ἐξέχεται δὲ δειδότες πυρὸς μὲν οὐκ ὀφθαλμοῖσι, οὐδ' ἐνδεδὶν τέλει ἀσπαρδαμύνοισι ὀπταίσι.

Only from fire the shaggy Lion flies;  
Nor dares behold those flames with open Eyes.

And this τὸ ἐνδεδὶν οὐκ ὀφθαλμοῖσι, this ingenite heat of his is the cause that ὀφθαλμοῖσι καὶ μὴ ἐνδεδὶν, that he sleeps with his eyes open, and is born seeing, which no Creature else is, as *Democritus* affirms. *Eust.*

(n) He resembles *Ajax* to a Lion διὰ τὸ θοράσσειν, for his gallantry; to an Afs, πρὸς πῦρ ἀσπαρδαμύνοισι for his enduring: φονδαίει δὲ ὡς λέων, ἀσπαρδαμύνοισι ὡς ὄντι; for falling on as a Lion, he retreats leasurely as an Afs. *Eust.* To the first, to a Lion desirous of flesh, but not encountering: to the second, to an Afs forced out a field, but first satisfied,

And him *Fove* struck with Feare, that he at last  
(k) His seaven-fold Shield over his Shoulders cast,  
And like a wary Panther gazing round,  
Left (l) step by step his former-gained Ground.  
Or as when Dogs upon a Lion fall,  
With rustick Swains, to force him from the Stall:  
All Night they watch their Heard, He oft assailes,  
And, though by Hunger spur'd, as often failes;  
For they stand round, well arm'd with Steel & (m) Fire,  
Which makes Him, though so terrible, retire,  
Early and sad; So with a heavy Heart,  
Griev'd for their Fleet, bold *Ajax* playd his part.  
As the dull (n) Afs moves through the rancker Wheat,  
Whom Boyes, until they break their Truncheons, beat,  
Yet feeds He on, not minding Childish Blowes,  
And hardly forth, though highly feasted, goes:  
So thick at Him the Foe their Spears discharge,  
Which like a Tempest thunder on his Targe;  
Yet sometimes *Ajax* boldly fac'd about,  
And Squadrons did of forward *Trojans* rout;  
And sometimes turning made a faire retreat,  
Yet suffer'd none to pass unto the Fleet:  
Betwixt both Armies oft He rushing stands:  
Some wel-aim'd Javelins, thrown from warlike hands,  
Stuck on his Shield, some fixed in the Ground,  
Who long'd to banquet in a bleeding Wound.

When

When bold <sup>(o)</sup> *Eurypylus*, *Euemon's* Son,  
His Danger saw, up streight the Heroe ran  
Him to assift, He boldly did advance,

And threw at Prince *Apisaon* his Launce;  
<sup>(p)</sup> His Liver peirc'd, his Soule dislodged flies,  
And his bright Armes became the Victors Prize.

When *Paris* saw that He his Spoyles had got,  
He drew his Bow, and at the Heroe shot,  
In his right Thigh breaking the barbed Flight,  
Great Anguish Him enforc'd to leave the Fight:

When thus aloud He calls; You Princes stay,  
Least this to *Ajax* prove a Fatall Day;  
Whom overwhelm'd with Speares, unless you give  
Suddain Assistance, We shall ne're relieve:

Turn some for shame, and *Telamoneus* ayde:  
Thus to the *Greeks* the wounded Heroe sayd;

They face about, preparing for the Charge,  
Each from his Shoulder takes his ponderous Targe,  
And bracing on, their Speares in posture set.  
Stout *Ajax* drawing off the Squadron met,  
And joyning with Them up together came,  
All streight engag'd, and fought like <sup>(q)</sup> raging Flame;  
Whilst *Nestors* speedy Horses in a Foame  
Brought from the Field Him and *Machaon* Home.

*Achilles* standing on his lofty Sterne,  
Beheld Them driving off, and could discern  
The puzzled *Greeks* but weak Resistance make;  
Then to *Patroclus* call'd, his Mind to break,  
Who left his Tent hearing *Pelides* Tongue,  
From whence the source of his Misfortune sprung.

Why calls my Prince, He sayd, What's to be done?  
Then He reply'd, Dearest *Menæti*us Son,  
Now sure the *Greeks* will make Address to Me,  
Forc'd by invincible Necessity:

P p

Go

(o) *Eustathius* observes that *Eurypylus* came to *Ajax's* rescue uncall'd, ὁ δὲ *Ajax* ὅταν ἀνέβητο καὶ ἐπικύρησεν, it becoming not *Ajax* to call out for help, as did *Ulysses*.

(p) *Gr.* *ἡνὶ καρδίᾳ*, that is the *Diaphragma*, as *Plato* first called it; as those that came after, *σπύρις*, for that this Membrane being full of Nerves, the Brain much sympathizeth with it, insomuch as the inflammation of this part is accompanied with a Phrensy. *Eust. & Did.*

(q) That is either with Courage and resolution, *ὅπως πύρις ἢ καρπία ἔστι*, of which fire the Heart is the Hearth, or with mutuall slaughter, from the destructive quality of that Element; fire in the same sense as *Hesiod* useth it, in his comparison of a good and evil wife; *Epy.* 700.

Οὐ μὲν γὰρ πρὶν αἰὶνῶς ἀνδρὶ λήϊον ἄμεινον  
τῆς ἀγαθῆς, ἢ δ' αὖτε κακῆς ὁ βίον ἄλλο  
δειπνολόγους, ἢ τ' ἀνδρῶν ἢ ἰσχυρίων τις λόγος  
ἔστι ἀπὸς δαλῆς ἢ ἀμύγδαλινος.

A good Wife the best purchase is, the worst  
A bad; a gadding Gossip, or a curst  
Wastes without fire her Husband in his  
Prime,  
Delivering up to age before his time.



Go, and ask *Nestor* who in's Chariot  
Wounded He now with him from Battell brought:  
Behind he seem'd *Machaon*, such a pace  
His Horses ran, I could not see his Face.

This sayd, with Speed from thence *Patroclus* went,  
Whilst they arriv'd at ancient *Nestors* Tent,  
And streight alighted on th'all-fostering Earth;  
*Eurymedon* his Charioteer came forth,  
And from the Chariot takes the weary Steeds:

They neer the Ocean dry'd their sweaty Weeds,  
This done to coole Retirements they repair'd,  
Where <sup>(r)</sup> *Hecamed* a Cordiall prepar'd:  
Old *Nestor* her, *Arsinous* Child, enjoy'd,  
After *Achilles* *Tenedos* destroy'd,  
Which choycer Gift they did for Him select,  
So much did They his Parts and Worth respect.

First She for them a curious Table plac'd,  
With Ebon Feet and antique Carvings grac'd;  
<sup>(s)</sup> An Onion in a stately Charger set  
With Honey, and the Seed of sacred Wheat:  
Next brought the old Mans <sup>(t)</sup> Bowle, with Gold in-  
Which had four Handles wrought with mighty Cost,  
On each two golden <sup>(u)</sup> Pigeons sought their Food,  
And on two Feet the ample Goblet stood,  
Which fill'd with Wine few hardly could lift up,  
Yet He himself at pleasure rais'd the Cup.

In this <sup>(x)</sup> old *Pramnion* Wine the Lady puts,  
And with a brazen Knife in Slices cuts  
A Goats-Milk Cheese, which in the Bowl She throws,  
And purest Flour o're all the Mixture strows,  
Then bids Them drink, about the Goblet trouls:

When having quench'd their Thirst, and cheer'd their  
With various Discourse their Time they spent, (Souls,  
Untill *Patroclus* drew into the Tent;

Him

(r) All the Heroes, *Menelaus* excepted, had their Concubines, *Nestor* also, as old as he was, and *Phonix*; for not being debauched but temperate in their youth, they were healthfull and able in their old age. *Eust.*

(s) *Gr. κρηνον, κρηνη*, that is, to make them relish their drink, the Ancients calling all *Viands*, *κρηνη*, that is, *Sauce*, save Bread only, they all serving to cause us eat that the more favourly, Bread being the staff of life: only *Sal sapit omnia*, salt gives that too a relish, and all things else. And these they called *κρηνη*, not that they eat them only in the Evening, but because the feeding upon flesh and all things but bread, was a more novel practice, men living at first upon the fruits only of the earth. Others say he calls it *κρηνη*, because the Onion being hot procures thirst, and rectifies superfluous and peccant humours in the body, and dries them up. *Eust.* and *Did.* Besides being *Diureticall* it prevents Fevers, incident to such as be wounded, and is prescribed to be taken presently by such as are bitten by a mad Dog. *Eust.* *Plutarch* sayth, that *Antiphanes* drunk of this potion, of *Hecamedes* preparing, of whose ingredients some were *κρηνη*, *κρηνη*, *κρηνη*, either to shew the slowness of his hurts or the greatness of his Art, that taking things contrary, he could notwithstanding cure himself. *Plut. lib. de Flacore.*

(t) Some make this Cup of *Nestors* a description of the World. It was after presented to *Diana*, and preserved in her Temple at *Capua* in *Campania*.

(u) By *πλειάδες* here some understand not Pigeons, but that Constellation called the *Pleiades*, of which as also for the figure of this Cup of *Nestors*, consult *Athenæus* lib. II. One calling this Cup *Mars* his Viall, another called it a silver Well.

(x) Or *Pramnion* Wine, from *Pramne* a Mountain in *Ithaca*, where Vines first were planted. Others derive its name from its lasting, *ὡς πρὸς πρᾶμνον* *ἐν τῷ χρόνῳ*.



Domino Thomæ  
Com: Cantiae. Tabulam



Payton Baroneto  
hanc. L.M.D.D.D.  
I.O.

Lib. n. 623.





Whom *Nestor* first espying streight arose,

And leading in, desired to repose:

But, He refusing, modestly thus sayd;

By no means, Noble *Nestor*, Me perswade;

Whom most I love, most honour, and admire,

Imploy'd Me hither that I should inquire

What wounded Prince Thou brought'st along with

Now since my Friend *Machaon* tis, I see, (Thee;

This to *Æacides* I streight must tell,

And beg Your Pardon; for You All know well

His (1) hasty Nature, who will lay the blame

Still upon Me, although I guiltless am.

Then *Nestor* thus; And will *Achilles* no

Compassion on our wofull Army show?

The *Grecians* Sufferings little He resents:

Our prime Commanders wounded in their Tents,

Disabled lye; there *Diomed* He may view,

Wife *Ithacus*, great *Agamemnon* too,

And there *Euryphitus* shot in the Thigh

With barbed Steel, and now another I,

Hurt with a cruell Shaft, brought off the Feild,

Yet He not cares, nor will Assistance yeild.

Staies He till They upon Our Navy fall

With hostile Fire, and there destroy Us all?

Much I am alter'd from what I was young;

(2) Ah! would I were as Youthfull now and strong,

As when 'twixt *Pylos* and the *Elean* State

Wrongs Peace transform'd to War, and love to hate;

When *Itymoneus*, who in *Elis* dwelt,

Rescuing Their Cattell, first my Fury felt;

Amongst the formost with my well-aim'd Dart,

Through all his Armes I peirc'd Him to the Heart:

He falne the Rusticks fly; We thence convey,

Triumphing to our Walls a glorious Prey:

P p 2

To

(1) Parallel to this is the Character which *Horace* gives him in his *de Arte*.

*Impiger, iracundus, inexorabilis, acer,  
Fura negat sibi nata, nihil non arrogas  
armis.*

(2) *Nelus* the Son of *Neptune* having an excellent breed of Horses, sends them to *Elis*, to a Race appointed by *Augeas*, vvhere winning the Prize, *Augeas* seizeth the Steeds and dismisses their Riders. *Nelus* dissembling the affront, his youngest Son *Nestor*, getting an Army together, enters *Elis*, regains the Horses, and returns vvith a great Booty.



(†) This was done before *Nestors* expedition against the *Eleians*, only *Homer* purposely disturbing the true and naturall order of transactions, this being more according to art and more taking vvith the Auditor, those that are Masters in Poetry, telling us that vvhereas τὸ ἐν τοῖς δῆμιοναῖσι καὶ διηγημάτων ἀπ' ἀρχῆς ἐντάκτως δὲ τὴν ἀφήγησιν ἵνα, ἀμειλιότερον καθίστησι τὴν ἀνέκδοτον. Τὸ ἐν δὲ περικλυτοτέρων ἀρχαῶν ἡδυστέρειν τὴν ἐναγωνιώτερον, in long narrations to proceed orderly from the beginning of an action to its end and issue, states the relation it self, and tires out the patience of the hearer; to begin vvith the most busie and remarkable passages, keeps not only up the grandeur and height of a Story, but contents the Auditor and commands his attention. So *Eustathius*.

(a) *Hercules*, *Augeas* refusing to reward him for cleansing his Stables, which was the tenth of his Oxen, saying that he did it upon *Eurystheus* command, and not willingly, or set a work by him, chose *Phylus* *Augeas* own Son to be Umpire between them, vvho giving sentence for *Hercules*, vvvas forced by his Father to fly his Country: This *Hercules* after subduing, bestowed upon *Phylus*, sending for him to *Dulichium* vvhere he lived retir'd. There being a great scarcity of men, for that many perished in this War, *Hercules* makes his Army accompany vvith the Widows of them that vvvere slain, and Founds the Olympick Games at *Elis* in honour of his Father *Jupiter*. *Eust.*

(b) These vvvere the sons of *Nephele*, reputedly only of *Astor*; they had two heads, four hands, and as many feet, and thence had the better in all Fights, and Games, or exercises. *Hercules* being not able to overcome them by strength, supplanted them cunningly, laying an Ambush for them, and so destroying them. *Did.* Of which thus *Pindar*. — Ποσειδάωνιοι

Πίρρῳ κτεάτων ἀμύμονα.

Πίρρῳ δ' "Ευρυτόν" ὡς Ἀργεῖαν λάτρεον

"Ακονθ' ἐκὼν μὲν δὲν ὑπερβίου

Περσέωντο, λῶχμαισι δ' ὀδύσσεαι

Τὸν ἑλκυσσάν, δέμασιν κλέει

νοῖς Ἡρακλῆος· ἵπ' ἰδὺν,

"Οπ' ἀρόδῃ ποτὶ

Τριπιδίων ὑπερσάν αὐτῷ στρατῶν,

μυχτοῖσι ἀμμόνων "Αλιδῶ

Μολίονας ὑπερβόλοι. *Olymp.* Ode 10.

Where he *Cteatus* and *Eurytus* slew,

After proud *Augeas* his due

Deny'd to pay for Stables purg'd,

Shelter'd near the way

In *Cleon* Groves he lay

Close in Ambuscade,

(To seek revenge of former causes urg'd)

Because the haughty *Molions* had

Near *Elis* Walls the hap

His Army to entrap,

And venting quite,

Them slaughter'd, took, or put to flight.

To fifty Heards as many Flocks did joyne  
Of fleecy Sheep, fat Goats, and brisly Swine;  
Thrice fifty pregnant Mares, whose Milk supply'd  
As many Foals, each tripping by their side:  
These We to *Neleian* *Pylus* drove by Night,  
Which much my ancient Father did delight;  
Glad I so young this great Exploit had done.  
Next Morn the Heralds by the rising Sun  
Warn'd all that had in (†) *Elis* money due,  
The *Pylean* Princes streight together drew,  
Sharing the Spoyles according to their Debt.  
Us though but few, yet many Woes beset:  
(a) *Alcides* Us in sad Condition left,  
And all our Primer Youth of Life bereft:  
Twelve valiant Sons my Father *Neleus* had,  
I onely live, and all the rest are dead.  
The proud *Eipeians* seeing Us thus low,  
Daily contriv'd our Cities over-throw:  
But to the Heards and Flocks my Father goes,  
And with their Keepers out three hundred chose;  
Summs to decount to Him in *Elis* due,  
For four Race-Horses and their Chariot too,  
Who for the prize, a *Trypos*, matched were,  
Which King *Augeas* then detaining there,  
Dismiss'd their Rider with a heavy Heart,  
For which the old Man angry playd his Part,  
And all the rest distributes, taking care  
That every One should have an equall Share;  
And to the Gods our Sacrifices payd.  
But the third Day they a strong Party made,  
Led by two (b) *Molions*, Youths who yet had not  
In bloody Conflicts Fame for Prowess got.  
Upon a rising Hill *Thryessa* stood,  
On sandy *Pylean* Borders by the Flood

Of sweet *Alpheus*; here close Seige they lay,  
 When they had scour'd the Champaigne every way;  
*Pallas* by Night glides through Heavens Starry Arch,  
 Commanding us to Muster, Arme, and March;  
*Neleus* from Me my Steeds and Armes conceal'd,  
 Unfit, He thought, to venter in the Feild:  
 The ready *Pyleans* drawn in Bodies up,  
 March, and on Foot I lead a gallant Troop,  
*Minerva* kindly Me conducting on;  
 Where <sup>(d)</sup> *Minyus* Streams into the Ocean run,  
 Neer to <sup>(e)</sup> *Arena*, there our Army lay,  
 In expectation of the rising Day:  
 From thence by Noon our *Pylean* Forces came,  
 And up We drew close by *Alpheus* Streame:  
*Joves* Altars there with sacred Rites We fill'd,  
 Two <sup>(f)</sup> Bulls for *Neptune* and *Alpheus* kill'd;  
 A Heifer next *Minerva* We present,  
 Then all the Army to their Supper went;  
 Compleatly Arm'd We lay in order'd Ranks,  
 Upon the pleasant Rivers flowry Banks:  
 The *Eipeians* hop'd the City they should take,  
 They first a greater Work must undertake.  
 We, when the Sun on Earths dark Surface shin'd,  
 Imploring *Jove* and *Pallas*, Battell joyn'd;  
 Soon as both sides engag'd their utmost Force,  
 I *Mulius* slew, his Chariot seiz'd and Horse,  
 Who did *Augeas* eldest Daughter wed,  
 That <sup>(g)</sup> skilfull Simpler, beauteous *Agamed*;  
 He falne in Dust I to his Seat did vault,  
 And a new Champion in his Chariot fought:  
*Eipeians* fly disperst through the Plaine,  
 Beholding thus their valiant Leader flaine:  
 I like a Storm came on, or swallowing Breach,  
 And fifty Chariots took, <sup>(h)</sup> two Men in each,

(d) This River was called saith *Strabo*, ἀρὺς ποταμός, it was so called from the *Minneus* which came thither with *Cbloris* the Mother of *Nestor*.

(e) There were two Towns of this name, one in *Messene*, another in *Triphylia*, *Steph. Bizant.*

(f) They sacrificed a Bull to Rivers, ὅτι βλαβεῖ ἐν τοῖς ποταμοῖς ἀναβάλλων τὸν γλῶκ, because of the strength of his Hornes, with which he teares up the Earth. Hence *Mythologists* interpret *Hercules* his breaking one of *Achelous* his horns, fighting him in the shape of a Bull, his diverting or cutting off one of his Channels, that River having two before.

(g) The Country about *Elis* was ἑλισσαῖος, abounded in all kind of Simples. Hence *Medea* flying *Athens* for fear of *Aegeus*, having prepared a potion for *Theseus*,<sup>2</sup> resided here, and practised her Art of Sorcery.

(h) Every Chariot carried two, the ἑμβάτης, he that fought from it, and the ἡνιοχός, he that drove it, whence it was called *ἡνιοχὸς* & *ἡνιοχός*.

Fell



Fell by my Spear, and dying bit the Ground.  
 Old *Aetors* Sons had then like Mercy found,  
 But *Neptune* pleas'd Them in a Cloud to save;  
 So *Jove* to Us a signall Victory gave.  
 The Foe We chas'd, slaughtering & plundering Arms,  
 Untill We reach'd *Buprasium's* fertile Farms,  
 Th' *Olenian* Rock and *Aless* spacious Feild;  
 There *Pallas* stop'd Us, and no more I kill'd.  
 Our Men their Steeds back from *Buprasium* drove  
 To sacred *Pyle*, and there gave Thanks to *Jove*  
 Above all Gods; to *Nestor* 'bove all Men;  
 So much was I in Estimation then.

But great *Achilles* the Fruition  
 Of his own Virtues loves to take alone:  
 Sure when our Armie's lost, He needs must grieve.  
 Your Father, Sir, did graver Counsell give,  
 When You he first to *Agamemnon* sent,  
 I and *Ulysses* heard each Document:  
 When Men to raise We went from Court to Court,  
 And 'mongst the rest to *Peleus* made resort;  
 There in his Pallace We *Menæti* found,  
 Thee, and *Achilles*, now so much renoun'd:  
 In the base Court *Peleus* the brawny Thighes  
 Of Beeves to thundring *Jove* did sacrifice;  
 And rich *VVine* from a golden Goblet pour'd  
 On sacred Victims, which the Flames devour'd:  
 But *VVe* mean while did in the Portall stand,  
 Till Us *Achilles* taking by the Hand  
 Led friendly in, desiring *VVe* would sit:  
 For Strangers Entertainment all things fit  
 Before Us plac'd, when feasted to the height.  
 There to this *VVar* You both I did invite;  
 Both willing were; then both Your Fathers grave  
 Advice to You, being well experienc'd, gave:

*Peleus*

*Peleus* from *Pafsion* bold *Achilles* charmes,  
 Yet ne're to be out-done in Feats of Armes.  
 And thus *Menæti*us did admonish Thee ;  
 Son, though *Achilles* thy Superior be,  
 And stronger much, yet Thou the Eldest art,  
 And prudent Counsell mayst to Him impart ;  
 Thou mayst command Him, and shalt be obey'd,  
 When Him to what is good Thou dost perfwade.  
 These Precepts now are in Oblivion drown'd ;  
 But to *Achilles* this Thou mayst propound,  
 And some kind Power may make Him condescend,  
 For powerfull are the Advices of a Friend :  
 If any Oracle his Mind diffwade,  
 Or ought from *Jove* his Goddess-Mother say'd,  
 Yet Thee He out may with his Squadrons send,  
 So Thou the *Greeks* from Ruine mayst defend :  
 If Thou but in *Achilles* Armes appear,  
 The *Trojans* will retreat, surpriz'd with Feare ;  
 Then the distressed *Greeks* may breath a while,  
 And find some Respite weary'd out with Toyle :  
 Fresh Souldiers may at ease the Foe defeat,  
 With Duty tir'd, and drive them from the Fleet.

These Words in Him a deep Impression made,  
 That his Return *Patroclus* not delay'd.  
 Now when He reach'd *Ulysses* Vessel, where  
 They sate in Councell, and their Markets were,  
 Where (i) sacred Altars were in order set,  
 There sad *Eurypylus* He wounded met,  
 Halting from Feild, Sweat in a brinie Flood  
 Ran down his Head and Shoulders, purple Blood,  
 In streams as ample, issued from his Wound,  
 Yet still his Heart was good, his Judgment sound :  
 Whose chance *Patroclus* pitying, much dismay'd,  
 Thus with an undissembled Sorrow say'd ;

(i) Here every God had his peculiar Altar, erected him by the Nations by whom they were worshiped.

Oh



O Grecian Princes, You most wretched are,  
 Who from Your Friends and Native Country far,  
 Must Banquets be for Dogs and Birds of Prey.  
 But tell Me, deare *Eurypylus*, oh! say  
 Whether the *Greeks* can stand *Hector*, or All,  
 That Him oppose must by his Javelin fall.

Then He reply'd; No longer can We make  
 Resistance, but Our Navy They will take;  
 Now at Our Fleet those who most Valiant are,  
 Lye wounded by the various chance of War;  
 And still the *Trojans* gather fresh Supply:

Oh! help and draw this Arrow from my Thigh;  
 And with <sup>(k)</sup> warm Water wash away the Gore,

Then Balme infuse that may the Limb restore:

Such skill, They say, You from *Achilles* got,

Whom *Chyron*, that renowned *Centaure*, taught:

For *Podalyrus* and *Machaon*, who

Such great Physicians are and Surgeons too,

One in his Tent sore wounded lyes, although

He skilfull be, the other stands the Foe

In cruell Fight: Then sayd *Menæti* Son,

How may this be? or how shall this be done?

Because from *Nestor* I a Message have

Now to *Achilles*, yet I would not leave

Thee in such Misery, *Patroclus* sayd,

And Him imbracing tenderly convey'd

To his own Tent, whose Servants took Him in,

And lay'd Him softly on <sup>(l)</sup> a Bullocks Skin:

He from his Thigh the deadly Arrow got

Out with an Instrument, with Water hot

Wash'd off the clotted Blood, then neatly bruis'd

<sup>(m)</sup> A bitter Root, whose healing Juyce infus'd,

He suddain Ease from its great Vertue found,

Which stench'd the blood, & clos'd the gaping wound.

HOMERS

(k) *Asapp*, that is *isapd* moderately warm'd, hot water easing the pain for the time, but procuring a greater efflux of blood; and cold water chilling the Wound and repelling the Spirits,

(l) These Hides being the common Couches whereon the Heroes repos'd, *Ennius* conceives they had some thing in them more then ordinary, then other Skins, and that he thinks to be their softness, contracted by the *Curriers* dressing them, whereas those of the common Souldier were raw and undressed.

(m) This Herbe some will have to be *Aristolochia*, called also *Ischamos*, *Birchwort*, others *Millefolium*, yarrow, which *Pliny* sayth was called *Achilleia*, as being found out by him: it mitigateth pain and stancheth bleeding: Hence the *Scholiast* observes that the ancient Iatrical Art was meerly Botanical, by Roots and Herbs.

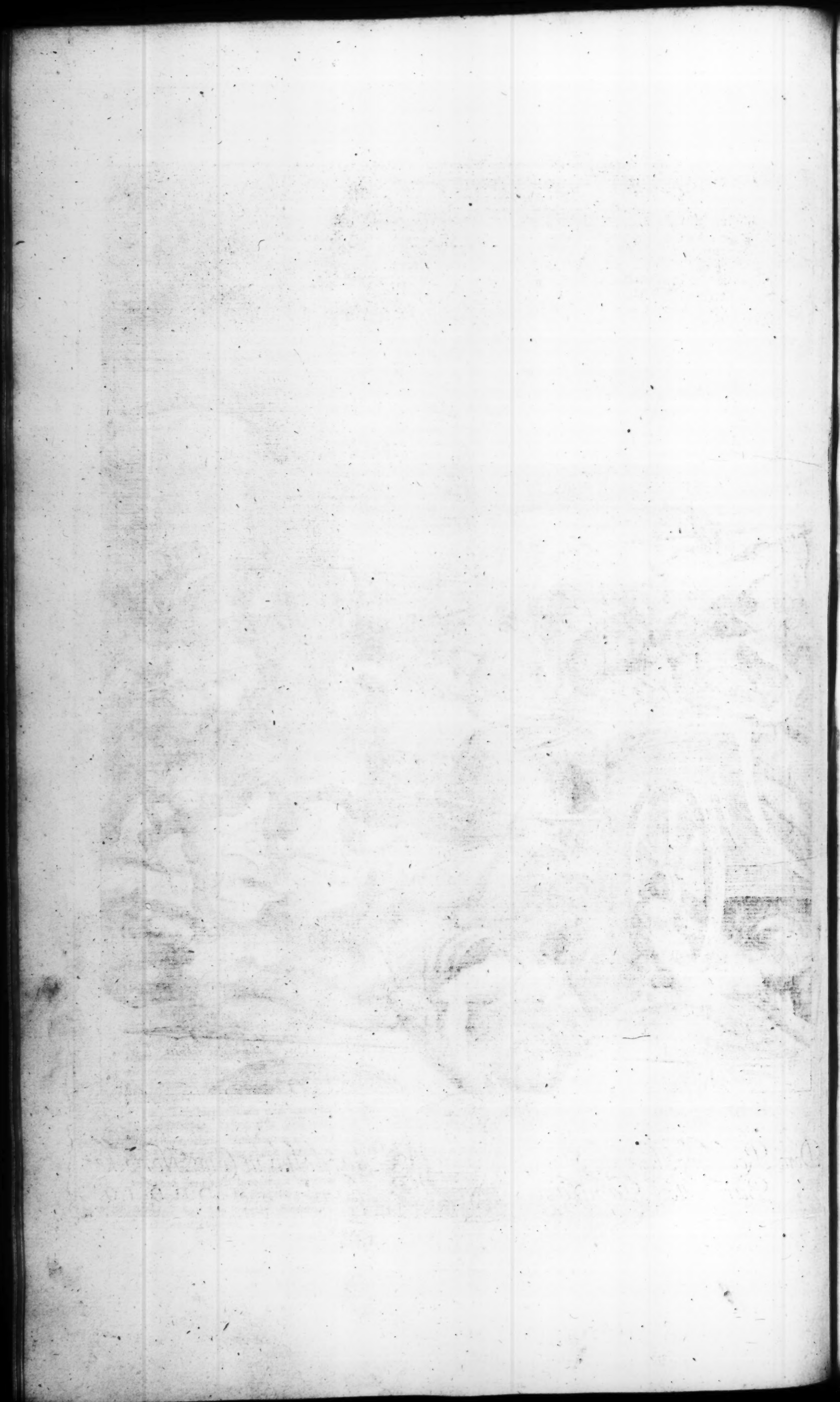


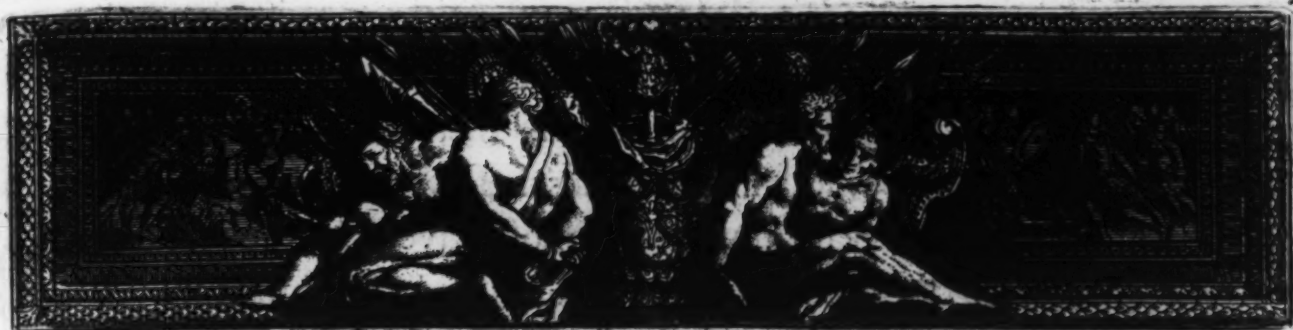
Dom: Rodolpho Hare de Stonve  
Baronetto. Tabulam



Bardolph in Com: Norfolke  
hanc. L.M.D.D.D. I.O.  
Lib. 12. Nr. 162.





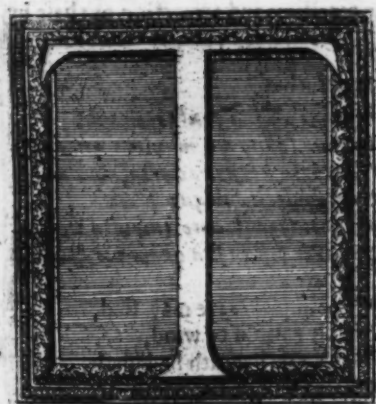


# HOMER'S ILIADS.

THE TWELFTH BOOK.

## The ARGUMENT.

*Trojans resolve on Foot their Camp to take.  
The Battell of the Eagle and the Snake,  
Stops them attempting as a bad Presage.  
Polydamas forbids Them to engage.  
The Lycians boldly the first on-set give,  
Whom Hector and his Regiments releive;  
He batters down their Gates, and mounts their Walls,  
And the whole Army on the Navy falls:*



Hus He the Anguish of his  
Wound asswag'd:  
Whilst in mixt Parties *Greeks*  
and *Trojans* rag'd;  
No longer now could Tren-  
ches, Walls, nor Banks,  
Beat off bold *Hector*, and his  
Conquering Ranks,  
Which they (yet to the Gods no offering gave)  
Rais'd high their purchas'd Spoyles and Fleet to save:  
(\*) Works though stupendious rear'd without their  
A little Time did easily supplant:  
Whilst *Hector* liv'd, *Achilles* in a Chase,  
King *Priam* in his strong-built City safe;  
So long those Battlements did firm remain:  
But after many Chiefs on both sides slain;

Q q

In

(\*) *Homer* only (sayth the Scholi-  
ast) erected this Fortification, and  
that purposely to honour *Apollo*, slight-  
ing it presently again, least he should  
be prov'd a Liar, Posterity not obser-  
ving any remains of it, or so much a sit  
ruines. Some make this Wall to be over-  
thrown with a Deluge and Earthquake;  
the one caused by *Jupiter* or the Sun,  
he being *ἡνίοχος*, the other by  
*Neptune*, & *ἑρμηνεύς* & *ἰσχυρός*.  
Enst.



(c) By Hills understand the severall  
axes or tops of *Ida* which were foure,  
*Letus*, *Phalacra*, *Gargarus*, and *Sigi-*  
*us*, of which two had Cities upon them  
of their own name, viz *Gargarus* and  
*Sigus*, of which last *Enst.* hath this  
Story. A witty Wench, and Lady of  
Pleasure, meeting with an impertinent  
Companion, one that was ex-  
tream talkative, He telling her that he  
came from the Hellespont, She demands  
of him, How it hapned that coming  
thence he repaired not to the principall  
Town, wherupon he inquiring Which,  
she replies, *is Zigeor*, to *Siganm*, so  
flouting him for his lavish Tongue, the  
word importing silence.

(d) So named from the many cir-  
cuits it fetches about *Cale pence*, which  
it incompasseth, so *Strabo* tells us, sea-  
ven times.

(e) Called also *Rhoite*.

(f) Which falling into *Esepus* is  
called after *Pidy*.

(g) The same with *Scamander*, so cal-  
led for that it quenched *Hercules*  
thirst, and so *ἡρώων ἀνδρῶν μαρτυρία*  
*αἰετῶν*, and so easing his labour.

(h) *ἑννέα*, nine daies, which some  
read *ἑννέα*, one, making so much shorter  
work of it, and that the better to save  
the reputation of their Gods, it no  
little derogating from their power to  
be nine daies demolishing that which  
the *Greeks* erected in one.

(i) *ἑννέα*: for whereas all other Naturalists imputed Earthquakes to Wind pent up in the Caverns of the Earth, tearing and  
renting her Entrails to find a vent, the most ancient of the *Greeks* ascribe the cause of it to *Neptune*, to water contained in some  
greater quantity & impetuously born, forcing continually and beating against it to unbowl it self and make a Channell. The Ro-  
mans not resolved what should cause it, being in all other their Devotions, Rites, and Ceremonies, most punctuall and precise,  
when they were sensible of an Earthquake themselves, or were told of it by others, though they proclaimed a cessation from all kind  
of work and labour, forbore yet to nominate any God to whom they held it, least they should possess their people with a false Reli-  
gion: whence when any had so profan'd those *Feria*, that there needed an expiation to be made, he offered his Sacrifice *SI DEO*.  
*SI DEO*, to whether God or Goddesse, and this according to the pontificall Directory, *Quoniam & quia vi & per quem Deorum*  
*Deorumque terra tremere incertum esset*. So *A Gellius*, lib. 2. cap. 18. Of the latter of these causes (which was the opinion of *Dem-*  
*etrius* (albeit he make a double motion then of the Earth, as in our Pulse, one caused by the accession of Rain-water to that under  
ground, and the verberation of both to find some receptacle or make a passage; the other by the recession and attraction of these by  
the dryer parts and cavities of the earth) thus *Lucretius*.

in primis terram fac ut esse rearis  
Subter item, ut supere est, ventis atq; undiq; plenam  
Speluncis, nullisque lacus, multa que lacunas  
Ingenia genere, & rupes de sumptaque sana:  
Multaque sub tergo terrae flumina testa  
Volvere vi fluctus, submersoque saxa spumandum est, &c.

The reasons now of Earthquakes I'll disclose,  
You first her ample Body must suppose,  
Both under and above to be all one,  
With Caves, Lakes, Streams, replenish'd, Rocks torn down,  
And broken Stones borne with the heady force  
Of Waters in precipitated course:  
She being all one produceth this effect.  
These things considered well we may collect,  
Earth shakes above from ruins in her Womb,  
Where in false Rybbish, Caves themselves intomb,  
Torn down with age, thus shook, whole Mountains fall,  
And with the clap a trembling runs through all:  
Which is most clear, so loaden Wagons make,  
Jolting along the Streets, our Houses shake,  
Each Roof no lesser trepidations feels,  
When swift Steeds Chariots draw with iron wheels;  
So a huge peice of Earth torn down with age,  
Will without Wind on Lakes make Billows rage:  
A Bason full of water totters so,  
Untill within the Liquor quiet grow.

Of the former thus,

Est hac ejusdem quoque magna causa tremoris;  
Ventus ubi atque anima subito vi maxima quidam  
Aut extrinsecus, aut ipsa a seipso coorta,  
In loca se cavi terrae confecit, ibique  
Speluncas inter magnas fremit ante tumultus:  
Versabundaque portatur post in sita quam vi, &c.

Another cause of Earthquakes we may find,  
When a gross Vapour rarified to wind,  
Which from above or else beneath had birth,  
Hath got into vast Caverns of the Earth,  
And pent in Dungeons roaring fly about,  
Then with strange violence at last breaks out;  
And on the Surface tears a hideous gap,  
As did at *Cydon* and at *Aeg* hap,  
For with such force the abortive Issue goes,  
It shakes whole Cities, many Walls o're-throws;  
And many Towns their People, Coyn, and Goods,  
Sunck in the Sea, are swallow'd in the Floods:  
And though it break not forth, such is the force,  
And raging strength in its impetuous course,  
Dispeirc'd each where through numerous crannies, yet  
It puts the earth into a trembling fit:  
As in an Ague when our Limbs grow chill,  
We are inforc'd to shake against our will.

Till

Till Their proud Towers were levell'd with the Main,  
And spreading Sands invest Their Own again,  
Then bids His Waves back to their Channell run,  
This was by *Neptune* and *Apollo* done.

But now these Walls the valiant *Trojans* round  
With Armes beset, and batter'd Towers resound;  
The *Grecians* down by *Joves* Chastisements brought;  
For Preservation, not for Conquest fought;  
They *Hectors* Prowess feare, his force admire,  
Who like a Whirwind charg'd, or raging Fire.

As when a Lion or a Boare in chase,  
Trusting his Strength will Dogs and Huntsmen face;  
They in defensive Posture standing, throw  
Whole Showers of well-aim'd Javelins 'gainst the Foe;  
His valiant Heart all Terror doth disdain,  
He knows not feare whose Valour proves his Bane;  
But oftner his Pursuers He defeats,  
And where he Chargeth, the whole Troop retreats:  
So *Hector* turning went through *Trojan* Ranks,  
His Friends encouraging to leap the Banks;  
But their swift Steeds would neither on, nor shrink,  
But Neighing stood upon the rising Brinck.  
Deep Precipices sunk on either side;  
With Ranks of Palizadoes fortified  
Opposing stood, the Stakes were strong and large,  
To break the Fury of a suddain Charge;  
Impossible with Chariots to be storm'd:  
Such Work on Foot perhaps might be perform'd.  
Then grave *Polydamas* to *Hector* sayd,  
And thus did all the Cavalry perswade;  
Fondly You strive, although with able Horse,  
To pass these Trenches, and such Works to force,  
Thick Pallizadoes guard the opposing Bank,  
Which Walls defend, and well Man'd Bulwarks flank:



Charge here We cannot, such the streights We see,  
 Nor yet retreat, but needs must worsted be ;  
 If *Jove* intends their Army to destroy,  
 And Us will as his Instruments imploy ;  
 I wish it done, and that their Names be lost,  
 As well as Lives, far from Their Native Coast ;  
 But should They face, and force Us to retreat,  
 And to these Trenches in disorder beat ;  
 I feare scarce One there would be left to tell,  
 How re-inforced They upon Us fell :  
 But let my Counsell at this time prevaile,  
 On Foot, compleatly Arm'd, their Bulwarks scale,  
 And let your Servants with Your Horses stay,  
 And all as one *Hector* our Prince obey :  
 Nor shall the daunted Foe our Charge sustain,  
 If now their utter ruine Fates ordain.

This prudent Counsell *Hectors* Judgment charm'd,  
 Who from his Chariot leap'd compleatly Arm'd :  
 His great Example takes, and all with speed  
 Do what unimitable *Hector* did ;  
 Ordering their Charioteers to keep their Ranks,  
 In readines upon the Hostile Banks.  
 Streight They resolv'd, and suddainly array'd,  
 And five Brigades as many Cheifs obey'd.  
*Polydamas* and *Hector* had the Power  
 Amongst the *Trojans* to select the Flower :  
 All strangely zealous undertook the Work,  
 To force those Walls where sculking *Grecians* lurk :  
 And fight it out to firing of the Fleet:  
*Hector* conceiv'd *Cebriones* most fit  
 To be the Third, so his bold Follower grac'd,  
 And in his Chariot a worse Souldier plac'd :  
 Next <sup>(k)</sup> *Paris*, *Alcath*, and *Agenor* lead,  
<sup>(l)</sup> *Deiphobus* and *Helenus* precede

(k) His Mother being big of him, dreamt she was delivered of a Fire-brand, whence he was no sooner born, then expos'd. A Shepherd observing a Bear to suckle him, bred him up. From escaping this untimely end, he was call'd *Paris*, and *Alexander*, from his assisting the Shepherds against wild Beasts and Thieves.

(l) *Deiphobus*, the Sonne of *Priam*, married *Helen* after the decease of *Paris*. He was slain by *Menelaus* at the storming of the Town, and his body cast out unburied, which was metamorphos'd into an Herb call'd *Accephalos*, of a approved vertue against the diseases of the Spleen. *Enst.*

The third Brigade, both Princes of the Blood,  
 Then *Asius*, whom from sweet *Selleens* Flood,  
 Four gallant Horses brought of wondrous Worth.  
*Anchises* valiant Off-spring had the fourth,  
*Archilochus* and *Achamas* took place,  
 Next Him, both Valiant, both *Antenors* Race.  
*Sarpedon* with the bold Auxiliars goes,  
 He <sup>(m)</sup> *Glaucus* and *Asteropæus* chose;  
 These did in Martiall Discipline excell  
 All but Himself, He had no parallel:  
 Each buckles on his Bull-skin quilted Sheild,  
 Not from the Service now to be withheld,  
 Thinking the Foe could not their Charge withstand,  
 But would beyond their Ships out-run the Land.  
 The *Trojans* Army thus Themselves array'd,  
 And bold *Polydamas* grave Advice obey'd.

But sprightly *Asius* not on Foot would go,  
 And leave his Chariot and his Horses so,  
 Against their Portalls He a Tilt must run,  
 And fondly drive where Death He could not shun,  
 Whose wofull Fate did entertain Him there,  
 Slain by *Idomeneus* cruell Speare;  
 He charg'd a Passage on the left Hand side,  
 Through which the Foe discomfited did ride:  
 To such high speed his foamy Steeds he put,  
 That He was there before their Gates were shut;  
 Yet were they strongly guarded, that they might  
 Straglers receive came flying from the Fight.  
 Hither his Course with nimble Steeds He bends,  
 And with loud Clamours his whole Troop attends,  
 Bragging the Foe durst not them stand, but They  
 The flying *Greeks* should slaughter to the Sea.  
 Two *Lapiths* standing at the Gates they found,  
*Perithous* Son, so much in Armes renown'd,

(m) *Eustathius* enquiring why *Sarpedon* being the Son but of *Bellerophons* Daughter, *Laodamia*, should be preferred to have the conduct of the *Lycians* before *Glaucus* who came of *Hippolochus*, *Bellerophons* Son; answereth, that this was done in honour of his Mother, who when there was a contest between her two Brethren, *Isander* and *Hippolochus*, about the succession, and a challenge upon it to shoot a Ring hung on the breast of a Child lying upon his back, proffered them to make the experiment upon her own. *Eust.*

Bold



(n) The *Lapithi* were a noble Family in *Thessaly*, Enemies to the *Centaures*, descended from *Lapithus*, the Son of *Apollo* and *Stilbe*. These *Pindar* calls *Lapithas*, for their resolution and valour.

Bold *Polypetes*, and conjoyn'd with Him  
*Leontius*, whom like *Mars* they did esteem;  
 Like Okes they stood accustom'd to sustain  
 Assiduous Guffs and Deluges of Rain,  
 Whose Roots about the Center fixed were:  
 So did these stand, nor more did *Asius* feare;  
 Who with his Party feircely on did march,  
 Raifing their Sheilds, shoutes scal'd Heav'ns marble  
 Whom *Iämen*, *Achamas*, *Thoon*, and renown'd (Arch,  
*Orestes* and *Oenomaus* surround;  
 Whilst they within cheer One another up,  
 To stand the Fury of so feirce a Troop;  
 But when they saw the Enemy draw neer,  
 The *Grecians* clamour, struck with Panick Fear:  
 But they before the Portalls rushing fought,  
 That them to be wild Boars thou wouldst have thought;  
 Who on the Mountains stand th' approaching rage  
 Of Men and Dogs, and earnest to engage,  
 Their Tusks they whet the Enemy to guanch,  
 Tearing intangling Shrubs up Root and Branch:  
 Their gnashing Teeth resound, till in the Strife,  
 One with a Javelin falls depriv'd of Life:  
 So glittering Armes upon their Bosoms rung,  
 Stones from above they boldly fighting flung;  
 Not onely Stones, they Speares and Javelins throw,  
 Which fell as thick as Haile; or driven Snow,  
 When blustering Winds the feathery Flakes divide,  
 And spacious Plaines with silver Atomes hide;  
 No lesser Showers the bold Assailants feel,  
 Their Targets thundring under Stone and Steel;  
 When raging *Asius* sayd, and beat his Thighes,  
 Art Thou O *Jove* the Father too of Lies?  
 I little dream't the *Greeks* though Valiant, would  
 Once stand our Charge, or if They durst, they could;  
 When



Joanni Cutler de Harwood  
Ebor: Arm: Tabulam



et Gauthroux Comitatu  
hanc L.M. D.D.D.  
I O

Libra. V. 344.





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When They like Wasps or Bees in numerous swarms,  
In Dusty Pathes build Forts by force of Armes,  
Where they in Posture Pillagers expect,  
Resolv'd their Wealth and Off-spring to protect:  
So these not shrink, but still their Gates maintain,  
Fighting untill they taken be, or slain.

These Words affected *Jove* no more then Wind,  
That great Success for *Hector* He design'd.  
But how each where the *Grecian* Works were storm'd,  
Some God must sing, not else to be perform'd;

(o) But Inspiration on the *Trojans* brought,  
The *Greeks* though sad yet for their Navy fought;  
And all the Gods who took the *Grecians* Part,  
Look'd on the Battell with a heavy Heart:

Whilst on, the *Lapiths* did so feircely fall,  
That their Example Courage gave to all;

There *Polypætes*, fam'd *Perithous* Son,

His Speare quite through *Damafus* Helmet ran,  
Nor could his Cask though strong the Point restrain,  
Untill it made a Medley of his Brain:

Down falls the Heroe, after Him He slew

Great *Pilon* and renown'd *Ormenus* too;

*Hippomachus*, *Leonteus* Javelin felt,

Furioussly driven through his massie Belt:

His Sword drawn, at *Antiphates* then flew,

Whom rushing through the bloody Fight He slew,

Dead on his Back he lay upon the Ground.

*Menon* and *Iämen* like Fortune found;

Next at *Orestes* furiously He leaps,

And Pile-waies up their slaughter'd Bodies heaps.

Whilst these were busied stripping of the Dead,

*Polydamas* and valiant *Hector* lead

Their Squadrons on, who bold and many were,

To fire the Fleet, and down their Rampires teare:

But

(o) Gr. *Θεοὶ δὲ πῦρ*, a fire divinely kindled, by which he expresseth the great heat and fury of the fight, *τὸ δὲ πῦρ τὸ μέγιστον τὸ ἀσπέρειον καὶ ναυτικόν.* Eust.



(p) *Macrobins* comparing this passage of our Poet with the like in *Virgil*, prefers this much before the other, *Virgil*, taking notice of the Prey onely and Quarry of the Eagle, &c. but passing over without any the least mention, that which was the life and soul of the relation, its *Omen* or *Augury*, whence *Homer's* Verses here being full of vigour, life, and spirit, he resembles *Virgil's* to a dead Corps, or *caput mortuum*. His *prætermisiss* (quod sinistra veniens vincentium prohibebat accessum, & accepto a captivo serpente morsu, prædam dolore dejecit, factoque tripudio solistimum clamore dolorem testante prætervolat) qua animam parabola dabant, velut exanime in latinis versibus corpus remansit. So he lib. 5. cap. 14.

(q) The *Augurs* of old prognosticated future events from Fowls or Birds three waies; first from their manner of flight or wing, and place of their perching; these Birds, as also the place where they light or rested, were called *Præpiter*, to which were opposed those they called *Inferæ*, whence we may conjecture that the lucky Birds were such as *Homer* there calls *ναυαῖστρον*, such as having an expanded and able wing made the strongest and highest flight. The second way was by their Note or Cry, and those Birds they stiled *Oscines*. The last from their meat when they fed them, they observing how it fell, and whether it bounded, and this term'd *solistimum tripudium*, a solo, from the ground. See *A. Gell. lib. 6. cap. 6.*

(r) *Naturalists* tell us, that there is a naturall antipathy between the Eagle & Dragon, each seeking to destroy the others Egg, and therefore the Eagle encounters him where ever met, but the Serpent so winds about him, and pinions his wings, that many times they come both to ground together. Of the gratitude of an Eagle freed from such fatall embraces, see *Ælians Hist. Animal. lib. 17. cap. 36.*

But yet they cool'd a while in drawn up Ranks,  
Making a halt upon the Trenches Banks;  
For They above a soaring Eagle 'spy'd,  
Cutting soft Ayre upon their left-hand side,  
Bearing a speckled <sup>(p)</sup> Serpent yet alive,  
Which did for Life and Preservation strive;  
This gripes with Pounces, striking with her Beak,  
That turning bites with a distorted Neck:  
For Anguish then away Her Prize she threw,  
And down the Wind, her Loss lamenting, flew:  
At which the *Trojans* much discourag'd were,  
Viewing the coy'd up Serpent drop so neer;  
This Prodigy their Fury much alay'd,  
When thus *Polydamas* to *Hector* sayd;

Me for my Counsell You have often blam'd,  
For which I was, nor am not yet asham'd:  
In Court or Feild it none of Us behoves,  
Counsell to give which not Your Power improves:  
And now to speak my Mind I shall not spare.  
This Day th' intrenched Enemy forbear:  
Much I suspect that this Event may be,  
As We this towing Eagle here did see,  
Grasping a speckled Serpent by Us glide,  
Through yeilding Ayre, on our sinister Side;  
And being worsted down among Us flung,  
A Feast provided for her Callow Young:  
So should we force Our way, and break at length  
Down these proud Bulwarks with united Strength,  
And to their Ships the routed *Grecians* beat:  
Yet We perhaps too swiftly may retreat;  
And many of Us falling short, be slain,  
So well they may their Fleet and Camp maintain;  
So would a skilfull Auger judging say,  
That this portends, and th' Army should obey.

Then

Then frowning on Him, *Hector* thus reply'd;

(<sup>c</sup>) *Polydamas*, I am not satisfi'd,  
Nor pleas'd at all with your pretended Skill;  
You may advise Us better if you will:  
But if this as your Judgment you impart,  
I am perswaded Thou distracted art:  
To say that I should *Joves* Command neglect,  
Whose Grant I have our Army to protect;  
Must I mark Birds when they their Wings expand?  
Leave sure Designs upon their Countermand?  
Let Them for Me to (<sup>e</sup>) right or left Hand fly,  
Where the Sun riseth, or forsakes the Sky;  
*Joves* Pleasure We should do without delay,  
Whom Mortalls and Immortall Gods obey:  
Tis a good (<sup>u</sup>) signe We for our Country fight.  
Why should these Omens Thee so much affright;  
For in this bold Adventure should We there  
Perish each Man, Thou hast no cause to feare:  
Thou art not valiant, Thou no Fighter art:  
Yet if thou dar'st this Enterprize desert,  
Or dissuade Others, look not to survive,  
For this my Speare shall Thee of Life deprive.

This sayd, He leads, with shouts all following march,  
And horrid Clamors rend Heavens Chrystal Arch;  
Then *Jove* from *Ide* raising a suddain Gust,  
Drove on the Navy a thick Cloud of Dust;  
Which the defensive Party much dismay'd,  
As much did *Hector* and the *Trojans* ayde.  
Cheer'd with this Signe, they on like Furies fall,  
Storming at once in many parts the Wall:  
They seize the Battlements, at Turrets reach,  
And teare down jetting Props, to make a Breach,  
Layd by the *Grecians* to sustain those Towers, (vours:  
Whilst their whole Works their swallowing Hope de-

R r

Nor

(<sup>c</sup>) *Hercules* having plundered *Priam*, assuming the Government, sent to consult the Oracle about the present state of affairs: They that went brought not only the Response of the God, but his Priest also *Pantheus*, who wedding *Pronome* the Daughter of *Clyteus* had by her *Polydamas*, whence he taught the Art of Augury. It is affirmed that *Hector* and he were born the same night. *Schol.*

(<sup>e</sup>) Δίξια τὰ ἀνατολὴν καὶ δεξιὰ τὰ δύσην. The East in Southsaying or Augury was accounted the right side of Heaven, the West, the left. *Did.* But the *Hetrurian* Augurs (and so also Poets) give the right hand to the North, and to the South the left.

(<sup>u</sup>) That little credit is to be given to this kind of Divination, appears from that Story of *Mossalam* the Jew, related by *Josephus*, lib. 1. cont. *Appionem*, a Southsayer commanding the Souldiers to make a halt till he consulted a Bird that perch'd close by, concerning the success of their expedition, taking his Bow and Arrows privily with him, kills the Bird before the Divinor could perfect his observation, whereat, he with some others being highly offended, he tells them they were mad men to enquire of that Bird the event of their affaires, which was altogether ignorant of what so neerly concerned her self, her own so imminent perill, and who would never have come certainly to that place to be killed by him, had she had any perception at all, or the least provision.



Nor shrunk the *Grecians* but withstood the Foe,  
And from their Bulwarks wounded Them below;  
When both the *Ajaxes* Themselves bestir'd,  
And on the Turret, up their Soldiers cheer'd;  
This, with faire Words, That, on with rougher set:  
When They saw any from the Fight retreat:

You, sayd They, who in *Mars* his School were nurst,  
Who e're is best among You, or who worst;  
Though all in Armes are not improv'd alike,  
Yet all have Hands to shoot, to throw, and strike:  
This well You understand, there's no Retreat,  
No Hope to be expected at the Fleet,  
When at your Heels the threatening Foe you heare:  
Therefore stand to't, and one another cheer;  
Perhaps great *Jove* may Us like Favour show,  
And We to *Ilium* drive th' insulting Foe.

Thus heightned by these Heroes, with a Shout  
Afresh they charg'd, resolv'd to fight it out.

As thick as flakes of Snow in Winter fall,  
When *Jove* sets open his vast Arcenall,  
And from the middle Region of the Skie,  
Dischargeth all his cold Artillery;  
The blustering Brethren sleep, untill He hides  
Mountains high Foreheads, and their Rocky sides;  
Covering with fleecy Sheets the fertile Plain;  
Harbours and Shores wax white, but th' ample Main  
Swells still in Purple, though the God his Power  
Shews in a sharp unintermitted Shower:

So thick the *Greeks* down Stones and Javelins cast,  
Which from the *Trojans* upward Rain'd as fast,  
Shoutes scale the Skies; yet *Hector* and his Mates  
Had not prevail'd, and broken down the Gates,  
Had not great *Jove* his Son *Sarpedon* sent  
Against the *Greeks*, who like a Lion went;

Before

(n) He was the Son of *Jupiter* by *Europa*, or as our Poet of *Laodamia*, the Daughter of *Bellerophon*; *Jupiter* prolonged his life to three Ages. *Apollo*. *Bib. lib. 3*. But he was not so much engag'd to his Father for his lease of three lives, but he is more to *Homer*, for transmitting his memory to all Ages, and that by his Verse. And to this happily *Pindar* relates in that his *Encomium* of Poetry, *Pyth. Ode 3*.

Νέστορ δ' Ἀλκιον  
Σαρπηδὸν ἀνδρώπων θάπτε  
ἔξ ἑπὶ κλαδὸν  
νῶν, πύκτους οἷα ἄσπετον  
ἄρμασιν, γυναιχομήδῃ  
δ' ἀρετὴ κλυτοῖς ἀείδει,  
Χερσὶν τελέθει,  
Παύσει δ' ἀνὰ ζαῖαν ἐνυμνῆς.

Then mayst observe how Nestors name,  
And Lycian Sarpedons fame,  
All times from Age to Age rehearse,  
Preserv'd in well compos'd Verse:  
Such as learn'd Poets write, whose laies,  
To Vertue add immortal praise:  
Few to the Heroes Actions give,  
Such life as make them ever live.

Before He held his Sheild which th' Artist Gilt,  
And strongly lin'd with a tough Bull-skin Quilt:  
From whose Circumference to the Center, large  
Circles of Gold did splendent Beames discharge:  
Arm'd with this Sheild, He feircely did advance,  
And brandish'd in either Hand a Launce.

Like a huge Lion who the Mountain haunts,  
Famish'd for Food, perswaded by his Wants,  
(Although the Forest King) descends to Theive,  
And 'mongst the bleating Flocks Himself releive;  
When to receive Him stands a ready Guard  
Of Dogs and Swains, with Pikes and Prongs prepar'd;  
Yet He all Danger slighting takes his Chance,  
Eeither a Prey, or Death upon a Launce:

So fearless rushing on, *Sarpedon* rag'd,  
But first Illustrious *Glaucus* thus engag'd;

Why, my dear *Glaucus*, are We so renown'd?  
At Feasts sit highest, our large Goblets <sup>(1)</sup> crown'd;  
In Wealthy *Lycia* like their Gods ador'd,  
On *Xanthus* Banks Our vast Possessions stor'd  
With spreading Vines, or cloath'd with golden Grain;  
But that in Feild We valiantly sustain,  
Fighting in Front the Fury of the Day:  
Where 'mongst the well-arm'd *Lycians* some may say;  
Our Princes no unworthy Leaders are;  
They drink delicious Wines, and highly Fare,  
But yet Themselves upon all Dangers throw,  
And still in Battell worst the daring Foe.

Could We, dear Friend, this War declining, have  
From Age a Dispensation and the Grave;  
I would not first adventure in the Fight,  
Nor Thee to this bold Enterprize invite;  
But since We are so many waies beset,  
By Our approaching Fates, whom never yet

R r 2

Any

(1) Those that served at Table at greater Entertainments fill'd still the nobler Guests Brimmers: now that the *Lycians* were φιλονέται, would take off their Cups, appears from the numerous and various formes of them which bore their name λυκιστῆς φιάλαι, and λυκιστοὶ ἀνέγχεον, for that any Cups took their name from their Inventer, or the Artist; this *Athenaus* denies, affirming that they were all denominat'd from some City or Country. *Enst.*



Any escap'd, come let Us bravely go,  
And Glory give, or purchase from the Foe.

*Glaucus* thus sayd, assented, and streight up  
They brought their *Lycians* in a mighty Troop;  
*Menesthius* first this gather'd Tempest saw,  
Against his Tower, bearing Destruction, draw;  
And troubled much cast round his peircing Eye,  
Could He some Help, some valiant Leader spy,  
Who would with Him so hard a Task divide;  
At last He both the *Ajaxes* espy'd,  
And *Teucer* new abroad, but since his Voyce  
Could not be heard (for Shouts, and ratling Noyse  
Of Gates, Sheilds, Helms, which struck, like Thunder,  
The ecchoing Circles of the yeilding Ayre: (tare  
For all drawn up their whole Endeavours try,  
To force their Passage through the Enemy.)

He to *Thootes* his grave Herald sayd;

Go call the *Ajaxes* unto our Ayde;

Streight to repulse yon Foe it will behove,  
Or else this Fort Our Slaughter-House may prove.

To storm this Tower the *Lycian* Kings prepare,  
We no Experience want, how much They dare;

If from their Duty both can not be mist,

Let *Ajax Telamon* alone asist,

And with Him *Teucer*; haste *Thootes* made,

And to the valiant *Ajaxes* thus sayd;

You who the bold and well-arm'd *Grecians* lead,

*Menesthius* desires your Help with speed;

Streight to repulse yon Foe it will behove,

Or else yon Fort their Slaughter-house will prove:

To storm their Tower the *Lycian* Kings prepare,

Nor We Experience want, how much They dare;

If from the Service both can not be mist,

Let *Ajax Telamon* alone asist,

And

And with Him *Teucer* bring, He not delayd,  
But ere He went to *Oilius* Off-spring sayd;

Let You and *Lycomedes* tarry here,  
And carefully the fainting Souldier cheer;  
Yonder distressed Tower I must releive,  
And streight returning you Assistance give.

Thus saying, *Telamonius* forfook  
His Station, and his Brother *Teucer* took  
Along with Him, with these *Pandion* went,  
With *Teucers* Bow attending, ready bent:  
But when They to *Menesthius* Turret got,  
Finding Them busie, and the Service hot;  
They mount the Works, the *Lycians* charge amaine,  
With no less Fury then a Herricane,  
And yeilding Ayre with Shouts and clamours rend.

First *Telamonius*, *Sarpedons* Friend  
*Epeicles* slew, and did his Fury stay,  
With a huge stone which on the Bulwark lay:  
No Man this Marble could with both Hands raise,  
Such as spent Nature brings forth now adaies,  
Which He with ease did lift, and hit him full,  
And his Cask breaking, batter'd in his Skull;  
Down like <sup>(z)</sup> a Tumbler from the Tower He sunck,  
Whilst his Soule mounting drops the liveless Trunck.

But *Teucer* did a Shaft at *Glaucus* draw,  
And wounded where his Arme He naked saw,  
In his Advance, but He unseen got off,  
Least at his Hurt the insulting Foe should scoff:  
*Sarpedon* griev'd to see his Friend depart,  
But would not the Engagement though desert;  
And first *Almaon*, *Thestors* Son He slew,  
With a tough Speare, then forth his Javelin drew;  
Cleer'd of the Launce He tumbles on his Back,  
His Armour ratling like a Thunder crack;

(z) *Gr. ἀπὸ τῆς ἀγῆρας, from*  
Lambs who gore the Ayre with their  
Head. Others expound it of the Male  
Dolphin; who after a storm springs &  
tumbles upon his head, these being the  
swiftest, not of all maritime only, but  
terrestrial Creatures, in so much, that  
as *Aristotle* tells, they cast themselves  
over a Ship, *ὡς ἰσχυρὰς ὄντας τὴν φύσιν*  
*μα, ἀντιπρὸς τὸν αἶρα τὴν κορυφὴν αὐτῶν*  
*ἀγῆρας, for holding their wind as a*  
string, they spring and shoot forth  
their bodies as an Arrow. So *Eligen*  
*de animal. lib. 12. cap. 12.*

His



His brawny Armes then up *Sarpedon* stretch'd,  
And with a Leap the oppos'd Bulwark catch'd,  
Which pulling down the Walls denuded were,  
Opening a Passage like a Thorough-faire;  
But *Ajax* and bold *Teucer* ply'd Him hot.

An Arrow this through his rich Baldrick shot:  
But *Jove* preserv'd his Son, nor would admit  
Fate should Arrest Him ere They seiz'd the Fleet;  
And *Ajax* with his Javelin peirc'd his Shield,  
That He gave back, but did not leave the Feild;  
Nor could You call his lost Ground a Retreat,  
Because his Hopes to purchase Fame were great;

Who to his *Lycians* sayd; Why shrink You back,  
And thus your Force in heat of Battell slack?

'Twere hard for Me, though ne're so Strong and Stout,  
To force my Way, and these alone to Rout;  
But now stick close, this is no Work for One,  
With many Hands it will be better done;

The *Lycians* not their Princes Threatnings flight,  
But fresh they thronging round about Him fight:  
Nor did disparing *Greeks* their Bulwarks leave,  
But their feirce Charge as furiously receive;  
Yet could the *Lycians* not with all their Power  
Gain further Passage through the ruin'd Tower;  
Nor could the *Grecians* drive the *Lycians* back,  
Who still maintain'd the Ground they first did take.

But as two Farmers will to neither yeild,  
Measuring the Bounds, which part a common Feild;  
For small Shares striving of a little Land:  
So Breast to Breast they in the Passage stand;  
The Bull-skin Buckler and light Target sounds,  
Their Bodies Carbonadoed with Wounds;  
Mix'd in commutuell Gore both Parties stood,  
Sprinkling the Walls and Battlements with Blood.

But

But so the *Greeks* would not throw up their Game,  
And turn by Flight their Honour into Shame.

Like <sup>(a)</sup> a poor Spinster who Her Living gains,  
Day and Night working with unweary'd Pains,  
Her Children to provide <sup>(b)</sup> a little Bread;  
With one Hand Yarne, with th' other puts the Lead  
Into the Scales, then lifts the Beam, to peise  
Her Work and Waight in equall Ballances.

So stood the Fight, None could the better vaunt,  
Till *Jove* that Honour did to *Hector* grant,  
That He should first surmount the *Grecian* Walls,  
Where thus He to his bold Assistants calls;

Come, follow on; We shall no more retire,  
Till broken through, their painted Ships We fire.  
These words th' Eares winding Lab'rinth's Passage  
And Them at once encourag'd, and inform'd; (storm'd,  
Who all at once obeying his Commands,  
Leapt on the Towers, strong Javelins in their Hands:  
But *Hector* first took up a ponderous Stone  
Lay at the Gates, all pointed, such a One,  
<sup>(c)</sup> That two imploying their whole Strength and Art,  
Could hardly lifting lay upon a Cart,  
Such as weak Nature brings forth now a daies,  
Which He with much Dexterity did raise,  
And twirl about, as if a limber Wand;  
But *Jove* had in this Miracle a Hand.

As a Ram's silver Fleece some Shepherd lifts,  
And sporting from one Hand to th' other shifts:  
So to the Gates, this Stone bold *Hector* brought,  
Whose Leaves with double Barrs were strongly  
So many Iron Bolts the Work did knit, (wrought,  
And one huge Key their severall Locks did fit;  
Drawn within distance, there the Heroe stands,  
Fixing his Feet to re-enforce his Hands;

And

(a) With how equall valour on either side this Pass was disputed, *Homer* illustrates by this rich *Simile* of a poor Spinster, where he puts not the Beam or Ballance into any wealthy womans hand, or into a Servants; either of which might not have been so exact, its probable, in the waight, but added rather to it, the one out of bounty, the other for want of care, but into her hand who was first *ἀνδρὶς* just, then *χρῆσις*, who got her livelihood by her labour, and lastly who had Children and so a charge; who as just would not, as poor could not here transgresse, least she and hers might suffer for it. *Eustathius* conceives *Homer* relates here to his own Mother *Cretheis*, who in *χρῆσις* ζῶν, living by her labour, took in Work (as *Herodotus* tells us, in *Homer's* life) sometime of one, sometime of another: She was imployed in this kind by *Phemius* of *Smyrna*, who at length importun'd her to marry him.

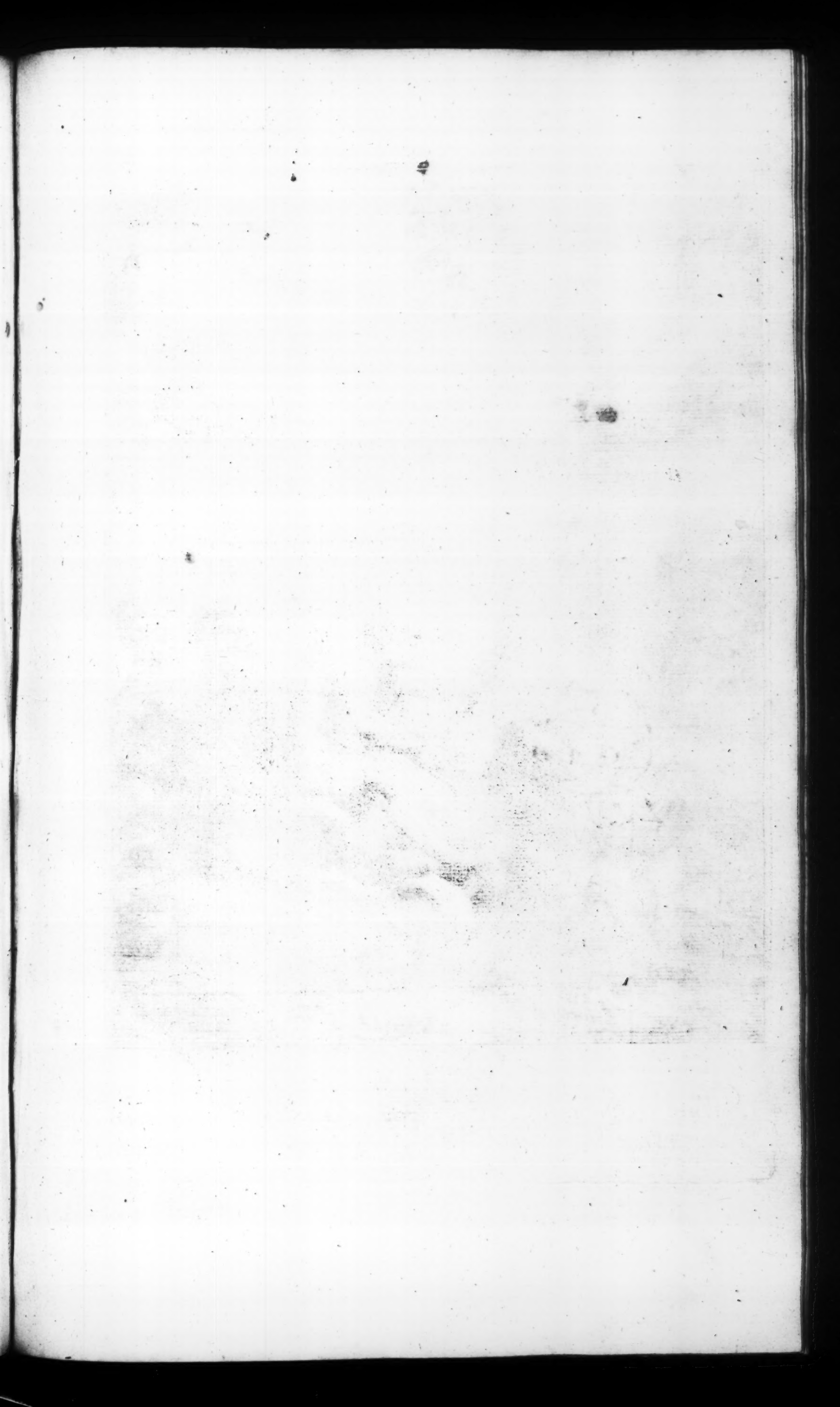
(b) *Gr. ἀπὸ τοῦ μισθοῦ*, which the *Schoolast* interprets by *ἐὶς ἐὶς* ἡ δὲ *μισθὸς*, a poor and pitifull reward. They that think *Homer* here intended his Mother, tell us, that as he commended her for her justness, so he again condemned her for her being mercenary, *ὡς ἂν ἐκδιδόντων ὅν μισθοῦ*, as though to do ought for reward or Wages, were illiberal and sordid, and *μισθὸς* were no other then *μισθὸς* *σίνος*, an unworthy letting a mans self out for hire. Hence the *Athenians* to take off some of the odium of the thing, and sweeten it a little, *μεταλλάττοντες τὸ μισθὸς εἰς δαδμα*, changing by an *Euphemisme* Wages, into admiration, instead of *μισθὸς* *δραχμῶν*, of paying a Sallary, used *τὸ δαδμα* to admire, instancing in that of the *Comedian*, *χρῆν δὲ δαδμα* *πρὸς τὸ δαδμα*; and this they collect from the harsh Epithite here, *ἐπὶ*, which denotes properly ought that is undecent.

(c) *Homer* makes his Heroes in bulk, stature and strength, far exceed those of his own time, or any that lived after them. *Herodotus* in his first *Muse* tells us that *Orestes's* body being taken up was found to be seven Cubits, that is twelve foot and a quarter long, whereas *Varro* fixeth seven foot as the ultimate term of humane growth in respect of height. *Vastiora prolixioraque corpora hominum antiquorum*, at nunc quasi jam mundo senescente, rerum atq; hominum decrementsa sunt, the dimensions of mens bodies being much every way greater in ancient times, whereas the World being now in its decline, men and all things else decrease with it, *A. Geb. lib. 3. cap. 10.*



And in the midst th' opposing Portall hits,  
The violent blow the loosed Hinges splits;  
The Stone broke through, did from the Earth rebound  
Though ponderous, and the shatter'd Gates resound;  
The Bars were broken, all the Plankers rip'd;  
In like a Spirit valiant *Hector* leap'd:  
His Brow more dreadfull then a stormy Night,  
His splendent Armes cast a prodigious light;  
Shaking two Speares, no Mortall could have stood  
Him in his feirce Advance, without a God;  
When to call in his following Troops He turn'd,  
His rowling Eyes kindled with Fury burn'd.  
They all obey, the Bulwark these ascend,  
Others their course through broken Portalls bend:  
The routed *Grecians* to their Navy fly,  
The *Trojans* following, Shouts ascend the Sky.

HOMERS







*Johanni Lenvys de  
Ebor. Armi. Tabulam*



*Lib. 13. Ver. 27.  
Ledston in Comitatu  
hanc. L.M. D.D.D.  
I.O.*



# HOMER'S ILIADS.

THE THIRTEENTH BOOK.

## The ARGUMENT.

Neptune like Calchas th' Ajaxes first cheers:  
To many prime Commanders next appears.  
Hector their Camp, through Works deserted, fills.  
Idomineus stout Othronius kills.  
The rallied Grecians roughly entertain  
The enter'd Foe: on both sides many slain.



When Jove had brought the  
Trojans to the Fleet,  
Where they did rougher  
Entertainment meet;  
He turning thence his splen-  
did Eyes explores,  
Renownd for Chivalry, the

(<sup>a</sup>) *Thracian* Shores;

And (<sup>b</sup>) *Mysians* who in drawn up Squadrons fight,  
And *Hippomolgs* that so in Milk delight,  
A (<sup>c</sup>) long-liv'd Race for (<sup>d</sup>) Justice most extold;  
Nor longer *Trojan* Bulwarks did behold;

S f

Presuming

(<sup>a</sup>) The *Samians* of *Ionia* received an Oracle the 109. year after the building of *Troy*, to remove into *Thrace* in the *Trojan* Territories; which doing, it was thence called *Samothracia*, or as others, from *Samo*, which denotes height, from its high situation. It was formerly called *Aliste*, (so *Strabo*.)

(<sup>b</sup>) A Nation of *Asia* near the *Hellespont*, bordering upon *Troas*.

(<sup>c</sup>) Their only sustenance (they abstaining wholly from all other living Creatures) was Honey, Maras milk, and Cheese. So the *Pythagoreans* Dyet was Honey and Bread.

(<sup>d</sup>) *Gr.* ἄβιοι, so called (say some) *q. ἀμαβίσις*, because they lived not in Houses but Carts and Waines. *Strabo* saith they were so called for that they lived without Women. None invaded their Territories as containing nothing desirable, in which respect also they were ἀβιοί as suffering no violence. Others will have them so called *q. τῶν ἀβίων*, as living by their Bow. Those that came after, *Homer* conceive them so styl'd, either because of their long life, occasioned by their thin and spare dyet, or from their great strength *q. πολυβίαι*. They were esteemed the justest of men, as having all things common, besides the Weapons they wore, and Cups they drunk in, and eating only what the Earth brought of her own accord, without culture or tillage, Covetousness alone being the root and source of rapine and injustice. *Enst.*



Prefuming none of the supernall List,  
Durst venture *Greek* or *Trojan* to assift.

But *Neptune* sate no idle Looker on,  
The Fight surveying from the shady crown  
Of *Thracian Samus*, where He lofty *Ide*,  
The *Dardan* Towers and *Grecian* Fleet espy'd;  
The worsted *Greeks* much did his Passion move,  
Highly incens'd against o're partiall *Fove*;  
At which, his Prospect, troubled He forsook,  
And marching down, the Groves & Mountains shook,  
Who at three Steps, and a prodigious Stride,  
Came to his Pallace where He did reside;

(e) An Achaian City neer *Peloponnesus*. Here was celebrated a Feast to *Bacchus*, upon the day of which anniversary solemnity the Vines of that Country, called thence *εφύμηση*, budding in the morning, yeilded Wine in abundance by night to the *Menades* celebrating that Festivall. *Schol.*

(f) *Neptune* had four Horses appointed him by the Poets: *Eriole*, so called from the cold breathing Winds, *Glancus* from the colour of the Ocean; *Sthenon*, from the strength of that Element Water, whence also *Dynamene* one of the *Nereides* had her name, and *Enceladus* διὰ τὴν καλὴν δύναμιν from the resounding of the Sea. He had Horses assigned him as the first Inventer of Horsemanship, albeit some make these his Horses no other then Sea Calves, or Whales, contrary to the sense of *Homer*.

(g) They are said to be χαλκίμοδι to have brazen feet, to intimate τὸ σπέρματος καὶ σφόνδρος, their solidness and sounding, no Metall being more vocall and sounding then brass.

(h) *Homer* makes the Furniture of his Gods still of Gold, to denote their immortall nature, Gold of all Metalls never contracting Rust.

(i) Thus *Callisthenes* made the *Pamphylian* Sea to rise and fall again under *Alexander's* Vessell, in adoration as it were of so great a Personage. *Eust.*

(k) Anciently *Triodos*, because invironed with three Seas, the *Aegean*, *Hellepont*, and *Nigropont*, or the black Gulfe. *Eust.*

(l) *Imbrus* was an Island in the *Nigropont* or black Sea, not far from *Troy*.

(m) He resembles the heady and rash violence of the *Trojans*, not to the force of any animate Creature, but to that of those two unruly and masterless Elements, Fire and Water, their shouts and cries resembling the noyse of either, *βρυγ* noting the crackling of the fire, and *βρυγ* the clamour of a Storm, or Tempest.

(e) *Æge*, whose Roofts beneath vast Billows lay,  
Adorn'd with Gold which never would decay:  
Here he his (f) Horses harness'd, who more fleet  
Then Winds, had golden Manes, and (g) brazen Feet;  
Puts on bright (h) Armour, takes his golden Whip,  
His Chariot mounting, curbing Rains lets slip:  
O're Waves he glides, (i) Whales dancing in a Ring,  
Their Caves forsaking, Homage pay their King;  
In Brine his brazen Axle hardly dips,

So swift his Horses hurry to the Ships.  
A vast Cave lay with Billows skreened o're,  
Twixt (k) *Tenedos*, and (l) *Imbers* Cliffy shore;  
Th' Earth Shaker here, takes out his sweating Steeds,  
And with Ambrosian Delicacies feeds,  
With golden Spancills fetling up their Feet,  
Then hasts alone to the engaged Fleet.

But the stout *Trojans* following *Hector* came  
On like (m) a Tempest or devouring Flame,  
With Shouts and Cryes, not doubting to prevail,  
But slaughtering all to seize a thousand Sail.  
When *Neptune* who embraceth in his Lap,  
The ample Earth, coming in *Calchas* shape;

From





Whilst such Discourses these bold Heroes had,  
 Of their inspired Strength and Courage glad;  
 With a fresh Spirit *Neptune* others fir'd,  
 Whom he found resting with hard Duties tyr'd:  
 Greiv'd to behold, the Foe broke in, they stood,  
 And could not stop that inundaring Flood;  
 Teares from their Eyes in briny Rivers run,  
 Not seeing how their Ruine They might shun:  
 But *Neptune* 'mongst the wofull Bands resorts,  
 First *Tencer*, *Leitus*, then *Peneleus* courts,  
*Meriones*, *Thoas*, *Deiper* did perswade,  
 With stout *Antilochus*, and thus He sayd;  
 Blush You not, Sirs! ne're yet did I suspect,  
 But that your Valour would our Fleet Protect;  
 Which if You now desert, this Day We shall  
 By the insulting *Trojans* perish All:  
 What may be styl'd a Miracle We see!  
 And which I deem'd impossible to be:  
 The Foe is at our Heels, the *Trojans* here,  
 Who us'd to run like Heards of flying Deer,  
 Which Lynxes, Leopards, & stern Wolves are wont  
 Through Groves and Desarts as their Prey to hunt:  
 So these such dreadfull Conquerors ne're durst,  
 Stand the least Shock of Warlike *Greeks* at first;  
 Who now assault our Fleet, encourag'd both,  
 By a <sup>(9)</sup> Kings Folly, and his Souldiers sloth:  
 Who Factionous not the Navy will maintain,  
 No Quarter shall, when We are slaughter'd gain.  
 If *Agamemnon* guilty be, who hath  
 By Contumely stir'd *Pelides* Wrath;  
 We by no means our Duty should neglect,  
 But our gross Error cheerfully correct;  
 Ingenious Souls most corrigible are:  
 But You, the prime Commanders in this War

Forget

(9) He hints at *Agamemnon* though  
 wounded.

Forget your Selves: Cowards I would not blame  
To shrink, but I with You offended am;  
Since Negligence of Cowardize takes place,  
And is by far more mischeivous and base:  
Let every one Himself first reprehend,  
Great are the dangers which on Us attend:  
For *Hector* through the Breach and broken Gates,  
Comes pouring on with his insulting Mates.

(r) Encourag'd thus, and strengthend by the God,  
With th' *Ajaxes* two bold Brigadoes stood;  
*Pallas* nor *Mars* 'gainst these could find no Piques,  
All were such expert, strong, and valiant *Greeks*;  
Firmly they stand expecting *Hectors* Charge,  
Spears guarding Spears, & Targe being lin'd with Targe;  
Sheilds clash 'gainst Sheilds, Helms Helms, Backs against Breasts,  
Casks touch with waving Plumes & glittering Crests:  
So thick They Files drawn up in Bodies joyned,  
Brandishing Javelins which like Lightning shine:  
The *Trojans* first the bloody Fight begun,  
By *Hector* lead, and furiously fall on.

A hanging Stone so from a Mountains crown,  
With an impetuous Torrent tumbles down;  
Which washing Showers above had loosen'd round:  
It bounding skelps, the circling Groves resound;  
Whilst headlong hurries the torn Rock, untill  
It settle at the bottome of the Hill.

Such Opposition did bold *Hector* meet,  
Cutting his Way through Slaughter to the Fleet,  
Untill He came where these two Bodies stood,  
Who with a sharp Dispute their Ground made good,  
And forc'd Him with their Swords and Javelins back,  
When thus He, cheering up his Squadrons, spake;

Stout *Trojans*, *Lycians*, and bold *Dardans* stay,  
They shall not long our Victory delay,

Though

(r) In that feigned Contest betwixt  
*Homer* and *Hesiod* at the Funeralls of  
*Amphidamas*, which of the two was  
the Poet *Laureat*, either being willed  
by *Panades*, who being brother of the  
deceased *Amphidamas*, was made Um-  
pire also of this learned difference, to  
repeat some Verses; *Homer* repeating  
these his Verses, as the best, so he con-  
ceived of his Poem, had judgment gi-  
ven against him, and so lost the Prize,  
contrary to the merit of his cause, and  
the expectation of the Auditors, and  
that upon this account meerly: That  
*Hesiod* writ of a peaceable Argu-  
ment, Tillage, and Husbandry, *Homers*  
subject was War and military atchieve-  
ments.

These *Hesiods* Opera Dies lib. 2.  
Πανίδῳ ἀπὸ τῶν φίλων ἐπὶ τῷ ἀμφοτέρῳ  
ἀρχαῖς ἀντιθέσιν, ἀπὸ τοῦ ἱεροῦ ἀμφοτέρῳ. &c.  
Begin to sow when Atlas daughters rise,  
And plowing end, when they forsake the  
Skies,  
Who forty nights their radiant beads  
conceal,  
And when thou grind'st thy Share, a-  
gain reveal;  
These Village Rules, all keep dwell near  
the Main,  
And who remote from Seas the fertile  
Plain,  
And Valleys plant. Sow naked, naked  
plow,  
And naked reap too; that the better thou  
Mayst Ceres Works endure, and that thy  
Field  
In season may a plentiful Harvest yield,  
And least thou by an empty Crop grown  
Poor,  
Shouldst go a begging to anothers door:



Though like a brazen Wall this Shock they beare,  
I'll shatter Them with my all-conquering Speare :  
Since Me Heavens King, great *Junos* thundring Lord,  
His promised Assistance will afford.

This Speech their Strengths recruits, and cheers their  
And first *Deiphobus* out boldly starts, (Hearts,  
Nimble on foot against the hostile Troops,

(r) *Gr. ὁμαλὴν ἀντιπαραστήσας* by which some understand a kind of *Metastichin* dance, or military measures; others expound it of his keeping his body within the Ambit or Orbe of his Shield, it being not of the largest size, or ἀντιπαραστήσας, such being of that latitude and compass as to cover the whole body. *Spond.*

And his Shield raising with his Body stoops;

At whom *Meriones* a Javelin cast,

Which lighting on his Target only rac'd

The Bullocks Skin; with strength and skill He threw,

Yet neer the Point the Speare in Splinters flew:

*Deiphobus* his high-proof'd Shield held off,

Fearing the broken peeces of the Staff,

Then shrunk the *Trojan* Prince into the Reare,

For his lost Conquest vext, and broken Speare:

And for another went: but on They fought,

Whilst Shouts & clamors scale Heavens marble Vault.

And first bold *Imbrius* *Teucers* Javelin felt,

Rich *Mentors* Son who at (r) *Pedæus* dwelt,

Before the *Grecians* had beleagu'r'd *Troy*,

And *Priams* naturall Daughter did enjoy

*Medesicastes*, but when they did come

With their revengefull Fleet to *Ilium*,

He took Command, and liv'd in equall Port,

With *Priams* Sons residing in his Court:

Him valiant *Teucer* peirc'd beneath the Eare,

Who backwards fell, when He had drawn his Speare;

Like a tall (u) *Ashe* which on a Prospect stood,

The Glory of a Mountain cloath'd with Wood;

Hewn down green Branches ruffle on the Ground:

Such was his Fall, so did his Armes resound:

In *Teucer* hastens, *Imbrius* Corps to strip,

Whilst *Hector* at Him let a Javelin slip,

Which

(u) This Tree growing seldome in the Vallies (as *Pliny* observes) as delighting in higher Grounds or Mountains, and thriving there best.

Which He espy'd, and did by stooping shun:  
 But not *Amphimachus* <sup>(\*)</sup> *Creatus* Son  
 Did so escape, for as He onward prest,  
 It quite peirc'd through his Corset and his Breast;  
 Down falls He dead; to finish his bold Task,  
 In *Hector* runs to seize his glorious Cask;  
 At whom strong *Ajax* struck but did no harm,  
 Since high proof'd Brass did all his body arme;  
 His bossie Sheild rung with the dreadfull blow:  
 So with great Courage he repuls'd the Foe,  
 Forcing from both their Bodies to retreat,  
 Whom the *Greeks* after vent'ring in did get;  
 Bold *Stychius* and *Menestheus*, who were  
*Athenians*, off *Amphimachus* did beare:  
 Then the stout *Ajaxes* no time delay'd,  
 But hast to *Imbrius* like two Lions made,  
 That they might seize a Goat from greedy Hounds:  
 They bear their Purchase high through woody Grounds;  
 The Corps so raising from the Earth they stript,  
 And off his Head inrag'd *Oilides* whipt,  
 And like a Ball, where hottest was the Fight,  
 Amongst them threw, which did by *Hector* light.

Then *Neptune* angry for his Nephew slain,  
 Cheer'd up the fainting *Grecians* once again:  
 And Mischief for the *Trojans* did prepare,  
*Idomineus* famous for his Speare,  
 Met \* Him returning from his Friend, who came  
 Late from the Battell wounded in the Hamme;  
 Born off by Friends He left Him under <sup>(y)</sup> Cure,  
 Nor longer from the Battell could endure:  
 To whom the Earths Imbracer thus begun,  
 Resembling *Thoas* stout *Andraemons* Son,  
 Who <sup>(z)</sup> *Pleuron* rules, and *Calydons* high shore,  
 Whom all his People like a God adore.

Where

(\*) This *Creatus* was *Amphimachus*, being reputed the Son both of *Athen* and *Neptune*, who hence seeks to be revenged on the *Trojans* for the death of *Amphimachus* his Grandchild.

\* *Neptune*.

(y) There being other Physicians in the Grecian Camp beside *Machaon* and *Podalirius*, every Nation having their own Chyrurgians which they brought with them to the League.

(z) These were Cities of *Etolia*, so called from *Etolus* the Son of *Endimion*, whose Son *Pleuron* had issue *Coures* and *Calydon*; these denominated the Nation *Curres*, and its two principall Cities *Pleuron*, and *Calydon*.  
 Schol.



Where are *Idomeneus* all our Vaunts,  
And high-flown Threats made in our drunken Rants  
Slighting the *Trojans*? they are layd aside;  
To whom the *Cretan* Generall reply'd:

Blame no Man, *Thoas*, since I know We are  
All hardy, Valiant, and expert in War,  
Nor any here to venture out are loath,  
Stop'd by base Cowardize or droufie sloath;  
But to our shame great *Jove* is pleas'd, I feare,  
That far from Home We all shall perish here:  
But Thou who hast been formerly renown'd  
For valiant Deeds, now make them stand their Ground;  
The Sluggish chide, and Man by Man perswade  
To save their Honour; thus then *Neptune* sayd;

May ne're that Man return from *Troy*, but there  
May greedy <sup>(\*)</sup> Dogs his Limbs and Vultures teare,  
Who disobedient shall refuse to fight,  
Hoping to save Himself by sordid flight;  
Come, let Us Arme with speed, and let Us two  
Try what our Forces may united do;  
Cowards conjoyn'd do much, but well We know  
How to receive the Fury of the Foe.

This sayd, the God into the Battell went,  
*Idomeneus* to his royall Tent;  
There claps on glittering Armes, and takes two Spears,  
Which shone like lightning 'midst the gloomy Sphears  
By angry *Jove* from steep *Olympus* hurl'd,  
A dreadfull Omen to the guilty World;  
So glitter'd He, marching in Armes compleat,  
And his lov'd Friend *Meriones* first met,  
Going in hast to fetch another Spear:  
To whom He sayd; O Thou to Me most dear,  
Why com'st Thou hither, and hast left the Feild?  
Or art Thou hurt, and so inforc'd to yeild,

Or

(\*) Naturalists observe that the Lion devouring all his Prey, Dogs having glutted themselves make sport with the remainder by tumbling it up & down.  
*Schol.*

With bitter pain and loss of Blood grown faint,  
 Or Me with some Concernment to acquaint:  
 Tents I not fancy, nor in Sloath delight,  
 Battells rejoyce Me, and I love to fight:  
 I come to borrow (if Thou hast perchance  
 In thy Pavilion left) another Lance.

When thus to Him *Meriones* reply'd;

O Thou in whom the *Cretan* Troops confide!  
 But now my Javelin made of knotted Oke,  
 I on *Deiphobus* his Target broke.

Then He reply'd, If Thou wouldst have a Speare,  
 Against the Walls stand one and twenty, there  
 Shining in order, from the Bodies ta'ne  
 Of valiant *Trojans*, by my own Hands slaine;  
 For I my Javelin us'd not so to throw,  
 Nor with such flights to strike the distant Foe:  
 Therefore the Trophie of my Valour yeilds  
 Not only Spears, but Breastplates, Helms, and Sheilds.

*Meriones* then; My Ship affords Me store  
 Of *Trojan* Spoils, and my Pavilion more;  
 But these too distant are so soon to get,  
 I far have ventur'd and am valiant yet,  
 And still in Front, where braver Men are nurst,  
 I most delight, and love to charge the first;  
 And though my Deeds to others are unknown,  
 Yet well canst Thou attest what I have done:

Then He reply'd; Thy Prowess, Friend, I know,  
 That what Thou sayst Thou able art to do.  
 Should for an Ambush We choyce Men designe,  
 (For there true Vertue will more cleerly shine)  
 The Valiant then, and those whose Spirits faile  
 Plainly appear, the Cowards Cheeks grow pale;  
 Feare shakes him from his Covert, up he gets,  
 And stooping mounted on his Tiptoes sits,

T t

His



(b) *Gr. ὅτι πάλιν τὰς αἰτίας*, that is, he fears not over-much, *Aristotle* not exempting his valiant man from all symptoms of fear, so he had an eye to observe these circumstances, *quid, cuius gratia, ut oportet, & quomodo*. *Eth.* 3. ad *Nicom.* cap. 7. And *Plato* takes notice, that *Homer* commends *Aeneas* and others for their prudent flight, *ὅτι αὐτὸν δ' Αἰνείαν καὶ τὸν ἐνικωμένον καὶ τὸν τῷ πόλει ἀποσπῶν καὶ ἄλλους αὐτὸν ἰδὲ μὴσσωσεν πόλιν*. So he in *Lachetes*.

(c) Elsewhere he makes *Deimos* and *Phobos*, that is, *Fear* and *Terror*, two of *Mars* his Horses.

(d) The *Thracians* were a Warlike Nation, whence *Mars* the God of War is made there to have his most constant residence, and is thence denominated *Thracius*, as from other Nations *Gethici* and *Odrysi*.

(e) There were four Cities so called, one in *Thessaly*, another in *Epyrus*, a third *Eliu*, and a fourth called after *Corinth*; Those the Poet here intends were the Inhabitants of the first, that in *Thessaly*, called after *Crannonii*. *Schol.* In this *Ephyre* or *Crannon* were never seen above two Crows at once, the old ones when they had brought forth their own number, betaking them to their Wing and quitting the Country. *Enst.*

(f) These *Phlegians* were an Atheistical people of *Phocis*, who first plundered *Apollo's* Temple at *Delfos*: they inhabited *Gortyna*, and lived upon Theft and Rapine. The *Thebans* bordering upon them were greatly affraid of them, and that for a long season, untill such time as *Zethus* and *Amphion* drawing stones together by the harmony of their Lute, environed *Thebes* with a Wall, but after their decease, the *Phlegians* under the conduct of their King *Eurymachus* taking the Town committed many outrages, for which, although done by the permission of *Jupiter*, they were destroyed by *Apollo*. *Schol.* After this the Town lay wast till *Cadmus* rebuilt it. *Enst.*

His panting Heart his troubled Bosome stormes,  
And his Teeth chatter at pale Deaths Alarmes;  
But the Courageous lies in Ambuscade,  
Nere changing colour, nor <sup>(b)</sup> one jot dismaid;  
His onely Misery is there to stay;  
He longs to fight, and onely fears Delay:  
In such Attempts none Thee could ever blame,  
And in pitch'd Feilds Th' hast won immortall Fame;  
Nor ever didst Thou fighting quit thy Ground,  
Thy Back or Shoulders branded with a Wound;  
But valiantly thy Bosome didst expose  
Against all Fury of the daring Foes.  
But let's not stay like prattling Children here,  
Least for this Halt a just reproof We bear;  
But quickly fetch a Javelin from my Tent.

This said, with speed the valiant Heroe went,  
And a strong Lance from his Pavillion takes,  
Then hast to bold *Idomeneus* makes;

As furious *Mars* to Battell marcheth on,  
Pale <sup>(c)</sup> *Terror* by his side, his dearest Son,  
In Stength and Valour like his dreadfull Sire,  
From whom stout Heroes discompos'd retire,  
When they from <sup>(d)</sup> *Thrace* against th' <sup>(e)</sup> *Ephyrians* Arm,  
Or give the valiant <sup>(f)</sup> *Phlegians* an Alarme;  
To either Partie These small Favour show,  
But signall Victory here, now there bestow.

So on these Heroes to the Battell march,  
Whose dazling Arms dim Heavens resplendent Arch.  
Then to the *Cretan* Prince *Meriones* sayd;

Which way shall We our Friends distressed ayd?  
To the main Body, or the Dexter Wing,  
Or to the Left, shall We Assistance bring?  
Since I suppose the engaged *Greeks* We shall  
Not idle find, there's Work enough for All.

When

When thus to Him *Idomeneus* said ;

They at the Navy have sufficient Aide,  
There both th' *Ajaxes* are joyn'd with bold  
*Teucer*, so much for Archery extold ;  
Who Hand to Hand in Battell fights as well:  
Sure these are able *Hector* to repell.  
Though War and Battells be his sole delight,  
His only Study Feilds, and how to fight ;  
Yet He shall find it difficult to get  
Of these the better, and to fire the Fleet,  
Unless great *Jove* Himself their force withstand,  
And cast amidst the Fleet a burning Brand.  
Renowned *Telamonius* never fled  
From any mortall Man who liv'd by Bread,  
Who could by Stones, or dint of Sword be kill'd:  
He in pitch'd Battells standing in the Feild,  
Equalls *Achilles*, though he must give place  
(S) To Him in swiftnes, and the well-breath'd Race ;  
Let Us the left Wing help, and quickly so  
Or Glory give, or purchase from the Foe.

This sayd, *Meriones* like the God of War,  
Unto the place appointed did repair,  
And with Him up *Idomeneus* came,  
Like a wing'd Tempest or devouring Flame,  
Whose joyfull presence did their Friends excite,  
And now grown feirce more desperately they fight.

As in a Summer when a suddain Gust,  
Raifeth obscuring Clouds of scatter'd Dust :  
So shew'd the Battell, neither Side would yeild,  
Both conquer and are conquer'd, kill and kil'd :  
The bloody Charge all with amazement struck,  
To see dire Spears in dying Bosomes stuck ;  
Splendor of Armes, bright Helms & glittering Sheilds  
Dim mortall Eyes, and dazle all the Feilds :

T t 2

In

(x) *Homer*, with the Ancients, makes agility and fleetness a commendable property, and part of prowess. Hence *Zetes* and *Calais*, the Sons of *Boreas*, are feigned to have wings on their shoulders, and *Persus* at his heels, stiled thence by our Poet ἀγυλῶδες. Eust. Of *Achilles* his activity and speed thus *Enripides* in his *Iphigenia in Aulis*.

Τὸν ἰσχυρόν τι ποδῶν  
λαλῶν δὲ μὴν ἀγλῶν,  
Τὸν δ' ὅτις τῆς, ἢ  
Χείρων ἔξῃσιν αὖτις,  
Εἶδον ἀγυλῶν,  
Παρὰ τὴν κεφαλὴν  
Δορυμὴν ἔχοντα (ὡς ὅποις)  
Ἀμύκων δ' ἰππὸν ποδῶν  
Ποῦς ἄρμα τίτῃσιν  
Ἐλίσσων ἐπὶ νῆας.  
Ὅδ' ἀφ' ἡλίου βίαν' ἔν-  
μολ' ὀφρὶν ἰππῶν  
Ὅτι καλῶς δὲ δύναν  
Χρυσίδι δὲ λῆτοις ἐμίσιν πόλιν  
Κίτῃ δὲ νομοδῶν τὸς  
Μὲν μὲν ζυγίς, ἀδ-  
κοσίῃσιν τε καὶ βαλῶν,  
Τὸς δ' ἔξω σφαιροῦς  
Ἀσπίδος καμπύλῃ δόρυμιν  
Πυρρόν τε καὶ, μόν-  
χαλα δ' ἰππὸς ἔρως  
Ποικιλοδύμουται.  
Ὅτις παρὰ πόλιν  
Πηλεΐδης (ὡς ὅποις παρ' ἀντιμα,  
καὶ ἔνερξαι ἀρμάσιν.

Whom forth fair Thetis brought,  
And Chyron taught,  
Who running left behind  
The Wind,  
I saw in Armes compleat  
Flying towards the Fleet,  
March'd he with a Chariot van  
By four Horses drawn,  
To gain the Prize  
He lies,  
And out-speeds  
Eumelus rated Steeds.  
I saw his golden Rains  
As he drove o're the Plains;  
His Foales  
To the Goales,  
Two amidst dable gray,  
Two without bright bay.  
Whom Chains did binde  
And confinde,  
Link'd with Steel  
As they did wheel,  
These strong and fleet  
With dapted Feet,  
He outran,  
His Armour on,  
And far out-strips,  
First breathing at the Grecian Ships.



(b) *Jupiter and Neptune.*

In dreadfull Medley mix'd: Who could be glad ?

But rather at such horrid Objects sad?

Thus <sup>(b)</sup> *Saturns* valiant Sons discording rag'd,

And Gods and Heroes in dire Wars engag'd;

On *Hector Jove* would Victory bestow,

Honouring *Achilles*, and would Favour show

To *Thetis*, yet not totally destroy

The *Grecian* Army at the Walls of *Troy*:

And from Sea *Neptune* rising in a Mist,

Did covertly the worsted *Greeks* assist,

Against his thundring Brother spur'd with Ire:

Though both were of one Lineage, had one Sire :

Yet *Jove* was eldest, and more Prescience had,

Whence *Neptune* durst not Them in publick ayde,

But did their Rage in humane shape excite.

Now equal stood the countepoised Fight:

A Chain inviolable o're they threw,

Which bound the Battell up, and many flew.

*Idomeneus* first, though almost gray,

Leap'd in, and chang'd the fortune of the Day,

Killing *Othryoneus* who lately came

From <sup>(i)</sup> *Cabesus* by Wars inviting Fame :

He <sup>(k)</sup> faire *Cassandra* offer'd without Dower

To wed, and promis'd with a mighty Power.

Spight of their worst, to drive the *Greeks* from thence:

That She should be his Bride, the King consents.

He for his Princess bravely did advance,

At whom *Idomeneus* couch'd his Lance,

And in his proud Career did Him assayle,

Nor did his high-proof'd Breast-plate ought avail,

Run through the belly, down the Heroe falls.

T'whom thus aloud the insulting Victor calls,

*Otbryoneus* Thee, who dost so much transcend

All Mortalls else, I highly must commend,

Hadst

(i) Some make *Cabeſus* to be in *Ly-*  
*cia*, and this *Othryoneus* *Sarpedons*  
Brother. *Enſt.*

(k) *Gr.* δῖον δαῖδω, the fairest, which some of the Ancients interpret, δαῖδω γὰρ Κορίαν δῖον, understanding by it the gift of Propheſie, which was given *Cassandra* by *Apollo*, but together with another, for falſifying her promiſe, never to be beleived; as if δῖον here were no other then δῖνοσις, from which acception of the word that ſo famous Southſlayer *Polyſides* took alſo that his name, *Enſt.*

Hadst Thou done what thou promised'st to do,  
 And *Priam* promis'd Thee his Daughter too.  
 Let Us upon the same Conditions joyne,  
 And *Agamemnons* Daughter shall be Thine;  
 Whom Thou at *Argos* marrying shalt enjoy,  
 If Thou wilt Us assist to ruine *Troy*;  
 But come along where further We'll advise,  
 The *Grecians* will not prove thy worst Allies.

This sayd, off by the foot the Corps he drew:  
 Revenging *Asius* after did pursue,  
 Whose Steeds came puffing at his back, so neer  
 Their Master, driven by his Charioteer,  
 To kill *Idomeneus*, but his Lot  
 He from the *Cretan* just before Him got,  
 Run through the Throat, down sinks he with the stroke:

Like a tall <sup>(l)</sup> Poplar, <sup>(m)</sup> Pine, or stately Oke,  
 Which long had flourish'd on a Mountains crown,  
 By Shipwrights cut for Navall Timber down:  
 So He before his Steeds lay in a S wound,  
 Biting in Deaths Convulsions the Ground.

When Him thus false his Charioteer espy'd,  
 At his mishap extreamly terrify'd,  
 He could not shun, yet durst not entertain  
 The Foe, nor back his head-strong Horses rain,  
 Whom with a Spear *Antilochus* assail'd,  
 Although of Steel, his Breast-plate not avail'd,  
 The Point a passage through his Bowells found;  
 He from his Chariot tumbled on the Ground,  
 Whilst *Nestors* Son his beauteous Steeds did get,  
 And from the *Trojans* drove them to their Fleet.

*Deiphobus* pursuing in his Rear,  
 To revenge *Asius*, at Him cast a Spear,  
 Who saw when He his Javelin did discharge,  
 And shrunk his Body close within his Targe:

Which

(l) *Hercules* going to *Tartarus* to fetch thence *Cerberus*, espying there a Poplar, and being much taken with it, girt his Temples with a Coronet made of its Boughs, and so adorned ascended. It bears not, and is thence consecrate to *Pluto*, whence *Proserpines* Meadow is said to be planted with these, *irius & alyceus*.

(m) The first Vessells were made of Pine.



Which neatly brac'd forth on his Arme He held,  
 Quilted with Hides, with Steel all over sheild,  
 Above his Shoulder went the murmuring Lance,  
 And grazing on his Target thence did glance;  
 But not in vain the well-aim'd Javelin flew,  
 But a great Leader, bold *Hypsenor* flew,  
 Peircing his Liver, down He falling dies,  
 When thus *Deiphobus* insulking cries;

Not long at *Pluto's* <sup>(\*)</sup> Adamantine Gates,  
 To be reveng'd expecting *Asius* waites;  
 This his offended *Manes* will content,  
 That I so soon Him a Companion sent.

(\*) Gr. πολυπύκνους ἀετρίδας, he calling *Pluto*, the strong Porter, διὰ τὴν δυσκολίαν, for the difficulty of egress, the Gates of Hell being ἐν ἑσόδῳ οὐκ ἔστιν, neither to be forced by any from within, nor visible to any without. Eust.

The *Greeks* were vext to heare this *Trojan* boast,  
*Antilochus* storm'd, whom it concerned most;  
 Yet, though much griev'd, his Friend he not neglects  
 But with his Target the dead Corps protects,  
 Whose Body off two dearest Friends did beare,  
 Divine *Alastor* and stout *Echius* Heire,  
*Mecisteus*, much deploring to the Fleet:  
 But feirce *Idomeneus* raging yet  
 Kills and pursues, resolv'd to take his Lot,  
 To beat them back, or dye upon the Spot.

*Alcathous*, whom *Jove*-lov'd *Æsseta* bred,  
 Who did *Anchises* eldest Daughter wed,  
 Faire *Hippodam*, who wooon her Parents Hearts,  
 With Beauty, Wit, and Skill in curious Arts;  
 Honour'd her Kindred and her Fathers House,  
 Therefore the best in *Troy* did Her espouse;  
 Him *Neptune* over-threw (He daz'd his Eyes,  
 And stopt his locomotive Faculties)  
 By the stern *Cretan*: He could neither stoop,  
 Nor yet retire into a *Trojan* Troop,  
 Like a stiff Pillar, or a standing Oke,  
 Just on his Bosome he receiv'd the Stroke;

The

The Javelin through his glittering Corslet went,  
Which still before did suddain Death prevent :  
Down falls the Prince, his peirc'd *Armes* resound,  
And his huge Body thunders on the Ground ;  
Fix'd in the seat of Life, the cruell Dart  
Shook with the Palpitations of his Heart ;  
The Steel from Him both Strength and Courage took,  
When boasting thus, *Idomeneus* spoke ;

Should We *Deiphobus* account again,  
All Scores are quit, nay, Three for One are slain :  
Since Thou with so much vanity dar'st Rant,  
Stand Me and make the Fourth ; Thy self acquaint  
With One from <sup>(e)</sup> *Jove* descended, *Jove* begat  
My Granfire *Minos*, who first reign'd in *Crete* ;  
*Minos*, *Deucalion* ; I from Him did spring,  
Now o're a large and wealthy Region King,  
Who a tall Fleet conducted to destroy  
Thee and thy Father, *Trojans*, and proud *Troy*.

*Deiphobus*, this said, stood much in doubt  
If He alone this Prince should single out,  
Or else some other Chieftaine with him joyn.  
Soon He resolv'd upon this last Design,  
And to *Aeneas* in the Reare-Guard went,  
Where Him he found extreamly discontent ;  
<sup>(f)</sup> Troubl'd at *Priam*, Who did alwaies seem  
His Nephews noble Acts to dis-esteem :

To whom He thus ; Great Prince, thy Kinsman aide,  
If fought in his behalf can Thee perswade  
To save *Alcathous* Body, follow Me ;  
He who so oft both fed and dandled Thee  
When Thou wert young, lies bleeding on the Plain,  
By stern *Idomeneus* Javelin slain.

These Words streight turn'd his Discontent to Rage,  
And up He comes his Fury to assuage :

The

(e) A noble extraction is no little improved and heightened by commendable qualities, and heroick Actions : So *Euripides*,

Ανδρὲς γενναῖοι καὶ μετὰ τοῖς ἔργοις  
ἔσονται φησὶν, καὶ μὴ μόνον ἔργων  
τῶν εὐγενέων τιμὰν τοῖς ἀξίον.

To be well-born deserveth praise,  
But such as by their Virtue raise  
Their House, most worthy are of Baies,

Whereas, as saith *Luc. ad Pisonem*,  
——— perit omnis in illo  
*Nobilitas*, cuius laus est in origine sola.

*Nobility in him is lost,  
Who only Ancestors can boast.*

(f) *Priam* discountenanced still *Aeneas*, either as being jealous of him for affecting the Government, he being very popular ; or else because his Mother *Venus* had occasioned the Rape of *Helen* by *Paris*. Beside there was a Prophecie concerning him, That *Troy* being sackt, *Aeneas* should reign. *Eust.*



The *Greek* not Child-like shrunk, but firmly stood.

As stands a Boar making the Mountain good,  
Nor hearing Shouts his Station will forsake,  
A Stand of Bristles threatning on his Back:  
His Eyes dart fire, his foamy Tusks he whets,  
Then feircely both on Hounds and Huntsmen sets:

So for the Prince *Idomeneus* staid,  
*Ascalaphus* first calling to his Aid,  
Next *Aphar*, *Deipyr*, then old *Nestors* Son,  
And thus *Meriones* to Him begun,

Quickly your Friend deserted now assist,

(g) I am too weak yon *Trojan* to resist,

Who makes such dreadful Havock still in Fight,  
And young boasts Strength & Courage at the height;  
Were We of equall Age, Him would I meet,  
He Fame from Me, or I from Him should get.

This said, They All drew up to help the Prince,  
Casting Themselves in posture of Defence;

At which *Aeneas* did to *Paris* call,  
*Agenor*, and *Deiphobus*, who All

Up cheerfully to his Assistance came,  
Their Squadrons following, as the Flocks the Ram

To (r) watering from the Feild, their Shepheards glad:  
Such cheering Joyes *Aeneas* Breast invade,  
To see so many ready at his Call.

On for *Alcathous* Corps the Heroes fall,  
With pond'rous Spears, Steel on their Breasts resounds,  
Blows answ'ring Blows, & Wounds requiting wounds:  
Mean while extreemly both the (\*) Princes rage

Like cruell *Mars*, much thirsting to assuage  
Fury with Blood, and feircely They advance:  
But first *Aeneas* threw a well aim'd Lance,  
Which soon perceiv'd, He stooping wav'd the Wound;  
Deep fix'd the Jayelin trembling in the Ground:

And

(g) He fears not *Aeneas* his valour,  
but distrusts his own imbecillity and  
age, being no whit his inferiour for  
courage, but onely for strength; O-  
therwise force without resolution is  
fruitless and ineffective, for as *Hippo-*  
*thoon* in *Stobaeus*.

Ἰὼναι λέοντες κρείττονες ἀνελπίων νεότητος.  
Old Lions better are then tender Hindes.

To which is consonant that of *Euripi-*  
*des* in his *Andromache*.

Ἦλικας νεῶν ἰσχυροὶ νεότητος ἐν πολέμῳ.  
Old men if valiant play their parts

Better then young men wanting hearts.

Old men if valiant play their parts  
Better then young men wanting hearts.

(r) Sheep never thrive better then  
when they drink often, whence in the  
Summer season the Shepheards an-  
ciently gave them Salt to augment their  
thirst, proportioning a bushell to a  
hundred. *Enf.*

(\*) *Aeneas* and *Idomeneus*.



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And from the valiant Heroe flew in vain,  
*Oenomaus* though was by the *Cretan* slain,  
 Who through his Armes Him in the Belly thrust,  
 Dying He falls, and grasps the bloody Dust.  
 Back then He plucks his Spear, but could not get  
 His Armes, so thick They threw, nor yet retreat;  
 Nor could He, now grown ancient, nimbly run  
 In for his Javelin cast, nor Javelins shun,  
 But standing to it firmly, kept off Fate,  
 Nor thence could fly, unlesse He fled in State.

*Deiphobus* who deadly <sup>(s)</sup> Hatred bare

*Idomeneus*, cast at Him a Spear,

But missing, it *Ascalaphus*, the Son

Of mighty *Mars*, did through the Shoulder run;

The Heroe falling, his bright Armes resound,

Whose Elbows took possession of the Ground.

But *Mars* heard nothing of his Off-springs Fate,

He on the Spire of steep *Olympus* sate,

'Mongst golden Clouds, where other Gods did sit,

For *Jove* Him to engage would not permit.

Whilst 'bout *Ascalaphus* the Fight grew hot,

*Deiphobus* his curious Helmet got:

In leaps *Meriones* like the God of War,

And ran quite through the *Trojans* Arme his Spear;

From his numb'd Fingers falls the glittering Cask

Upon the Ground, then finishing his Task,

Like a feirce Vulture in He flies, and warm

Pluck'd out the Javelin from his wounded Arme,

Retiring straight: *Polytes* 'bout the Waft

His youngest Brother strickly then embrac'd,

And brought Him off from Danger to the Rear,

Where stood his Chariot, Steeds, and Charioteer;

Which to the Town his Hand distain'd with Gore,

Him much lamenting and tormented bore:

U u

Whilst

(s) As his Corrivall, *Idomeneus* also being a Servant of *Helenus*.



Whilst They fight on, and Clamour scales the Skies,  
Against *Aphareus Caletorides*,  
*Aeneas* ran, and with his Javelin smote,  
As He wheel'd round to meet Him, in the Throat;  
His Head hung down, down drops his Helm & Sheild,  
And Death his Eyes in lasting Darkness seeld:

*Antilochus Thoas* as He wheel'd about,  
Hit on the Back, and let his best Blood out;  
Cutting <sup>(\*)</sup> a Vein, which ran up to his Neck:  
Lying upright in Dust, He could not speak,  
But to his Dearest Friends his Hands extends.

(\*) The *Vena cava*, which arising from the right side of the *Spina dorsi*, near the Liver, passeth thorough the Diaphragme to the Heart, and from thence to the Neck. See *Arist. Hist. Animal. lib. 2. cap. 3.*

*Antilochus* off from his Shoulders rends  
His curious Armes, the *Trojans* Him surround;  
Huge Blows upon his ample Sheild resound.  
But *Neptune* still preserv'd old *Nestors* Son  
From Swords, from shafts, from deadly Javelins thrown:  
He ne're gave Ground, nor shrunk into the Rear,  
But alwaies fought and brandish'd his Spear,  
His time observing when his Lance to throw,  
Or Hand to Hand assault some daring Foe.  
Whom *Adamas* observing, as He wheel'd,  
Tilting in full Career, struck on his Sheild:  
*Neptune* his Point rebating, in that Strife  
Would not *Antilochus* should lose his Life:

Like a burnt Stake, half stuck upon his Sheild,  
The other half lay broken in the Feild;  
Who Death avoiding towards the *Trojans* flew,  
Whom with his Spear *Meriones* ran through

(\*) *Πᾶσι τὸ πῦρ*, or *καταπύον*, or as *Suidas* calls it *καύον*, a part full of Nerves, and so impatient of pain.

(\*) Betwixt his Navell and his Privy parts,  
Where most a Wound receiv'd in Battell smarts:  
There stuck the Point, the Heroe in a Trance  
Shook with Deaths Agony th' infixed Lance.

As when an Oxe strong Shepherds from a Hill,  
With Cordage ty'd, hale down against his Will;

So

So shook the *Trojan* till the *Greek* drew neer,  
 And gave Him ease by drawing out his Spear,  
 Closing his Eyes in Nights eternall Shade.  
 But *Helenus* with a <sup>(x)</sup> broad *Thracian* Blade,  
 Peirc'd *Deipyr's* Forehead through his Cask of Steel,  
 Down on the Ground the struck-of Helmet fell,  
 Which snatch up prov'd a greedy Souldiers Prize,  
 Whilst Deaths cold Fingers clos'd his dying Eyes.  
 But *Menelaus* raging did advance,  
 Threatning the Heroe with his brandish'd Lance;  
 Who ready had his Bow, so up They drew,  
 And both at once discharg'd, This shot, That threw;  
 The winged Shaft on his strong Breastplate sounds,  
 Steel striking Steel, and over-match'd rebounds:  
 As leap on threshing Floors (when Winnowers cleanse  
 With fanning Breezes) Pease, or husky <sup>(y)</sup> Beans.  
 So from the *Spartans* Armes the Shaft did glance,  
 Whom *Menelaus* wounded with his Lance;  
 Quite through both Hand and Bow the Javelin past,  
 Which made hard Ewe 'mongst tender Fibers fast;  
 He to his Friends retreats surpriz'd with Fear,  
 And trails along, fixt in his Hand, the Spear:  
*Agenor* drew the Javelin, and the Wound  
 Up in a <sup>(z)</sup> Lambs-skin Rowler neatly bound;  
 Which his Attendant had: *Pisander* straight,  
 Spur'd by Approaches of untimely Fate,  
 Up 'gainst the *Spartan* boldly drew, that He,  
 O *Menelaus*! so might fall by Thee.  
 Soon as these Cheifs within just distance were,  
*Atrides* throwing mist, *Pisanders* Spear  
 Broke on his Sheild, and no Impression made,  
 Yet He with hop'd-for Victory was glad:  
 But stern *Atrides* his sharp Faulchion drew,  
 And at Him like a Winged Tempest flew:

Uu 2

Who

(x) Of all the Barbarous Nations  
 that came to assist *Troy*, the *Thracians*  
 only used broad Swords.

(y) *Enstatius* observes here, That  
 it was not lawfull for Priests to eat  
 Beans, because of the black specks in  
 them, they accounting it all one as to  
 eat the brains of their Parents.

Δηλοῖ, πάντες οἱ, καὶ μὴν ἀπὸ χυδαίου ἔχοντες.  
 Ἰσὺν τοὶ καὶ μὴν τὸ φαγεῖν, καρὰς τε το-  
 κῆτον.

Touch not a Bean, you most prophane,  
 As good you eat your Parents brain.

Others say, these being their chief  
 Food or Bread under *Saturn*, or in the  
 golden Age of the World, their use  
 was prohibited by *Jupiter*, to extin-  
 guish so the memory of his Father.  
*Aristotle* saith, *Pythagoras* inter-  
 dicted the eating of Beanes, ὅτι οἱ  
 ἄνθρωποι αὐτὰς πύλας ἀγνοῦντων δὲ μύθων,  
 because they resembled the Gates of  
 Hell, & are Enemies to Generation (so  
 some would have it, whereas they con-  
 duce rather, being of a stenuous nature)  
 or for that they are inflexible, and so  
 resemble *Pluto*, whom the Poets make  
 inexorable. *Laertius* saith, that being  
 pursued by the *Acragantines*, *Pythago-  
 ras* chose rather to dye then to set his  
 foot in a Feild of Beans; of which that  
 Author thus:

Αἰ, αἰ, Πυθαγόρας τί τόσον καὶ μὴν ἐσιβάζει;  
 Καὶ δάνα φειγνταῖς ἀμάρτυς τίς ἴσθαι;  
 Χωρεῖν μὲν καὶ μὴν, ἵνα μὴ τέτυκται πηπῆσθαι.  
 'Εξ' Ἀκράγαντων ἐλθὼν ἐνὶ τοῖς δόμοις.

why did *Pythagoras* honour Beanes so  
 much?  
 Who wish his Schollars rather then to  
 touch  
 A Stalk or trample down one tender  
 God,  
 Resolv'd to dye and perish in the Road.

(z) The *Scholiast*. observes, that  
 anciently they quilted the ends of their  
 Slings (πύλας) with Wool, that so  
 they might be the easier and stretch the  
 more. Others add, that Servants only  
 used them in War, as here *Agenor's*.



Who takes his Pole-Axe from beneath his Sheild,  
The Haft smooth Olive, and the Head well steel'd.

So on each other furiously they set,  
This from his Crest his waving Plumage beat;  
That on the Brow hit Him a blow so just,  
His Eyes drop out and rowl in bloody Dust,  
Close at his Foot; He sincks in Deaths Arrest,  
Whilst stern *Atrides* trod upon his Breast,  
And stripping proudly said; So shall You quit,  
Insolent *Trojans*, at the last our Fleet,  
You who be never satisfied with War,  
(You of such Qualities not scant'd are)  
Who injur'd Me, and Wrong return'd for Love,  
Nor fear'd the Wrath of Hospitable *Jove*:  
He will on You his Indignation powre,  
Who stole my Wife, and Her so <sup>(a)</sup> Wealthy Dower,  
Without Pretence, and her in *Troy* detain,  
Who You so Courteously did entertain:  
And now once more maliciously Conspire  
Our Cheifs to murther, and our Fleet to fire.  
*Jove*! Thou who dost in Wisdome far out-shine  
All Men and Gods, are not their Actions Thine?  
For now Thou grant'st this Impious Nation Aide,  
Who Blood-shed love, and make of War a Trade.

<sup>(b)</sup> Enough of Sleep, enough of Loves Delights,  
Singing and <sup>(c)</sup> Dancing cloy our Appetites;  
But those who love the Sports of cruell War,  
Ne're have enough, and such these *Trojans* are.

This said, from Him his bloody Armes he strips,  
And sends them by his Servants to the Ships:  
Then went He back into the Battel, where  
*Harpalion* charg'd Him, King *Pylamens* Heire,  
Who under his dear Father bore Command,  
And now no more must see his Native Land:

The

(a) *Helen* being forced away as she was going to Sacrifice, all her richest Vessells being borne before her.

(b) So *Pindar*.  
καὶ πότῳ, καὶ τῇ τέρψιν ἄνδρ' ἀποδίδνα.  
*Honey is self will glut,  
And Venus pleasant fruit.*

(c) The more commendable kind of dancing (intended here by *Homer*) was invented by *Minerva*, or as others, by the *Disceouri*, *Castor* and *Pollux*: the more scurrilous and Theatricall, i. the Comicall and Scenicall, by *Pan* or *Bacchus*. *Phrynichus* the Tragick Poet, gave such as invented any new way or Scheme of dancing *tribolum*, which occasioned that Adage, *Χῆμα καὶ τριβόλον*, albeit others deduce it from *Pythagoras*, who to encourage his duller Schollars gave them so much for every Mathematicall Figure they were able to demonstrate, purchasing so their industry and diligence. *Enst.* *Galen* commends dancing as much conducing to health. Of the severall kinds of it amongst the Ancients, see *Jes.* *Deal. Post. lib. 1. cap. 18.*

The Spear did hit his Sheild, but could not pass  
 Through all those foldings plated o're with Brass;  
 But looking round about he did retreat,  
 Fearing a sharper Javelin Him might hit:  
 At whom *Meriones* shot, the barbed point  
 On his right Side peirc'd the Scyatick Joynt;  
 Quite through his Bladders Neck the Arrow past,  
 He in his Friends Embraces breath'd his last,  
 And like a Worm lay stretch'd upon the Ground,  
 A Purple River gushing from the Wound:  
 Whose Corps the wofull *Paphlagonians* laid  
 In his own Chariot, and to *Troy* convey'd;  
 With Them <sup>(d)</sup> his Father went, and made great Moan,  
 Not staying to revenge his slaughter'd Son;

When *Paris* saw Him weltring in his Gore,  
 Who Him with many *Paphlagonians* more,  
 Had treated oft, enrag'd a Shaft He drew,  
 And rich *Helvidius* Son, *Euchenor* slew:  
 Who dwelt in *Corinth*, and his Fate did know,  
 Yet in this Expedition needs would go,  
 Though oft fore-told by his <sup>(e)</sup> Prophetick Sire,  
 He should at Home by <sup>(f)</sup> sad Disease expire,  
 Or else be at the *Grecian* Navy slain,  
 Which <sup>(g)</sup> Destinies He strove to shun in vain;  
 Beneath his Eare the deadly Arrow stuck,  
 Whose Soul his Body suddainly forsook:  
 Death his Eyes feeling in eternall Night.  
 Thus like devouring Flames both Armies fight.

But on the left Hand *Hector* knew not yet  
 The strong Resistance his bold *Trojans* met;  
 Where *Neptune* had the *Greeks* Victorious made,  
 And did with mighty Strength and Courage aide;  
 He keeping where He first had past the Banks,  
 Discomfiting the Target-bearing Ranks:

Where

(d) Some here querying how *Pylæmon* could accompany the Corps of his Son, being formerly said to be slain by *Menelaus*, solve it by saying, that there were two of the same name, both Leaders of the *Paphlagonians*. Others understand it of his Fathers Ghost only, whose Carcass lay uninter'd, it being a generally received Tradition amongst the Heathen, that the Spirits of such whose bodies were unburied, their Funerall Rites unperformed, hovered still about their late left Mansions. Thus *Polydorus* his Carcass floating upon the Ocean, and beating upon the Beach, *Euripides* makes his Ghost to prologue it to his *Hecuba*. Others to elude this objection, read thus the latter part of the Verse,

— — — — — *ὡς δ' ἔπειτα τὸν αἰὲρ ἔχοντα*  
*λοιβόν.*

(e) *Polydes* was the Son of *Cleitus*, *Cleitus* of *Mantius*, *Mantius* of *Melampus*; *Euchenor* and a Brother of his called also *Cleitus*, having assisted the *Epigoni* at the taking in of *Thebes*, engaged after with the Greeks in their Expedition for *Troy*.

(f) He prefers a glorious death; though suddain and violent, before a long languishing sickness, choosing rather to dye in the Field, fighting for his Country, by the Sword of an Enemy, then to perish peccemeals and by degrees by a lingring disease.

(g) *Gr.* Ἀρπαλίω δούλω, ἢ ἀποπνεύσει ζήμιον, a pecuniary fine or mulct set upon such their heads as refused to serve their Country in their Wars, and that a very high one.



(b) *Eustathius* writes of the *Bæotians*, that after their memorable engagement at *Leuctra*, they much degenerated from their pristine valour, devoting themselves to gluttony, & spending the greatest part of their substance in feasting, whence *Eratoſthenes* reports that one *Pempelus* being demanded, τί δ' αὐτῷ δοκεῖν τῷ Βοιωτῷ, εἰπεῖν· τί δ' ἄλλο ἢ πρῶτα ἐλάλῃ, οἷα αὖ καὶ τὰ δῖ' ἄνδρες ἔαυτῷ λαλῶντα, πῶς ἕκαστος ᾔδει. What he thought of the *Bæotians*, replied; That he beleived when they met, they questioned one the other, what Vessels would ask could they speak, How much each held.

(i) These *Jaons* were the *Athenians*, so called from *Jen* the Son of *Creon* and *Erichonius*. He calls them *ἐλαχίστοι*, because before *Pericles* his time they wore their Garments long like women, whence also the *Curetes* had that their name, ὡς ἐλάχιστοι ὡς αἱ γυναῖκες, because of their long Vests, being habited like Virgins. They are stigmatized ὡς ἀνὴρ ἄνθρωπος, for their cross disposition and ill treatment of all men, having these four qualities peculiar to them, *κόρη*, *μεγαλειότης*, *ὑπερηφάνεια*, *δυσέπεια*, & *καὶ τὰς ἀλκιμίας*. Instances whereof were *Aristides*, *Socrates*, *Alcibiades*, and innumerable others.

*Eust.* καὶ οὕτως αὐτοὶ καλεῖσθαι ἔδεικται. (k) *Phthians* were the Retainers of *Protesilaus*, and Inhabitants of *Phthia*, a City of *Thessaly*, whereas *Achilles* his Souldiers were stiled not *Phthii*, but *Phthioti*.

(l) By this simile *Homer* insinuates these three things concerning the two *Ajaxes*, their unity in affection, their union in action, and their proximity in place, either still assisting other.

(m) For τῶν ἀποβολιστικῶν ὅπλων, using only such Armes as wounded at distance, they were otherwise but lightly armed, such as the Romans called *Velites*, the Greeks *ψιλλοί*, and so could not so well withstand the shock of the Enemy.

Where *Ajax* and *Protesilaus* Ships  
Lay on the Beach, drawn up from briny Deeps;  
Where They their Wall had builded low, and slight,  
Where Horse and Foot so furiously did fight;  
Where the (b) *Bæotians* and (i) *Jaons* were,  
With *Locrians*, (k) *Phthians*, and *Epeians*, there  
Conjoyn'd to force great *Hector* to retire,  
But could not, who came on like cruell Fire;  
Though there th' *Athenians*, *Peteus* Off-spring led,  
Whom *Phidas*, *Stichius*, *Byas* seconded,  
Though *Amphion*, *Dracius*, and *Phyles* Son,  
*Podarce* and *Medon* led the *Phthians* on,  
*Medon* was *Oileus* naturall Son, yet Him  
His Brother *Ajax* highly did esteem;  
This did inhabit, forc'd by long Exile,  
*Philacean* Lands, far from his Native Soyle,  
When He *Eriopids* Brother in sad strife  
Had slain (She was his Father *Oileus* Wife :)  
But swift *Podarce* was *Ephiclus* Son:  
These brought the *Phthians* and *Bæotians* on,  
Whilst *Ajax* *Oileus* Off-spring firmly stood,  
And made his Ground with *Ajax* *Telamon* good.

(l) As two black Steers turning up deeper Soyle,  
Work at the Plough with equall Strength and Toyle;  
Drops of faint Sweat about their Horns appear,  
Whilst they smooth Fallow into Mountains tear,  
And all the Feild plow up in Furrows large:  
So fighting They their Duties did discharge:  
Great *Ajax* Friends, when Labour made Him yeild  
To sweating Faintness, bore his ponderous Sheild;  
Nor did *Oiliades* with *Locrians* try,

(m) In front the Fury of their Enemy;  
They wore no Helmets plum'd with Horses Haire,  
Nor did round Sheilds and ponderous Javelins beare:

But

But trusting Bows and Slings They march'd to *Troy*,  
 And did with These the *Trojans* much annoy.  
 Up to the Front they well-arm'd Souldiers brought,  
 Who with bold *Hector* and the *Trojans* fought;  
 Whilst They at distance on the Foe did fall,  
 And sculking, Them with Shafts extreamly gall,  
 That They scarce able were to keep their Ranks.  
 Then had they leap'd once more the Walls & Bancks,  
 And basely beaten back, retreated Home,  
 And shelter sought in lofty *Ilium*,  
 Had not *Polydamas* to *Hector* sayd:

Hard is the Task, great Prince, Thee to perswade;  
 Although thou Us in Valour dost excell,  
 Others there are Who may advise <sup>(n)</sup> as well;  
 At all Things none are expert: *Jove* imparts  
 To this great Skill in Military Arts;  
 That well to Dance, This well to touch his Lyre,  
 Another He with Wisdome doth Inspire,  
 The Fruits of which whole Nations oft enjoy;  
<sup>(o)</sup> Prudence great Cities saves, and so may *Troy*.  
 What now seems best to Me I shall propound;  
 Hedg'd We are in with hostile Squadrons round,  
 Since We their Walls did force and put to flight  
 The *Greeks*. We but a few with many fight,  
 Dispers'd about the Navy; therefore All  
 Your prime Commanders back to Councell call:  
 There let's consult, if We shall further go,  
 (If *Jove* on Us will Victory bestow)  
 And We with all our Forces charge the Fleet;  
 Or safe with Honour from their Ships retreat;  
 Since much I fear the worsted *Grecians* may  
 Their last Nights Score with Interest <sup>(p)</sup> repay;  
 A <sup>(q)</sup> Prince so Warlike at the Navy lies,  
 May make Us by too sad Experience wise.

(n) Albeit *Polydamas* seems to divorce these two here, Prudence and Prowesse, as doth also *Enripides* in his *Rhesus*,

Εἰδ' ἢ δ' ἀνδρὶς (ὁ μὲν) ὡς δρᾶται χεῖρ,  
 Ἄλλ' ἢ γὰρ αὐτὶς παῖς δῖος ἑστῆκε  
 Πόλεμον, ἄλλω δ' ἄλλο ἐρύκεται γέρας,  
 Σὲ μὲν μάχεσθ' τὸς ὅ βούλει καλῶς.

Would thou wert Wise as valiant:  
 But no man ere all parts could vaunt;  
 Thou expert art in feats of War,  
 Another's reach is deeper far.

And that to abate the haughtinesse of *Hector*, highly opinionated of his own Abilities and perfection, yet are both of them requisite to compleat a Commander in cheif, according to that of the same *Enripides* in *Phœnissis*, where *Eteocles* putting this question,

Θάρσεν ἀνδρῶν, ἢ φρονῶν ἐυβουλία;

Doth Courage prompt thee thus, or policy?

*Creon* replies,  
 Ἀμφότερον ἀπολαύειν γὰρ ἴδεν δάμνην.

Both, because neither must neglected be.

(o) As if all other the Sciences, Arts, and Exercises, had in them no knowledge at all, or were not worthy the name of Sciences, compared to Prudence, according to that of *Epicharmus* in *Plutarch*.

Νοὺς ὅρα, νοὺς ἀκούει, πᾶσα ὃ πρὸς  
 Καὶ κοφὰ πυχρὰ λόγῳ δόξασα.

Our Souls sees all, and heares, all but our Mind,  
 Are void of reason, deaf, and blind.

(p) *Gr.* ἀποπληννῶνται, i. repay it by weight, for money being not then coyned or current, the Ancients made all their payments and returns by weight. Hence that peece of money called *Stater à statera* from the *Ballance*. *Schol.* whence the more castigate lection and best approved of by the old Grammarians, ἀποπληννῶνται.

(q) He means *Achilles*, whose name he conceals in favour of *Hector*, they being

— duo fulmina belli,  
 the two Thunderbolts of the *Trojan* War.

This



This graver Counsell *Hectors* Fury charm'd,  
 Who from his Chariot leap'd compleatly Arm'd,  
 And thus reply'd; Thy Counsell I obey,  
 But here a while with all these Princes stay,  
 Till I that Party yonder do receive,  
 And then returning, forth new Orders give.

This said, He through the Regiments did go,  
 Like a huge Mountain cover'd o're with Snow:  
 Soon as the *Trojan* Prince his Leaders heard,  
 All to *Polydamas* with speed repair'd,  
 Whilst *Hector* went to find *Deiphobus*,  
*Adamas*, *Asius*, and Prince *Helenus*,  
 Through all the Battell, but He none could meet,  
 Hurt, or alive; They at the *Grecian* Fleet  
 Lay slaughter'd by the Foe in cruell Fight,  
 Or wounded in the Trenches in their Flight:  
 At last He *Paris* on the left Wing found,

(-) For some of them being hurt with  
 Arrows and Stones from Bowes and  
 Slings, others were wounded with  
 Swords and Lances.

Labouring the *Trojans* to maintain their Ground;  
 To whom He thus; O, Thou, whose comely Parts  
 Are onely fit to captive Womens Hearts;  
 Ah! where is *Helenus* and *Deiphobus*,  
*Adamas*, *Asius*, and *Othronens*?

Now *Priams* lofty Towrs I falling see,  
 And dreadfull Vengeance waiting upon Thee.

*Paris* reply'd; Why lay'st Thou so much Blame  
 Brother, Upon Me, Who not Guilty am?  
 Once I retreated; true, Once, and no more:  
 Our Mother never Me a Coward bore;  
 Since to the *Grecian* Fleet Thou mad'st thy Way,  
 I held the Foe continually in play:  
 Slain are those Friends for whom Thou hast enquir'd;  
*Deiphobus* and *Helenus* retir'd,  
 Both with long Javelins wounded in the Hand,  
 But *Jove* their present Slaughter did withstand.

Now

Now lead, and where thy Courage prompts, let's go  
Gladly together, and our Valour show;

Stretching Our joyn'd Performance to the height:

(1) Beyond their Strength and Courage none can fight.

(1) So Euripides in *Helena*.

Τὸ πολὺν ἀδυνάτω ἀνδρὶς ἔστι.

*Hector* these plyant Words did well resent,  
And where the Fight was hottest thither went:

*Polydamas* with Them and *Cebrio*,

*Polyphæt*, *Phalces*, and *Orthæus* go;

*Palmus*, *Ascanius*, and Renowned *More*,

*Hippotions* Sons, who but the Day before

Came from *Ascania's* fertile Banks to *Troy*;

These *Jove* against the *Grecians* did employ.

All Charge together like a *Heurricane*,

Which with dire Thunder hurried o're the Plaine

Falls on the Sea; high swelling Billowes rore,

Waves Waves recruiting beat against the Shore:

The briny Spry surmounts the stormed Beach,

All th' Ocean plow'd into one Silver Breach.

So with Supplies They one another fed,

Glittering in Steel up by their Cheiftains led;

Bold *Hector* like the God of War, before

His Orbed Sheild, lin'd and well plated, bore;

His glittering Cask adorn'd with Horses Tails,

Wav'd with the Wind, where He his Foe assailes;

Striving to beare down Squadrons with his Sheild,

But not one Inch the charged *Grecians* yeild:

Then unto *Hector Ajax* thus; Draw neer!

Think'ft Thou to scare Us with a Panick Feare?

We want nor Skill nor Courage, 'tis the God

That Us chastiseth with this heavy Rod:

Our Ships your Hopes have swallowed, but yet

Faster then You advanc'd You may retreat;

And We by Fortunes Smiles encourag'd may

In Dust Your haughty Bulwarks levell lay:

X x

It



It is not long ere Thou shalt worsted lye  
Imploring *Jove*, and All who plant the Sky,  
Thy Steeds may swift as Falcons cut the Aire,  
And Thee in dusty Clouds to *Ilium* beare.

This sayd, On's right Hand He an Eagle spy'd,  
Confirm'd his Omen; loud the *Grecians* cry'd;  
When thus Illustrious *Hector* Answer made;

(<sup>t</sup>) Unweildy Trunk! what hast Thou vaunting sayd?

Oh! could I be as certain that I were  
Sprung from great *Jove*, and *Juno* Me did beare,  
And that all Mortalls would to Me, as They  
To *Pallas* and *Apollo* Offerings pay;

As I'll this Day bring Ruine on You all,  
And if Thou stand'st Me, this my Javelin shall  
Thy (<sup>n</sup>) tender Body peirce; then Vultures there  
With greedy Dogs thy Limbs shall feasting teare.

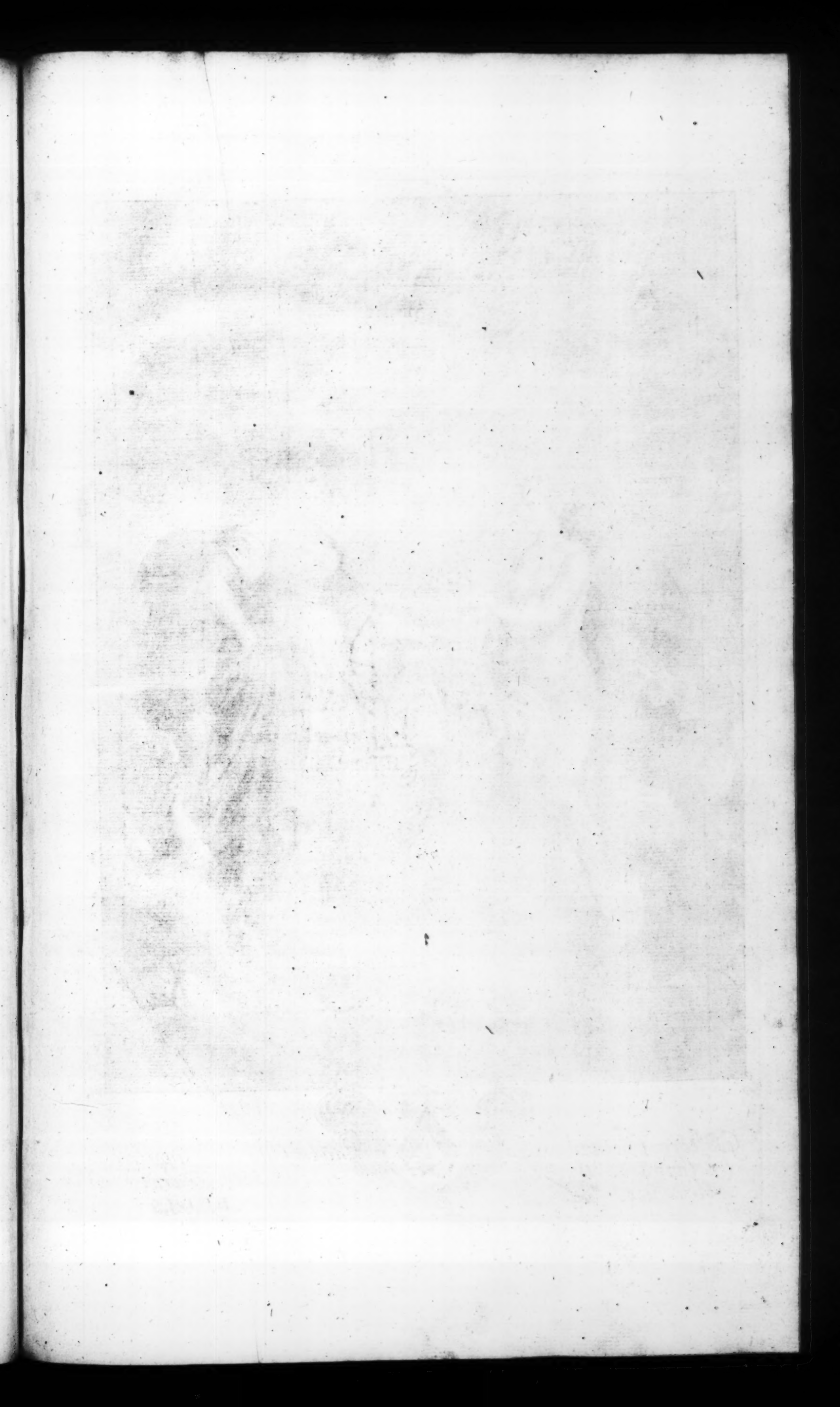
This sayd, He leads, All follow with a (<sup>x</sup>) Shout,  
Which *Greeks* return, resolv'd to fight it out:

Firmly They stand, reiterated Cries  
Scale *Joves* bright Court, and combat in the Skies.

(<sup>t</sup>) Gr. βυβλίς, by which word he upbraids him for the vastness and inactiveness of his body, the word being compounded of γαῖα the Earth (and so noting his unweildiness, τὸ βαρὺ τῷ σώματι καὶ δυσκίνητον) and βῦς an Oxe (and so his greater bulk and corpulency, τὸ ὑμψυγεῖν μὲν, καὶ τὸ τῷ μεγέθει, the word βῦς being never used in composition but to express some magnitude greater than ordinary, and sometime ἀγασθῆναι stupidity.) *Enst.* The Ancients called such an one γαλόρονον.

(<sup>n</sup>) He taxeth the tenderness of his skin, ὡς ἰσχυροτάτην, as if he had been tenderly brought up and not injured to hardness, which yet *Enst.* saith, was occasion'd διὰ τὴν βαρύνει ἀγασθῆναι τὴν ἡρώδη, to his want of exercise by reason of his bulk.

(<sup>x</sup>) Εὐφροσύνην ἢ ἐν πολέμῳ ἰαχή. A shout in Battell was a sign of Courage and resolution.







Gualtero Chetwind filio  
Chetwind de Grindon  
Armigero. Tabulam



nata Maximo Gualteri  
in Comitatu Warwick  
hanc. L.M.D.D.I.O.



# HOMERS ILIADS.

THE FOURTEENTH BOOK.

## The ARGUMENT.

*Startled with Clamour, Nestor leaves his Tent :*

*The Princes wounded to the Battell went.*

*Juno from Venus gets Her amorous Cest,*

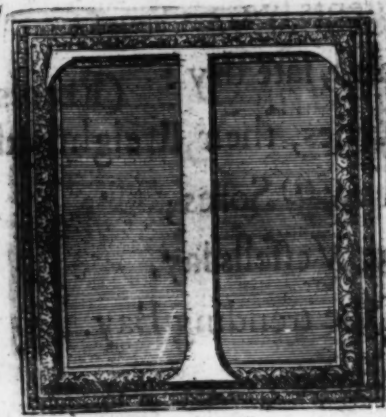
*Then visits Jove, in gorgeous Habit drest.*

*Surpris'd with Sleep, and Loves bewitching Charms,*

*He casts off Care, and slumbers in her Armes.*

*Calchas cheers up the Greeks : the Trojans flye,*

*And Conquer'd Trenches with their Slaughter dye.*



Hough <sup>(a)</sup> Nestor drinking  
late, attentive Care  
Presents the rising Clamour  
to his Eare ;

Who thus to Æsculapius Off-  
spring said ;

Hark ! louder Cries the ec-  
choing Skies invade

(a) Not that Nestor was carowing all this while, from the close of the XI. Rapsody, but Homer re-assuming his discontinued discourse concerning Nestor, takes his rise from what he left him there doing, *Schol.*

Of furious Youth encountring neer the Fleet :

Do Thou therefore here, dear Machaon, sit,

X x 2

Drinking



Drinking rich Wine, till *Hecamede* hath  
Warm'd Water, and prepar'd a suppling Bath,  
To cleanse Thy Wound, whilst on yon Summit I  
Mount, to behold what this may signifie.

This said, He brac'd on *Thrasymedes* Sheild,  
Which ready lay, well lin'd and strongly steel'd ;  
(His own He to his valiant Son had lent)  
Then takes a Spear and gets without his Tent :  
But straight a wofull Object he beheld,  
Their Trenches past, Walls forc'd, and *Greeks* repel'd.

As when dark Seas with fullen Frownes presage,  
Th' approaching motion of a Tempests Rage,  
The silent Ocean listning stands unstir'd,  
Till <sup>(b)</sup> Winds, their Prison broken, give the Word.

(b) *καταβόας ἔγγυ*, which *Homer* opposeth, as *Hesiod* his *καταβόας ἀέρας*, & *Κυκαλιόβας ἀνέμους*, to those that blow uncertainly, shifting the points of the Compass.

So stood old *Nestor* unresolved yet,  
If to assist the *Grecians* were more fit ;  
Or else repaire to *Agamemnon* first:  
Upon the last He fix'd, as not the worst. (Wounds,  
Whilst They fought on, and Weapons sheath'd in  
Whilst solid Steel with Swords and Spears resounds ;  
*Ulysses*, *Diomed*, *Atreides* rose,  
Though wounded, thus Alarm'd by their Foes ;  
And ventring forth on *Nestor* coming light :  
Their Vessells at great distance from the Fight,  
Did on the briny Oceans Margents lye,

(c) For that the Shore being high, and the Vessells drawn up one above the other, the Beach being so short, to hold them placed in length, they shew'd like scaling Ladders, so such as view'd them at a distance.

The foremost, bedded in the Sand, sate dry : (Prores  
Walls ranging with their Sternes, their streightned  
Lay pinched up upon the narrow <sup>(d)</sup> Sores ;  
Like Ladders steps in Ranks the Vessells lay,  
The large <sup>(d)</sup> Jawes fringing of the trending Bay.

(d) *Gr. ἀγέαι*, that is either τὰ ἑξ ἑκατομυρίων, the two wings of their Navy, the two extream or outmost Squadrons of the Fleet, the Vessells of *Achilles* and *Ajax* (though *Euripides* in his *Ephigenia* in *Aul.* place *Ajax* his bottomes in the main body) or else all that long tract of land that made up the *Rhaetan* and *Sigean* Promontories.

Earnest to be inform'd of the Event,  
On long Spears leaning, They together went ;  
When with a heavy Heart, and much dismay'd,  
Encountring *Nestor*, *Agamemnon* said,  
Renown'd

Renown'd *Nestor*! O Thou who art  
 Our greatest Honour; Why dost Thou desert  
 Thy Friends engaged thus? Ah! I suspect  
*Hector* will bring his Threatnings to effect;  
 Who told the *Trojans*, He would ne'er return  
 To *Ilium*, till Our Navy he did burn,  
 And put Our numerous Army to the Sword.  
 Thus Us He threaten'd, and will keep his Word.  
 Others displeas'd besides *Achilles* are,  
 And will no more adventure in this War;  
 Who now to wreak their long concealed Spight,  
 Th' Army, Fleet, and their own Danger slight.

Then *Nestor*, Ah! *Atrides* 'tis too true,  
 (c) What They have done *Jove* cannot now undo:  
 Our Walls are shatterd down, and Works, which We  
 Did once conceive Impregnable to be:  
 The Battell neerer still, and neerer draws,  
 They fight incessantly, and never pause;  
 Nor couldst Thou by observing tell Me, where  
 Our Friends engag'd in greatest Danger were:  
 Slaughter so reignes, and Clamour deafes the Skies  
 Yet what is best to do let Us advise;  
 But You I not perswade to charge the Foe,  
 Who wounded are should not to Battell go.

Then spake the King; Since They Our Fleet assail,  
 Since Trenches, Walls, and Bulwarks nought avail,  
 Which with such Art and Pains We did erect,  
 Supposing They Our Navy would protect;  
 Since *Jove* is pleas'd, that after all this Toyle,  
 We perish here far from Our Native Soyle;  
 Who once our Army did assise and guide,  
 Since He our Feet hath wing'd, our Hands hath ty'd,  
 Invincible Necessity obey,  
 And launch those Ships lye neereft to the Sea;  
 There

(c) He disputes not, much less denies the power of *Jupiter*, only he avers it impossible *factum infectum reddere*, to recal a thing past, or make it not to be past, a thing not feasible by God himself: not that there is any impotency in him or want of power, but that there is an impossibility in the thing it self, it being not possible for both parts of a contradiction to be true at once, for a thing to be and not to be, to be past and yet not past at one and the same instant. *μὴν δ' αὖτ' ἔδιδε στίχους, ἀπὸντα μὲν δὲ ἄρ' ἴμεναι γὰρ οὐκ ἔστιν.* So *Agathon* in *Aristotle*, 5: *Moral. Eudem.*



There let them Anchors drop, their Vessells moore,  
 And ride in deeper Water nigh the Shore,  
 Untill dark Night Her gloomy Curtains drawes;  
 Then if the *Trojans* grant a little pawse,  
 Wee'l launch the rest into the swelling Main:  
 To fly by Night is no such ugly Stain:  
 Better a Deluge shun, then stay to be  
 Swallow'd in one common Calamity.

Then boldly *Ithacus* his Mind declar'd; (Guard?

What Words have scap'd thy Teeth, that Ivory  
 Ah! would an Host of Cowards Thou didst lead,  
 And not commanded Us, whom *Jove* decreed  
 Our flowry Youth and hoary Age to spend  
 In cruell Wars, untill our Lives We end!

And wouldst Thou now quit *Troy*, where We inur'd  
 To Woes, ten thousand Miseries have indur'd?  
 Let this Proposall go no further now,  
 Which none of settled Judgment would allow,  
 Who bore Command, and such an Army sway'd,  
 And, as Thou art, were Honour'd and obey'd.

I utterly your Counsell disapprove,  
 That We in such Confusion should remove;  
 From Shouts and pressing Foes to Sea retire:  
 Not more the *Trojans* could Themselves desire:  
 Then suddainly the impending Storm would fall,  
 O're-whelming in the same destruction All;  
 No more your Men will fight, when they have spy'd  
 Your launch'd-off Ships on swelling Billows ride,  
 But in disorder from the Battell run;  
 And Thou shalt rue too late what Thou hast done.

Then sayd *Atrides*; Your Reply is smart:  
 I not advis'd any to desert  
 The Camp against their Iudgment: whosoere  
 Can better Counsell, Him I'll freely heare.

Then

Then <sup>(f)</sup> *Diomed*; No long Inquiry make,  
 I am the Man, if my Advice You'll take,  
 Let not your Judgments Prejudice supplant,  
 Because I'm youngest and Experience want:  
 My Father Honour hath on Me confer'd,  
*Tydeus* my Sire, who <sup>(\*)</sup> lyes at *Thebes* inter'd;  
 Three Sons had *Portheus* who did all excell:  
*Agrius*, and *Melas* did in *Pluron* dwell,  
 And *Calydon*; *Oeneus* was the third,  
 My Grandfire, much before the rest prefer'd:  
 Who <sup>(†)</sup> wandring fix'd at *Argos* his Abodes,  
 By *Joves* Decree, and Pleasure of the Gods;  
 Where He *Adrastus* <sup>(b)</sup> Daughter did Espouse,  
 And kept a rich and Hospitable House;  
 Great store of Flocks He had, & sow'd much Ground,  
 His Feilds with Groves and Vineyards did abound:  
 Famous for casting of a ponderous Spear.  
 These things, since true, with Patience You may hear;  
 Nor slightly look on my Advice, though Young,  
 Since from a wise and valiant Sire I sprung:  
 Invincible Necessity obey;  
 Let Us, though wounded, march without delay  
 Up to the Battell, but not there engage,  
 Left Our old Wounds with new Impressions rage;  
 Where at some distance Wee'l the *Greeks* excite,  
 And those who flinch encourage fresh to fight.

The Counsell pleas'd, and All with one Consent,  
*Atrides* leading, to the Battell went:  
 Mean while not idly on did *Neptune* look,  
 But like an aged Sire *Atrides* spoke,  
 Grasping his Hand; Our Slaughter and sad Flight  
 To stern *Achilles* <sup>(i)</sup> is a joyfull Sight:  
 Who yearning Bowells wants and Pity; may  
 The Gods to Him like Dis-regard repay,

Who

(f) He makes *Diomed*, the youngest of the Company, to make this proposition, not *Nestor*, because Age being cautious in difficult Emergencies, youth is still then most forward to put forth its self. Besides *Diomed* former Counsell succeeding well, he presumes and is confident the rather now of his own Abilities. *Schol.*

(\*) *Gr' ἐν Θήβαις ᾧ καὶ καὶ γὰρ ἔσθ' ἔστι* where *ᾧ*, is *ἡ τῆς γῆς ἐπὶ τῇ γῇ*, that earth properly which covers such as be interred, and that *ἡ βῶλοι ἀλλὰ χυεῖ*, not Clods (the Heathen conceiving the dead to be sensible of any pressure or weight) but dust: Hence that prayer and Inscription also on the Busts of the Romans, *Sit tibi terra levis*, that the Earth might be light upon them.

(g) *Tydeus* having slain *Lycopus* and *Alcathous* his own Children, fled upon it. Others say, that his Father being deposed and expelled his Kingdom by the Sons of his Brother *Agrius*, *Tydeus* slew his Cousins for it, and with them unwittingly, his Fathers Brother, of which fact he was assayed by *Adrastus*, marrying *Deipyle* his Daughter. *Schol.*

(b) *Diomed* insists long upon his Pedigree and Discent, to make his counsell the more set by for his noble Lineage and Extraction: To this purpose is that of *Hecuba* in *Enripides* to *Ulysses*,

*Τὸ δ' ἀξίωμα καὶ ἡλικίᾳ λόγῳ τὸ σὺ ποιεῖς. Ἀλλ' οὐ γὰρ τ' ἀδελφεὶν ἴδω καὶ ἢ δούλῳ, αὐτὸς ἢ πατρὶν τι βίβω.*

So much your Worth would us persuade,  
 We your advice should take though bad,  
 For great mens Counsells we respect,  
 The same in meaner Men reject.

(i) This the *Greeks* call in one word elegantly, *ἀνταρξάνειν*, i. *rejoicing at others Calamities*.



(k) Gr. ἐνεαχίλοι & δεκάχίλοι. *Arī* *starchos* reading it ἐνεαχίλοι δεκάχίλοι, as if *Neptune* had cryed no louder then nine or ten common men, lessens much the Miracle; and makes him inferiour to *Stenor*, who cryed as loud as fifty.

(l) Gr. ἐκτινάσαν, ἰ. ἐκτίσαντες, *arm'd*. Beauty set out and adorned, being those *Armes* whereby that Sex seduces and subjugates men. *Enst.* Of which thus *Anacreon* neatly;

Φύσε χάριτα ταύτης,  
Οπλὰς δ' ἰδούκην ἰσότης,  
Ποδὸν κίλιν λαγῶν,  
Λύκον χάρι' ἐδόντων,  
Ταῖς ἰχθύσι τὸ νηκτὶν,  
Ταῖς ἐρῶσις πέπλῳ,  
Ταῖς ἀνδράσι φρονίμῳ,  
Γυναικὶν ἔκ τ' ἑργῶν.  
Τί ἔν δίδωσι; καὶ τί  
ἂν ἀποδῶν ἀποσῶν,  
ἂν ἰγέρων ἀπάντων,  
Νικᾷ ὃ καὶ σιδνεῖν  
καὶ πῦρ καλὴ πρὸς ὕμνῳ.

*Horns to Bulls wife Nature lends,  
Horses she with Hoofs defends,  
Hares with nimble Feet relieves,  
Dreadfull Teeth to Lyons gives,  
Fishes learns through Streams to slide,  
Birds through yielding Ayre to glide,  
Men with Courage she supplies,  
But to Women these denies;  
What then gives she? Beauty: this  
Both their Armes and Armour is:  
She that can this Weapon use,  
Fire and Sword with ease subdues.*

Mr. Stanley.

(m) For, as *Quintus Calaber* hath it, lib. 1.

οὐδ' ἂν πρὸς ἑλπίδιον ἄλλο βροτῶν  
ἔστι λήξῃ ἱερῶν, ἢ τὸ ἀφρονα φῶτα τίθῃσι  
καὶ πρὸς πρὸς ἑρῶν.

Nothing more hurts,  
Then Loves delights and Venus sports,  
Which Mortalls fool though nere so wise.

(n) Gr. Κληῖς κρυπτή, i. a hidden Key, either because the Doors were made fast with something on the inside, not visible to those without, or that the Lock & Key were so artificially forg'd, as not to be counterfeit, being such as the Comick Poet calls κρυπτή, ill-conditioned.

(o) The more sober and sage amongst the Heathen interdicted ἐπιτεταμένα, compounded Oyntments, *Solon* prohibiting any to profess the Art of Perfuming. They annoyed anciently their Breasts, as the Seat and receptacle of the Heart; the Head, δὲ τὸ κατ' αὐτὴν ἦμνον, for its dignity and supremacy. *Enst.*

Who are not so offended, but I trust  
That these insulting *Trojans*, who with Dust  
Hide all the Plains, may such Resistance meet,  
Shall make Them flye to *Ilium* from the Fleet.

Thus clamouring through the Camp He went, as  
Engag'd in Battell (k) many thousand Men, (when  
Breathing Defiance, mixt in hot Contest:

Such Voyces thundred from great *Neptunes* Breast,  
Which with fresh Courage arm'd the shrinking Bands,  
And indefatigable made their Hands:

When *Juno* Heavens great Empress looking down,  
From lofty Spires on steep *Olympus* Crown,  
Observ'd how *Neptune* there Himself imploy'd,  
Busie in Battell, She was over-joy'd:

But straight that Comfort cool'd, when She espy'd  
*Jove* supervising from aspiring *Ide*:

Then Female Arts She mustering puts to stretch,  
And all her Wiles how *Jove* to over-reach:

Of many, this as best She did select,  
To visit *Ide* in gorgeous Habit (l) deck'd,  
And with Her best improved Beauty, *Jove*

Allure (m) to Sports of long-neglected Love;  
His drowfie Temples next in *Lesbe* steep,  
And on his Eye-lids powre Care-curing Sleep.

She to Her Chamber went, which *Vulcan* had  
With curious Doors elaborately made,

Fitting a Key, whose (n) Wards th' unskilfull mock'd,  
Where entring she Her self in private lock'd,

And with *Ambrosia* cleering first from Soyle  
Her beauteous Body, then with (o) heavenly Oyle  
Her Snow-white Skin annoints, whose fragrant Smell  
All Aromaticks Sweets did far excell;

Which if but touch'd, the subtle Odour flies  
Through *Joves* high Court, vast Earth & ample Skies.

She

She thus perfum'd, combs her celestia<sup>l</sup> Haire,  
 Pleiting those Tresses which immortall were;  
 Then fits Her royall Vest, that *Pallas* had  
 With golden Buttons curiously made,  
 Ties a rich *Zone* about Her slender Waist,  
 And next her Eares with costly Pendants grac'd;  
 Her sparkling Broach of Diamonds puts on,  
 Whose dazeling Luster far out-vy'd the Sun;  
 Last golden Buskins to Her Anckles ty'd,  
 And issued forth as glorious as a Bride:  
 Then calling beauteous *Venus* from the rest,  
 To Her apart thus She her Mind exprest;  
 'Wilt Thou, dear Daughter! grant Me one Request,  
 Or still old Grudges foster in thy Breast,  
 Because Thou *Troy*, and I the *Grecians* aide?  
 When thus to Her the *Cyprian* Goddess sayd;  
 Great Queen of Gods, old *Saturns* Off-spring, say  
 What your Commands are, and I shall obey;  
 I'm ready to perform what may be done.  
 Then *Juno* thus to work her Wile begun.

Love grant Me and Desire, by whose Power You  
 All Mortalls and immortall Gods subdue:  
 I on a Visit now am setting forth  
 To th' utmost Confines of all-fostering Earth;  
 To *Tethys* and *Oceanus* I go,  
 (Who in their Court did Me much Favour shew,  
 Taken from *Rheas* Breast, and bred so well,  
 When conquering *Jove* threw *Saturn* down to Hell,  
 And under Earth in lasting Darkness bound,)  
 Old Differences betwixt them to compound;  
 They long abstaining from the Nuptiall Bed,  
 And what makes Friends, by froward Passion led.  
 Could I these Paire with all my Rhetorick move,  
 Arrears to tender of neglected Love,

Y y

All



(p) By these *Plutarch De audiend. Portis*, understands broken Musick, wanton Measures, or Dancing, lewd Sonnets, loose Discourse, and what ever else effeminates mens minds.

(q) *Macedon* the Son of *Jupiter* and *Aethria* had two Sons, *Pierus* and *Amathus*, from whom two *Macedonian* Cities took their denomination, *Pieria* and *Amathia*. Others taking *Pieria* for a Mountain of *Macedonia*, or one of the tops of *Olympus*, sacred to the Muses, understand by *Emathia* the whole Country. *Schol.*

(r) *Athos* a Mountain or Promontory in *Thrace*, which jetting forth into the Sea and making an *Isthmos* of twelve Furlongs, was digged down and level'd by *Xerxes*, for wracking his Navy, to terrifie the *Greeks*. It was so called from the Giant, upon whom *Nephtune* in their War with the Gods, cast this load: Being three hundred Furlong distant from *Lemnos*, it yet casts its shadow upon that Island, such was its excessive height, whence that Proverb or Adage,

"Αδως Ἰσθμὸν ὡς Ἀθῶναι βόας.

The Lemnian Heifer's back tall Athos shades.

because its longest Evening shadow extended as far as the statue of an Heifer in that Island, purposely erected. *Eust.* adds, that *Diocles* an Artist of *Rhégium* promised *Alexander* an Image of that Mountain in the form of a man, holding the City *Myriandros* in one hand, and a River streaming from the other, at least that such as sail'd by should so apprehend it. *Eust.*

(s) Sleep is made to reside in *Lemnos*, either as being enamoured on *Pasithea* the Sister of *Charis*, the wife of *Vulcan*: or for that *Lemnos* abounded with rich Wines, which procure sleep. Besides the *Lemnians* were great Drinkers, as being the Off Spring of *Thoas* the Son of *Bacchus*. Others say Sleep purposely resided then at *Lemnos* to gratifie *Philoetes*, and make him the less sensible of his Torments. *Eust.*

(t) Hence *Mnesimachus*, an ancient Comedian, calls sleep τὴν μὲν πρὸς τὸ θάνατον μὴν, as if that too were a kind of death, whence *Homer* after makes them *διδυμῶνας*, Twins.

(u) So *Sophocles* also, who styles sleep *μνηστῆρ, ὁ οἷα μνηστῆρ, he* commanding all, as an universal Monarch.

All Honour They would owe Me and Respect.

Then *Venus*; 'Tis not fit I should reject

Her Suite, whate're, whose fairer Bosome warms  
The King of Gods, reposing in his Armes.

This saying, off She takes her curious Cest,  
Where all Allurements were of Love exprest;

(p) Dalliance, Desire, Courtship and Flatteries, which  
The Wifest with their Sorcery bewitch,

And it presenting sayd; This Girdle grac'd

With curious Figures gird about your Wast,

Containing in it All you can require,

By which you may accomplish your Desire;

*Juno* the *Cestas* takes, and all the while

She put it on, could not forbear to smile.

*Venus*, this done, to *Joves* high Court retires,

Whilst *Juno* leaves *Olympus* lofty Spires,

Cutting (q) *Pierian* and *Emathian* Skies,

And over Snow-crownd *Thracian* Mountains flies:

Then waving Earth from tow'ry (r) *Athos* bends,

And to the swelling Ocean descends:

At last reach'd (s) *Lemnos*, *Thoas* royall Seat,

Where She with Sleep, (t) *Deaths* elder Brother, met,

Whom taking kindly by the Hand, She sayd;

Thou (u) who by Mortals art and Gods obey'd!

If e're Thou heardst my Suit, now condescend,

And Me for ever know thy reall Friend.

*Jove* after our Encounter cast asleep,

His watchfull Eyes in drowsie *Lethe* steep,

And I'll present Thee with a golden Throne,

By *Vulcan* made, an everlasting One,

Which with a curious Foot-stool He shall sit,

That Thou at Feasts mayst rest thy tender Feet.

To whom the gentlest of the Gods replies;

Great *Saturns* Daughter, Empress of the Skies!

I cast

I cast with ease all other Powers asleep,  
Can in soft Slumbers charme the raging Deep ;

(1) But neer great *Jove* I dare not come, unless  
He bids me Him from anxious Cares release.

I well remember Thou didst Me employ,  
When his great Off-spring say'd from sacking *Troy* :  
Then felt my Power the Father of the Gods,  
Whilst (2) Thou with Winds plowd'st up the swelling  
And, far from all his Friends, to *Coos* drove (Floods,  
Renownd *Alcides* ; but at last great *Jove*  
Awak'd, and storming flung the Gods about

Th' *Olympick* Hall, eager to find Me out :  
Whom He had cast from Heaven into the Floods,  
But that (3) swift Night who sweetens Men and Gods,  
By timely interposing, then asswag'd  
His dreadfull Wrath, though He extreemly rag'd ;  
(4) Her only Reverence did Him restrain :

And wouldst Thou put Me on the like again ?  
When *Juno* thus, pressing her Business, sayd ;

Why dost Thou fondly thus thy self perswade ?  
Thinkst Thou that *Jove* loves so the *Trojans*, He  
As much for Them as Him would angry be ?  
Ah yeild ! and I'll to Thee in Marriage joyn  
Lovely (5) *Pasithea*, and devote her Thine ;  
Thou shalt the youngest of the *Graces* Wed,  
And tast the Sweets of Her long-wish'd-for Bed.

When thus replying (6) joyfull *Somnus* spake ;  
Swear by th' inviolable (7) *Stygian* Lake,  
Taking in one Hand (8) *Earth*, in th' other Seas,  
And the fix'd Land with floating Water peise ;

(1) Because though the Sea be sometime calm, and seems as it were asleep, and the Aire also, when it is serene, no breath stirring, yet *Jupiter*, that is the Sky, is in continuall motion, never at rest. being thence stiled *Aether*, *πῦρ* τὸ ἐν οὐρανῷ, from its perpetuall revolution. Others by *Jupiter's* not sleeping understand the great vigilancy expected from such as are intrusted with the supream managing of affairs.

(2) *Hercules* being cast by a storme, occasioned by *Juno*, upon the Island *Coos*, was prohibited coming a shore by *Euripylus* the Son of *Neptune*, whom, forcing his entrance, he slew with his Son, and lying with his Daughter *Chalciope* begot *Thessalus*. *Schol.* The Island was so fruitfull that there went this Adage of it, *Ὁ γὰρ ἐν οὐρανῷ Κῆρ, ἐν οὐρανῷ ἰδὲ Ἀλγυπῶ*, That whom *Coos* would not maintain, neither would *Egypt*. It abounded with Sheep, which the *Carians* call *κῶες*.

(3) Sleep being said to be the Son of Night, it being then most naturall, flies to his Mother for protection.

(4) *Jupiter* is made to reverence Night she being venerable, *ὡς ἀρχαῖος* πρὸς τὴν αἰῶνα, *ἡ πῦρ διὰ τὸ ἀρχαῖον*, for her seniority or antiquity, and for that she and *Chaos* were the Origin and Seminary of all things, according to the Grecian Theology. *Enst.*

(5) *Homer* makes sleep enamored of one of the *Graces*, the youngest, because Courtesies, though never so fresh and new, are many times forgotten, according to that in the Comedy, *πῦρ πῶν ἀμα πρὸς τὴν ἡλικίαν ἡ χάρις* or that we must not be unmindfull of benefits, no not sleeping, *ὡς κοιμώμενος ἐπαλσίοι χάρις*. *Pasithea* is made one of the *Graces*, to intimate that our Charity and Courtesie ought *πᾶσι χάρις*, to extend to all, *ἡ μὲν καὶ οὐρανόθεν πᾶσι χάρις ἀδελὰ σπυλάμενον*, and not to be hid or secret, but visible to all: She is said to be young, in token *μὴ γῆρας ἀλλ' ἀκμὰ ζῆναι*, that Courtesie should not grow cold and decrepit, but vigorous still and youthfull, *ὡς νεότης*, as *Homer* here, younger every day then other. Some make these *Graces* the Daughters of *Lethe*, because as saith *Pindarus*, *παραὶ μὲν ἰνδῶν χάρις*, old Courtesies are so far from being requited and returned, that they are quite forgotten. *Enst.*

(6) *Δῶρα δὲ δαΐς πῶθεν*, Presents prevail with the Gods themselves: whom Gold cannot move, even those are won by Women.

(7) The Gods feared and abominated to swear by *Styx*, an infernall Lake, either *ἐν πᾶσι τοῖς θεοῖς ἡ στυγία* τὸ ὕδωρ *πυρρὸν ὡν*, for that all moisture is inimicous and formidable to the Gods; being themselves of a fiery constitution; or *ἐν τῇ μὲν τὸ ἐν οὐρανῷ στυγίῳ* *ὡς ἀρχὴ τῷ ὕδατι*, in honour of that Element, as the Original of all things, (for which cause also taking *Earth* in one hand, she takes *Water* in the other, drought and moisture being the material and integrating parts of the Universe.) Or lastly, *ἐν τῷ οὐρανῷ τὸ ὡς ἀδύνατον ὡς ἀπὸ ζῶντος*, as loathing all things in Hell or *Hades* as perishable, they themselves being immortall & eternal. *Enst.*

(8) The *Scholias* observes, that *Somnus* makes her adjure the heaviness of the Elements, to remind her of not being of a light and fickle faith, falsifying her word and promise, *ἀδύνατον ὡς τῇ Γαῖᾳ καὶ ὕδατι, ἔπειτα δὲ ὕδατι*.



(g) The *Titanis* were *Saturn*, *Crisis*, *Hyperion*, *Iapetus*, *Cojus* the Father of *Lutona* and *Oceanus*.

(h) So called from *Joves* accompanying there with *Juno*. It was one of the three tops of *Ida*, *Gargarus* and *Phalacro* being the other.

(i) The Poets after *Homer* allow no *Fir* to grow on *Ida*.

(k) A Bird much addicted to sleeping, and which still hides its head amongst the boughs; not seen but in the night, having no sight to endure the day-light. It encounters in such sort with the Eagle, that the Shepherds take them both up off from the ground together.

(l) Some say he had his Mothers consent for it, she yeilding to it upon condition, that after he had bedded her he should marry her. Courting her transformed into sundry shapes, he won her affection at last in the form of a weatherbeaten Cuckoe.

Others say, that after *Saturn* was secured in *Tartarus*, *Oceanus* and *Tethys* delivered *Juno* to *Jupiter* for a Virgin, though then with Child of *Vulcan*, who, the pretending him to be got without her knowing any, was put out to *Cadalion* a Black smith of *Naxos*, to be taught his Craft, for which he proved famous. *Strabo* tells of a *Damon* about *Tanaïs* of a contrary mind to *Juno*, to whom the greatest beauties of those parts being consecrated, he commanded them first to be prostituted, and after exposed in marriage, none refusing them the more for it. Others make *Juno* to be deflowred by *Eurymidon* one of the *Titans*, by whom she had *Prometheus*, which coming to *Joves* knowledge, imprisoning the Giant in *Tartarus*, he fixed *Prometheus*, upon pretence of his surreptitious fire, to the Mountain *Caucasus*.

(m) *Gr. Eros*, that is, Love, and that notwithstanding the Fable, which tells us that *Cupid* being sentenced by the Gods, that he might trouble heaven no more, was condemned to lose his Wings, which they assigned to Victory as a Trophy of their Conquest over him. Howbeit *Eubulus* denies Love to have Wings, for that Love is a malady not easily borne and hardly cured: *Alexis* saith Love flies not, but the Lover, such as be in love shifting oft their thoughts, never continuing upon any long. *Enst.*

That so th' infernall Powers attending now  
On *Saturn* may attest Thy sacred Vow,  
That Thou wilt make the faire *Pasithea* Mine,  
For whom so long I pin'd, and still do pine.

This sayd, Heavens Queen o're-joy'd, and nothing  
Assenting straight took that so solemn Oath, (loath,  
And all those Gods, the (s) *Tytanois* in Hell,  
Invoked with an execrating Spell.

These Rites perform'd, They, leaving *Lemnos*, shroud  
Their Heavenly Bodies in a gloomy Cloud;  
And o're dark Waves through tractless Regions glide,  
Till they arriv'd at Fountain-fostering *Ida*:

On (h) *Leidus* They alight, and Seas forlook,  
Beneath their Feet the curled Forest shook.

*Somnus* lest *Jove* descry His coming, stops,  
Perching upon a (i) *Fir*, whose lofty Tops,  
Scaling the Skies, the Mountain Groves out-vy'd,  
Whose spreading Leaves Him shrowded un-esp'y'd,  
Transformed to that Bird, which Mortalls all

(k) *Gymindis*, but the Gods do *Chalcis* call;  
Whilst *Juno* mounts steep *Gargarus* lofty Crown,  
Whom *Jove* no sooner saw, (then looking down)  
But through his Bosome runs (m) a suddain Flame,

And melting Fires; such as when first He came, loved

(l) Conceal'd from All, to Her long wish'd-for Bed;  
To whom approaching, thus the Thunderer sayd;

Why comes My Dear without Her Chariot down,  
And fleeter Horses from *Olympus* Crown?

When *Juno* thus; I now am setting forth  
To th' utmost Confines of all-fostering Earths:

To *Tethys* and *Oceanus* I go,

Whom for old Kindness I much Favour owe;

These I intend to Visit, and remove

Those Discontents, obstructing so their Love,

That

That they abstain both from the Board and Bed,  
By Passion only, not by Reason led.

Now at the Mountains foot my Horses stand,  
Ready to bear Me over Sea and Land.

From Heaven to know your Pleasure I descend,  
Because I would not willingly offend,  
Stealing from hence, and without Leave resort  
T' *Oceanus* and *Tethys* watry Court:

Then *Jove* reply'd; A while, you might do well,  
To stay with Us, till We Your Licence seal:

Let's tast sweet Loves Delights before You go,  
Ne're Woman yet, nor Goddess took Me so;

(9) *Ixion's* beauteous Spouse inflam'd not more,  
Who that bold Heroe, stout *Perithous* bore;

Nor yet (7) *Acrisus* Daughter, *Danae*, when  
I *Perseus* got, that Miracle of Men;

Nor *Phoenix* Off-spring could like Conquest vant,  
Who brought Me (8) *Minos* and stern (1) *Rhadamant*:

Not for (u) *Alcmena* I, nor *Semele*,

So much then burnt, as now I burn for Thee;

Though by that *Theban* I (v) *Alcides* had,

And cheerly (1) *Bacchus* *Semele* made glad:

by the Tyde to the Island *Ceriphus*, where *Perseus* was educated by *Polydectes*, and received the *Argive* Kingdom after *Acrisus* deserted it. *Schol*: (9) *Ixion* was first a great Robber, though after a severe Judge. (7) He had that name from a Rose which his Mother longed for, blowing in the Nostrils of that Bull that ravished her.

(u) *Alcmena* denying to marry *Amphitryon*, unless he reveng'd the death of her brother upon the *Teleboans*, taking the *Bacchians* to his assistance, he subdues them. Wedding her *Jupiter* and he having both the use of her the same night, the tenth month after she was delivered of two Sons, *Hercules* begot by *Jupiter*, and *Iphicles* by *Amphitryon*. Some add, that when *Jupiter* lay with her, he prevailed with the Son not to rise for three daies together, whence *Hercules* was killed *reversus*. *Schol*. See *Hesiod's* *Aspis*.

(x) Being formerly called *Alcaeus*, he was named *Hercules* upon this Oracle.

Ἡρώδης δὲ καὶ οἱ ἄλλοι τὸν ἑρμῆα καλεῖται  
Ἡρώδης δὲ καὶ οἱ ἄλλοι τὸν ἑρμῆα καλεῖται

*Phobus* well call'd the *Hercules*, whose Name  
For helping *Mortals* should be spread by Fame.

(y) Of *Semeles* prevailing with *Jupiter*, voyd to it by *Jove*, as accompany with her as he did with his Queen, and her perishing by his Thunder, and becoming abortive; thus *Enripides* in his *Bacche*:

Ὅταν ἔχῃς ἐν ἀνδρὶ νόστον ἀνέγ-  
κλειν, ἡρώδης δὲ καὶ οἱ ἄλλοι τὸν ἑρμῆα καλεῖται

Νῦν δὲ τὸν ἑρμῆα καλεῖται  
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At whose birth *Jove* did to the Child-bed come,  
And Him with Lightning struck from's Mothers Wombe,  
The Abortive drop'd down from her Lap,  
She dying with the thunder-Clap;  
But he to her fair Issue mild,  
Snatch'd up the Child,  
Where it did sprouting lie,  
And put him in his thigh,  
With golden Buttons, lest the Boy  
Juno perceiving should destroy:  
When he had brought him forth the Fates bestow'd  
*Hermes* the little God,  
And crown'd with wreathed Serpents, whence  
The *Mznades* ere since  
Hunt Snakes, which in their Tresses thick,  
And curl'd Locks they dangling stick.

Not



(z) *Apollo in Pindarus enquiring of Chiron how he should enjoy Cyrene one of the Forest Nymphs, makes him this reply, Pyth. Od. 9.*

Κλαίεις ὦντι Κορῆς  
Πιεῖς ἱερῶν περὶ κέντρον  
δοῖς ἔνι δόξῃ  
Τὴν, καὶ δὲ σπένδεις δαῖς  
Αἰδὼν ἀγυῖα δ᾽  
Δολὴν ὡς ἴσῃ τὴν ἀπ᾽ αὐτῆς δαῖς.

*The Keys of sacred Love are still,  
O Phœbus, private kept, nor will  
Gods, nor Mortals take delight  
To mount a Beauty at first sight,  
But by degrees their aims acquire,  
Kindling Loves flames with gentle fire.*

Not *Ceres* golden Tresses so inflam'd,  
Nor bright *Latona* for her Beauty fam'd.

Then subtle *Juno* thus made good her Plot;  
Fie, fie, forbear my Dear! now touch Me not,  
Not here at least; what! on the top of *Ida*?

(z) Where is no Shade, all open! on each side  
Nothing but Heaven: should the searching Eye  
Of Gods or Mortals Our stoln Sports espy,  
Rising from thy Lov'd-side, I ne're thy House  
Would visit more, thy Sister though and Spouse?  
But if You must, and such is your Desire,  
Unto our Bed-chamber let Us straight retire,  
Which *Vulcan* building shew'd his utmost Skill,  
There We may sleep, and You have what you Will.

*Jove* no Delays enduring, thus reply'd,  
Fear not to be by any God espy'd,  
On Mortals: Thee with glittering Dew I'll shroud,  
And hide thy Blushes in a golden Cloud,  
That *Phœbus* not our Dalliance shall espy,  
Who boasts the brightest and most piercing Eye.

Her on a Verdant Couch He then embrac'd,  
Which *Tellus* with her choicest Beauties grac'd,  
With Tulips, Lillies, Roses white and red:

There They repos'd upon that fragrant Bed,  
A golden Curtain round about Them drawn  
Of watry Atomes, Ushers of the Dawn:

On lofty *Ida* thus lay deluded *Jove*  
In *Juno's* Armes, surpriz'd with Sleep and Love.

Whilst gentle *Somnus* hasten'd to the Fleet,  
That He might *Neptune*, th' Earths Embracer meet,  
Whom finding out, the Deity thus sayd,

Ah! now or never the faint *Grecians* ayde,  
And up a while Their falling Honour keep,  
Since *Jove* now lies in *Juno's* Lap asleep,

Doubly





Honoratiss: Domino  
Downe. Tabulam



Lib. 12. Pers. 50.  
Do Thomae Pope Comiti  
hanc. L.M.D.D.D.  
I.O.





Printed and Sold by J. D. Smith, at the  
Office of the American Museum of Natural History,  
100th Street, New York.

Doubly secur'd; in *Lethes* powerfull Charmes,  
And tender Circles of her twining Armes.

This said, the God more resolutely goes  
To aide the *Greeks* 'gainst their prevailing Foes,  
And thus his Words their Swords & Courage whet;

Shall *Hector* once again the better get,  
And with our Ships our Honour too be lost?  
As great his Hopes, nor lesser is his Boast,  
Because *Æacides* will not engage,  
But at his Fleet distemper'd lies with Rage;  
Who, though so valiant, need not much be mist,  
Would We each other, as We ought, assift.  
As I advise, perform your severall Tasks,  
Who have best Sheilds, and who the strongest Casks  
And longest Spears, with Me upon Them set,  
And *Hector*, though so furious, shall retreat;  
Let Him that's Weaker to the Stronger yeild  
His greater, and receive his lesser Sheild.

All like his Counsell, and to charge prepare;  
The Kings themselves, although they wounded were,  
*Tydidēs*, *Ithacus*, and *Atreus* Son  
Bestir'd Themselves to see the Business done,  
They change their Armes, the Strongest got the best,  
The Weaker took the lightest and the least.  
Then up they march, whom *Neptune* did command,  
A Sword like dreadfull Lightning in his Hand,  
Which brandish'd, none in Battell durst oppose,  
Its glittering Rayes so terrifi'd his Foes:  
Against Him *Hector* did his Troops prepare,  
*Hector*, and *Neptune* rough with curled Haire,  
Together must contend in Martiall Lifts,  
The *Trojans* This, the *Grecians* That assifts.

And now full Sea had wash'd their Tents and Fleet,  
When they with Shouts and hideous Clamour meet;  
Not



(2) *Spondanus* hence observes; first, That *Ajax* at this time had on no Breast-plate: Secondly, That notwithstanding *Homer* makes him never to have received any Wound, yet was not *Ajax* invulnerable, it being not any such indult of the Gods, but strength of his two Belts, that now preserved him, albeit *Eschylus* be otherwise minded, that he was elsewhere invulnerable, being not to be hurt but in his Arme-pit only, as *Achilles* in his Heel.

(a) *Hector*, not the stone, and this interpretation not only better agrees with the Greek here, *Στεῖνον δ' αὖτε πέδον βαλόν*, but is preferred also by *Eustathius*. Others understand it either of *Ajax's* self, that he was turned round by the great force wherewith he threw; or of the Stone it self, that it turned as as a Top when it came to ground, which is the opinion (amongst others) of *Mr. Chapman*, whose authority alone is too weak to carry it without better arguments then he hath yet produced in justification of his translation of this place.

(b) The Ancients, as *Pliny* observes, *lib. 2. cap. 20.* conceived Thunder to be nothing else then fires that fell from the three superiour Planets, *Saturn*, *Jupiter*, and *Mars*, and that they were rather appropriated to *Jupiter*, as proceeding more especially from his Planet, as situate in the middle of the three, and so being of mean a or middle nature and constitution, that above him, *Saturn*, being cold and moist, that below him, *Mars*, hot and dry. *Latet plerisque magna cæli affectatione compertum a principibus doctrina viris, superiorum trium siderum ignes esse, qui decidui ad terræ fulminum nomen habent, sed maxime ex iis medio loco sitis: fortassis quoniam contagium nimii humoris ex superiore circulo, atque ardoris ex subiecto per hunc modum egerat; ideoque dictum Jovem fulmina jaculari, &c. So he.*

(c) Of which *Ajax* thus boasts in *Ovid. lib. 13.*

*Hunc ego sanguinea successu cadis evan-tem  
Eminui ingenti resupinum pondus fudi.*

Him as he conquest, led  
Through blood and slaughter, with a  
mighty stone  
I struck to earth.

Mr. Sands,

Not lowder Waves, their Fury spending, roare  
By rougher Winds dash'd 'gainst the opposed Shore;  
Nor crackling Flames w<sup>ch</sup>, broke from Caverns, haste  
The Woods w<sup>ch</sup> cloath the neighbouring Hills to waste;  
So stormy Winds 'mongst towring Oakes resound,  
Whose lowder Fragors lesser Noises drown'd,  
As Those did when they met; Earth shook, the Skies  
Trembling re-eccho'd dismall Shoutes and Cries.

First *Hector* at bold *Ajax* threw a Lance,  
As He came fiercely on, which hit by chance  
Upon (2) his Breast, there where his Bucklers Belt  
Lay cross his Swords, his Sword with Silver Hilt,  
Which sav'd his Body: *Hector* in disdain  
That He should throw his Javelin thus in vain,  
Minding his Safety, fairely off retreats;  
But *Ajax* following up a huge Stone gets,  
(Many such lay as Hawfers for the Fleet,  
Which now were trampled under Souldiers Feet)  
And *Hector* smote upon the Collar-bone,  
Above his Sheild; the Flint so ably thrown  
Turn'd (a) *Hector* like a Top upon his Toes:

As when great (b) *Jove* with Thunder over-throws,  
Tearing up Root and Branch, an ancient Oake,  
Filling the vacant place with sulphury Smoake;  
None dare draw nigh the wonderous Chance to see,  
Since sad th' Effects of dreadfull Lightning be:

So wounded *Hector* (c) fell, and in that Trance  
His Helmet lost, his Target and his Lance;  
His ponderous Corset rattled on the Ground.  
With joyfull Shoutes the *Grecians* Him surround,  
Hoping to gain his Body; up they drew,  
And thick as Haile their Darts and Javelins flew:  
But all their Lances disappointed mist,  
For many *Trojan* Princes Him assist;

*Polydamas*

*Polydamas*, *Æneas* and Divine  
*Sarpedon*, *Glaucus*, and *Agenor* joyne,  
 Straight to his Aide, nor did the rest neglect,  
 But with their Shields their Generall protect,  
 And up they rais'd Him maugre all their Spight,  
 Bearing in safety from the bloody Fight,  
 Where by his Order waited in the Rear,  
 His Chariot and his trusty Charioteer;  
 Whom groaning they convey'd towards *Ilium*.  
 When they to *Xanthus* pleasant Streams were come,  
 Where shallow Billows purle his edging Floods,  
 Whose Father is the Father of the Gods,  
 His Steeds they stopt, and set Him on the Ground,  
 Where He from <sup>(d)</sup> sprinkled Water Comfort found,  
 His Senses coming to Him by degrees,  
 Black Blood He vomits, resting on his Knees;  
 But sinking backwards straight, o're-come with Pain,  
 Nights sable Pinions close his Eyes again.

Now when the *Grecians* saw stout *Hector* gon,  
 More feirce they grew and desperately fell on;  
 Then first *Oileiades* at *Satnius* flew;  
 And ran Him with his ponderous Javelin through,  
 Him beauteous *Nais* to *Enopus* bore,  
 Feeding his Heard upon the *Satnian* Shore;  
 Run through the Belly, on his Back He lay,  
 Whom either Party strive to drag away:  
*Polydamas* 'gainst *Ajax* did advance,  
 Threatning Revenge, and with a ponderous Lance  
 Through the right Shoulder stout *Prothenor* thrust,  
 Who grasp'd, in Deaths Convulsions, the Dust:  
 Then thus insulted o're his dying Foe;

*Panthous* valiant Son did never throw  
 From his strong Hand a well-peiz'd Lance in vain,  
 But some <sup>(e)</sup> kind *Greek* would ever entertain

Z z

(d) So *Hippocrates* lib. de Humido-  
 rum usu Aphor. 7. ὅτι ἀπὸ τοῦ ἐκ τῶν  
 ὑπὸ τοῦ σώματος ἐκτὸς ἀπὸ τοῦ σώματος  
 Sprinkling the extreame parts of the bo-  
 dy with water much avails in swoon-  
 ings, which yet some confine to such  
 swooning fits only as are occasioned  
 by the excursion of the Spirits to the  
 outward parts, water then sprinkled  
 repelling them to their former recep-  
 tacle and center of the body: but  
 when the swooning proceeds from  
 the obfipation of the Spirits, so that  
 the Heart is oppressed by them,  
 then they prescribed water not lightly  
 sprinkled, but violently cast, that so  
 this sudden greater coldness of the ex-  
 treame parts might alarm them forth  
 and summon them to their releif and  
 rescue, *Aristotle* saith, that the coldness  
 of the water hinders the evaporation  
 of the Spirits, and congelation of the  
 blood by obstructing the Pores.

(e) *Græci* ὅμως, as if they had kindly  
 and purposely received his Spear into  
 their Bodies, supporting themselves by  
 it, and using it as a Staff in their way  
 to *Elysium*. *Enst.*

It



It in his Breast, and so come bravely off  
To *Pluto's* Pallace, leaning on a Staff.

The *Grecians* chaf'd to heare this Ranter boast,  
But *Telamonius* seem'd concerned most,  
Because next Him He fell, and drawing neer  
Threw at *Polydamas* his ponderous Spear,  
Who stooping, so untimely Fate to shun,  
The Lance *Archilochus*, *Antenors* Son,  
Hit on the Neck, so had the Gods design'd,  
Cutting those Nerves the <sup>(f)</sup> *Vertibers* conjoyn'd;  
Long on the Earth He stood upon his Crown,  
Like a Tree waving, ere his Heels came down.

Then *Ajax* thus aloud; Proud *Trojans*! say,  
Doth not this Prince *Prothoenors* Loss repay?  
Sure He's of high Extraction, ten to one  
This is *Antenors* Brother, or his Son:  
Thus He, the slaughter'd Prince well knowing, sayd;  
Then Greif and Rage the *Trojans* desperate made:  
Bold *Achmas Promachus* sped, as He drew off  
His Brothers Corps, thus girding with a Scoff;  
Accursed *Greeks*! who still such Vanterers are,  
Not We alone thus suffer, toyle and care,  
But You sometimes like share of Woe do feel:  
See there your *Promachus*, physick'd by our Steele,  
Now sleeps in Peace, though once so stern and strong,  
Nor to revenge my Brother stay'd I long;  
Of the same Lineage still may One remain,  
Thus to take Vengeance for a Kinsman slain!

These vapouring Words incense the *Grecians* much,  
But most of all renown'd *Peneleus* touch,  
Who at Him throws, the Dart the Heroe shuns,  
But *Ilioneus* wealthy *Phorbas* Son,  
Who gain'd, by <sup>(g)</sup> *Hermes* Favour, <sup>(h)</sup> Riches store,  
(The only Off-spring his faire Mother bore)

He

(f) The uppermost Vertebra of the Neck, or the Necks *Atlas*, so called, for that it bears up the Head, as that Giant Heaven. *Eustathius* commenting upon this place, upon the word ἀσφαλός, saith that *Diogenes* detesting money, made a Law that in his Polity or Common-wealth γήματα ἢ ἀσφαλός, those kind of bones should be current Coyne.

(g) *Mercury* one of the greater Favourers and Protectors of Shepherds, as having been of that profession himself. Besides εὐνομία, a peaceable and happy close of life, when men died a naturall death, as also what ever gain men encountered casually and by fortune, was appropriated likewise to *Hermes*, and the last, what was found, called thence ἱμαίον, which being anciently equally enjoyed by them that found it, a Mother taking a comely Personage over familiar with her Daughter, would needs share with her upon this account; Κοινὸν δὲ διήματα τὸ ἱμαίον. *Eust.*

(h) *Gr.* κτήνη, Possessions, which word, as also κτήματα, which denotes riches. *Eust.* deduceth ἀπὸ τοῦ κτήν from Cattle, the Wealth of the Ancients consisting chiefly in these.

He ran quite through the Chryftall of his Eye,  
Out at his Neck, whence vitall Spirits flye;  
His Hands He falling stretch'd out in a Trance:  
*Peneleus* quits his executing Lance,  
And running in, out his sharp Falchion drew,  
With a smart Blow off Head and Helmet flew,  
Which fixing on the Spear He rais'd aloft,  
And thus triumphing, the sad *Trojans*, scoff'd;  
When Conquerors You to *Ilium* return,  
Bid *Ileoneus* hapless Parents mourn,  
Since *Promachus* his Wife as little joy  
Is like to find when We return from *Troy*.

At this the *Trojans* much astonish'd were,  
Each One presaging his own Fate drew neere.

Say Muses, who in Heavenly Mansions dwell,  
Whose bloody Spoyles first to the *Grecians* fell,  
When *Neptune* did the fainting *Greeks* recruit?  
Great *Ajax* first slew *Hyrtius* in pursuit;  
*Antilochus*, *Phalces* and *Mermerus* spoyl'd;  
*Meriones*, *Morys* and *Hyppotion* kil'd;  
*Teucer* left *Periphet* and *Prothoos* dead;  
*Atrides*, *Hyperenor* wounding sped,  
Whose panting Bowells smoak'd upon the Ground,  
His Spirits issuing at the deadly Wound,  
Whilst his bright Eyes eternall Darkness seal'd.  
But many more *Oileus* Off-spring kil'd,  
As from the Fight discomfited they flew,  
Because He was more nimble to pursue.





Honorab. Georgio Pierrepont  
Marchi. Dorchester, de Old  
Tabulam hanc.



fratri Honoratiss. Henrici  
Cots, Comitatu Derby.

D. D. D. L. M. I. O. Lib. 15. Ver. 138.



# HOMERS ILIADS.

THE FIFTEENTH BOOK.

## The ARGUMENT.

*Jove wakes and sees the Trojans overthrown;  
Juno He chides: then sends Apollo down  
Hector to comfort, and his Bruise to cure;  
Whose furious Charge the Grecians not endure.  
They quit their Fleet; bold Ajax last retires;  
Protesilaus Vessell Hector fires.*



**W**HEN routed They had  
Works and Trenches crost,  
And many in Retreat and Bat-  
tell lost,  
When those who kept the  
Chariots in the Reare  
Forsook their Stands, surpriz'd  
with panick Feare:

Then *Jove* awaking rose from *Juno's* side,  
And, mounted on a swelling Summit, spy'd  
The *Greeks* and *Trojans*, viewing how These fled,  
And Those pursu'd, whom cheering *Neptune* led;

But



(a) *Gr. Ilios* whom the City *E-*  
*meia* took its name, from *Thyestes* his  
 vomiting up his Children, whom his  
 Brother *Atreus* had dress for him. *Enst.*

(b) The Anvils *Jove* took from  
 off *Juno's* feet were cast by him to the  
 ground, not far from *Troy*, where, as  
 some Geographers relate, they were  
 long after to be seen. *Enst.*

But when He *Hector* saw upon the Ground,  
 ( His Friends and sad Attendants waiting round )

(a) Vomiting Blood, breathless, his Senses lost,  
 Hurt by the strongest of the *Grecian* Hoast;  
 Pity on Him the Gods great Father took,  
 And much incensed thus to *Juno* spoke;

This is thy Plot, thy mischeivous Designe,  
 To make bold *Hector* leap the *Grecian* Line,  
 And force the *Trojans* basely to retreat:  
 I know not if I should for this Deceit  
 Again (so much my Patience Thou dost urge)  
 Pay Thee as erst, and without Pity scourge.

Hast Thou forgotten, since thou hung'st so high,  
 When I two (b) Anviles to thy Feet did tye,  
 Binding with golden Chains thy tender Wrists,  
 And bleaching left Thee 'mongst dark Clouds and  
 Not all the Gods who in *Olympus* dwell, (Mists?  
 Though greiv'd could help, nor yet dissolve the Spell;  
 For whom so e're I intermeddling found,  
 I breathless hurl'd from Heaven unto the Ground:  
 I for *Alcides* could not so assuage  
 My bitter Grief and just conceived Rage,  
 When Thou of *Boreas* didst a Storm obtain,  
 Which up in Mountains plow'd the briny Main,  
 And plotting his Destruction didst enforce,  
 To *Coos*, far from his intended Course:  
 But my dear Off-spring to the *Spartan* Shore,  
 After much Hardship I in fasty bore.

This I re-minde Thee of that Thou may'st leave  
 Such treacherous Plots, and that Thou may'st perceive  
 Our Love and Bed shall soder up no Breach,  
 When Thou lay'st Trains how Me to over-reach.

When *Juno* thus submissively replies;  
 Let vast Earth witness, and the ample Skies;

The

Dull *Stygian* Waves, and thy most sacred Head,  
And the first Pleasures of our Nuptiall Bed,  
(An Oath I never violated yet)

*Neptune* I not upon the *Trojans* set:

He with the *Grecians* did in Pity joyne,  
Not on my Score, but on his own Designe:

But Him I shall advise to go that Way  
Which Thou direct'st, and Thee great *Jove* obey.

The Father then of Men and Gods, this sayd,  
Thus smiling did his beauteous Queen perswade;  
Wouldst Thou, what e're, our Busines not decline,

In our Consults unanimously joyne,  
*Neptune*, thy Convert, soon would Thee assise,  
And put in Execution what We list;

If thy once distant Heart and Tongue are joynd,  
Go, carry on our Work, and *Iris* find,

And *Phæbus*; who at Court now feasting are:  
Straight bid Her to the *Grecian* Camp repaire;

And *Neptune* charge the Battell to decline,  
Then in his watry Realm Himself confine:

But *Phæbus* must send *Hector* to the Fight,  
And strengthen so, that He his Pains may flight

Which now torment Him; once more He must set  
Upon the *Greeks*, and force Them to Retreat,

Whom the prevailing Foe shall close pursue,  
Untill They perish in *Achilles* view,

That He *Patroclus* may send forth, who shall  
A Sacrifice to *Hectors* Fury fall;

But first in Feild He must great Honour gain,

And my *Sarpedon* by his Hand be slain:

Then *Hector* on *Achilles* Spear must dye,

And after that the *Trojans* alwaies flye,

Untill the *Grecians* close beleagure *Troy*,

And *Priam's* Towers by *Pallas* Aide destroy;

Mean



(c) He calls *Achilles* the City-Sacker, not relating at all to *Troy*, but these three and twenty Cities he had taken before that League, *Ulysses* onely being filed *πολίτης* in respect of *Troy*.

(d) *Gr.* *καλλίστην*, *fair-chest'd*, *δικαιοσύνην*, *as if* *δικαίων* τοῖς τοῦ ὄντων, to hint us, that all just Governours, they & their people are such, that is amiable, and in a flourishing condition, according to that of *Hesiod*.

*Ταῖς δὲ πόλιν πάλιν, λαοὶ δ' ἀνθρώπων ἐν αὐτῇ τῇ,*  
Such Cities flourish, and their People thrive.

(e) *Homer* makes *Juno* refusing to pledge any of the rest of the Gods, to take the Cup out of *Themis* her hand only, intimating *οὐκ ἔστιν ἄλλαν θείων ἀρετὴν πλὴν δίκην* *οὐκ ἔστιν ἄλλαν θείων ἀρετὴν πλὴν δίκην* *οὐκ ἔστιν ἄλλαν θείων ἀρετὴν πλὴν δίκην*, that no vertue is so requisite for persons in supream Authority as Justice, and thence the Ancients made Justice a constant Assistant of *Jupiter's* Throne, not that all was just that great Ones did, but that they should not attempt ought that was not *Just*. Some by this Table-Justice understand the vertue of Temperance.

(f) *Lacrymas ridet & intus habet*, which kind of laughter *χαλάν* with the Lips only (so *Homer* here) but from the Teeth outward, the Ancients called *Sardonium risum*, as being accompanied ever *μὲν δὲ θυμὸν καὶ σῆμα*, with a gnawing of the Heart: for laughter being caused through the heat of the *Præcordia* or Midriff (whence some receiving Wound in that part have been observed to laugh, long of the heat occasioned by the Wound) such as are in greif are ever cold, the very breath of such as mourn and cry being constantly cold, but theirs that be cheerfull much warms.

Mean time let none of the Supernall List,  
Goddeſs or God the *Trojan* Power reſiſt,  
Nor ſhall they hinder my intended Ire,  
Till I perform *Æacides* Deſire,  
The Grant I made his Mother laſt, when She  
An humble Supplicant embrac'd my Knee,  
I would to Honour turn th' Injuſtice done  
Unto that City-Sacker, Her bold Son.

This ſayd; Fair *Juno* mounting ſwiftly flies,  
Through unpath'd Regions to the Chryſtall Skies.

As when a Traveller, conſidering ſtaies  
To chooſe the ſhorter of two tedious Waies;  
At laſt reſolv'd, with ſpeed his Courſe He bends;  
So She demurs, then ſtraight to Heaven aſcends,  
Reaching *Olympus* where the Gods in State,  
In *Joves* bright Pallace quaffing *Nectar* ſate.

Soon as the Goddeſs entring They beheld,  
Cups They their Queen preſent, Divinely fill'd:  
She all refus'd, but from (d) faire (e) *Themis* took

Th' immortal Liquor, who to Her thus ſpoke;  
Why ſcal'ſt Thou Heaven with ſuch cloudy Brows?  
Sure *Jove* hath angerd Thee, thy thundring Spouſe.

Queſtion Me not dear *Themis*, She reply'd,  
Thou well his Obſtinacy know'ſt and Pride;  
Amongſt the Gods their Feaſts Thou order'ſt, where  
His miſcheivous Contrivements Thou may'ſt heare:  
Yet I beleive his Projects pleas'd not all,  
No not theſe Gods who Banquet in his Hall.

This ſayd She ſate, and ſwelling Paſſion curb'd;  
Whiſt this Complaint their Merriment diſturb'd,  
She (f) ſimpring faign'd a Smile, but knew not how  
The Anger to unfurrow on her Brow;  
Nor longer Indignation to contain,  
But thus in Paſſion ſtraight breaks forth again.

O ſenteleſs

O senseless Gods! 'gainst *Jove* We fondly strive,  
 And Priviledge against Prerogative  
 Set up in vain Him to compell: remote  
 He sits, and cares not what We Act or Vote;  
 At all our Dignities and Projects jests,  
 And saith, that royall Power which Him invests  
 Makes Us all Slaves, and Him when e're We urge,  
 Hee'l Us severely, though Immortall, scourge.  
 Well then, since Patience is our onely Cure,  
 What e're the Tyrant will inflict, endure;  
 Nor *Mars* for his Misfortune must complain,  
 Although his much admired Son be slain,  
 Renown'd *Ascalaphus*, whom He did boast  
 To be his Off-spring, be in Battell lost.

This sayd, the God striking his brawny Thighes  
 With open Hands, complaining thus replies;

I hope in this Celestiall House are none  
 Will take it ill should I revenge my Son:  
*Jove* shall not Me with Thunder stop, though I  
 Amongst the Dead in Blood and Dust should lye.

This sayd, He buckles on his Armes, and bids  
 Pale *Feare* and *Terror* harness straight his Steeds.  
 Then *Jove* a greater Vengeance had prepar'd,  
 Of which all Heavens Inhabitants had shar'd,  
 Had not *Minerva*, Him to intercept,  
 Leaving her Throne, beyond the Threshold leap'd;  
 Where She his Helmet off and Target tore,  
 Fixing his mighty Javelin on the Floore.

Charming Him thus; Wilt Thou destroy thy Self,  
 By thy own Fury drove upon a Shelf?  
 Heard'st Thou, or of that Sense art Thou bereft,  
 Of Shame forsaken, and by Reason left?  
 Took'st Thou no notice of what *Juno* sayd,  
 New come from *Jove*, much troubled and dismay'd?

A a a

To



To suffer Sorrow dost thou Pleasure take,  
 And to be sent roughly entreated back,  
 Bringing a Mischief with Thee on us All?  
*Jove* straight will leave humane Affairs, and fall  
 Upon the Gods, as conscious of the Plot,  
 Chastizing who are Guilty, and who not.  
 Nor for your Son so much distracted be,  
 Since many Stronger, Valianter then He,  
 Are Slain, and shall be: Hard it is to save  
 One born of mortall Parents from the Grave.

This sayd, She brought Him back into the Hall,  
 Whence *Juno* forth did bright *Apollo* call,  
 And *Iris*, still attending *Joves* Affaires,  
 To whom She thus her Husbands Will declares:

Great *Jove* commands You presently ascend  
 To *Ida*, and his Pleasure there attend:  
 What He shall order must with Care be done.

*Juno* this sayd, retreated to Her Throne,  
 Whilst they with Speed through airy Regions glide,  
 Resting at last on Fountain-fostering *Ida*,  
*Jove* They descry'd, where He on *Gargarus* Crown,  
 Veil'd in a <sup>(c)</sup> perfum'd Cloud, sat looking down:

To whom they straight humbly Themselves present,  
 Who well their Care and Duty did resent,  
 Because his Queens Injunctions they obey'd,  
 And thus the God to winged *Iris* sayd;

To *Neptune* speed, and this our Message beare,  
 That Thou inform Him well take speciall Care;  
 Bid Him the Field on our Displeasure leave,  
 Our Court must Him, on his own Realm receive;  
 If He presume our Order to despise,  
 Let Him take heed and warily advise  
 Ere He begin, lest He his Rashness rue,  
 Since He is Younger, and the Weaker too.

Nor

(c) A sweetness occasioned partly  
 by those odoriferous Herbs and Flow-  
 ers which the earth brought forth at  
 this meeting of those two Deities, or  
 from *Juno's* rich Perfumes and Orna-  
 ments.

Nor sooth Himself, as high as He aspires,  
To equall *Jove*, whom all Heavens Court admires.

This sayd, the Virgin from the Mountain flies  
To sacred *Ilium* through the Chryftall Skies,  
Swift as a Storm of Haile, or Drift of Snow,  
When cold Cloud-chasing Winds in Winter blow;  
And through the aiery Realms Her-self convey'd,  
Then drawing neer to curl-hair'd *Neptune* sayd;

Earths great Embracer, and the Oceans King,  
From *Jove* to Thee this Embassy I bring:

Thou must the Fight, on his Displeasure, leave,  
And Thee His Court or thy own Realms receive.

If Thou resolv'st his Order to despise,  
He bids Thee think, and warily advise

Ere Thou begin'st, lest Thou thy Rashness rue,  
Since being Younger Thou art Weaker too;

Sooth not your Self, as high as You aspire,  
To equall Him, whom all the Gods admire.

Highly incens'd, then *Neptune* thus reply'd;  
This speaks too much his dis-obliging Pride,

To threaten Us his Equall and Co-heire:  
*Rhea* three Sons did to old *Saturn* beare,

This *Jove*, my Self, and *Pluto* King of Hell,  
And unto each a severall Portion fell;

*Pluto* pale Shades and lasting Darkness got,  
To rule the sacred Ocean was my Lot;

The Skies to this Insulters Share did fall,  
But *Earth* and *Heaven* are common to us All.

For Him I'll not draw off, though nere so Strong,  
Since He my Right invades, and doth Me wrong,

His Language shakes Us not, with which He might  
Do well his Sons and Daughters to affright;

We scorn his Threats, but roundly chidden, They  
Of force must yeild, and his proud Will obey.

A a a 2

To

(b) Hence *Neptune* is called *παις*, *παις*, and *Pluto* by *Euripides* *χθονος* *δεσπότης*, a terrene God: and *Ζεὺς* *καταχθονος*, the infernal *Jupiter*. *Eust.* saith, that *Jupiter* had interest in the Earth, as it contains in its Caverns all kind of Winds, and sulphurous Mines, and *Neptune* in respect of the Waters both contained in its Bowells, and encompassing its whole Globe.



(i) *Erynnis* is said to attend such as be above others, not to afflict them, as shee attended *Orestes*, after he had revenged his Fathers death upon his Mother, but to punishall such as being any way inferiour should attempt to injure their Elders and Superiours.

(k) This passage is thus recited and recommended by *Pindar*, *Pyth.* 4.

Τὸν δ' Ὀμήρου δὲ τὸ δὲ Λωδίου  
 Πῆμα, πῶς οὐκ ἀγλαὸν ἔδλον ἔφα  
 Τιμὰν μάλιστα ἀνὰ γυμνασίῃ φέρειν.

In Homers Book this Sentence prize,  
 A Messenger that's great and wise,  
 Adds value to the Enterprize.

(l) *Gr. ἀνίατος*, not to be cured: Anger being not more a Passion, or perturbation, then a Malady and Disease.

(n) *Gr. ἀνίατος*, not to be cured: Anger being not more a Passion, or perturbation, then a Malady and Disease.

To whom thus *Iris* sayd; *Neptune*, shall I  
 Return great *Jove* this sharp and rash Reply?  
 Think on't again; the Wisest not despise  
 To change their Minds, when better They advise;  
 You know on elder Brothers still attends

(i) That Hag *Revenge*, the cruellest of Fiends.

Then He reply'd; Thou hast, celestiall Maid,  
 Advis'd Me well, and most discreetly sayd;

(k) Those Ministers of State deserve great Praise,

Who reconcile, and not Contention raise:

But I not well digest that He should Me,

Equal to Him in Birth and Dignity,

Threaten as his inferiour; Bitter Words

Peirce gentle Bosomes more then sharpest Swords;

But now though I disdain it, Ile retreat,

Yet thus my Answer mingle with a Threat;

We not consenting, I and *Mercury*,

With *Pallas*, *Juno*, *Mulciber*, should He

The *Trojans* save, and *Ilium* not destroy,

Forcing the baffled *Greeks* to rise from *Troy*:

Let Him on this without Dispute conclude,

That 'twixt Us two shall be (l) Immortal Feud.

*Neptune*, this sayd, div'd under Sea, and left

The *Grecian* Princes for Themselves to shift:

When thus Cloud-gathering *Jove* to *Phæbus* spake;

My dear *Apollo*! hast to *Hector* make;

*Neptune* is to his watry Kingdome gone,

And warily doth our Displeasure shun;

Th' infernall Gods else, who with *Saturn* dwell,

Had heard of this our Difference in Hell,

But better 'tis for both He understands

My Power so well, and yealds to our Commands:

When private Quarrells come to publick blows,

They end in Ruine, or but ill compose:

Straight

Straight put Thou on My Sheild, whose glittering  
May brandish'd the amazed *Greeks* affright; (Light  
And take of *Hector* an especiall Care;  
His Spirits, Strength and Courage so repaire,  
That He may drive the *Grecians* to the Fleet:  
And I'll consult what after shall be fit,  
That They so highly suffering may the while  
Some breath recover, respited from Toyle.

This sayd, the businesse *Phæbus* undertakes,  
And a swift flight down from <sup>(m)</sup> Mount *Ida* makes:

(m) Gr. Ἰδαίου ὄρους in the plurall;  
to expresse its greatness: So *Emoda* a  
Mountain of *India* is never used but in  
that number to denote its magnitude:  
*Enst.*

(A long-wing'd Hawke, the swiftest Bird that flies,  
After a Dove so cuts the yeelding Skies)  
And *Hector* saw newly recovered, who  
Come to Himself, his Friends about Him knew:  
Free from cold sweats, swoonings, and shorter breath,  
Since *Jove* the fainting Heroe rais'd from Death;  
When thus to him far-shooting *Phæbus* sayd;

Why first Thou thus retir'd, so much dismayd?  
What sickness is't afflicts Thee, what thy Paines?  
Who languishing to *Phæbus* thus complaines;

O Thou, who e're, the best to Me of Gods!  
Hast Thou not heard in thy supream Abodes  
How *Ajax* Me, when I had fir'd their Fleet,  
With a huge stone upon the Bosome hit;  
Then falling down, I was so neer my End,  
I thought I should to *Pluto's* Court descend.

Then *Phæbus* thus, But now in Me confide,  
Whom to thy Aide *Jove* sends from lofty *Ida*:  
Behold *Apollo* with <sup>(n)</sup> the golden sword,  
Who oft to Thee and *Troy* did help afford;  
Thy fainting Squadrons Courages revive,  
And to the Navy thy swift Chariots drive;  
I'll lead Thee on, and for thy Horses I  
Will plaine the Way, that all thy Foes shall fly.

(n) Gr. χρυσόβραχον, which some under-  
stand of the golden Belt, at which hung  
either his Lyre or Quiver. Others un-  
derstand it of a golden Sword, but not  
so well in the opinion of the *Scholias*,  
he being ἀγνός τις, a harmless *Deity*.  
He adds, that *Mercury* after he had in-  
vented the Harp, stole the Cattell of  
*Apollo*; and that being detected by A-  
pollo's Prophetick faculty, and threat-  
ned for so doing, he stole his very Bow  
from off his Shoulder, at which being  
highly taken he gave *Mercury* his pro-  
phetick Wand, from whence he is stiled  
χρυσόραβδος, and he him his golden Lyre,  
whence he is called χρυσολύατος. *Schol.*

This



This sayd, the Princes Bosome He inspir'd,  
And fainting Spirits with fresh Courage fir'd.

As when a Horse flies out with broken Rainses,  
And, Stables left, enjoys the open Plaines,  
Either through Meads he seeks a Stud of Mares,  
Or to accustom'd Watering repaires;  
Wanton, his Head erected, loud he neighs,  
His Maine upon his Neck and Shoulders plaies:

Cheering his Friends so nimbly *Hector* stir'd  
His supple Knees, after He *Phœbus* heard.

As rougher Swains and eager Hounds in view  
A shaggie Goat or crested Deer pursue,  
Who seeking Covert amongst craggie Rocks,  
Or sheltring Groves, their Expectation mocks;  
When rous'd by Clamours They a Lion spy,  
All leave the Chase, and in disorder fly:  
So close the *Grecians* follow'd in the Rear,  
Great Slaughter making both with Sword and Spear;  
But when in Front bold *Hector* they espy'd,

(<sup>o</sup>) Their Courage fell, extreemly terrifi'd.

*Thoas* *Andraemons* Son, the valiantest  
Of all th' *Etolian* Leaders, and the best,  
Who well could fight on foot, well throw a Dart,  
And was in speaking Master of his Art;  
(For such his Eloquence, that few the Prize  
Ere bore from Him) thus gave the *Greeks* advice.

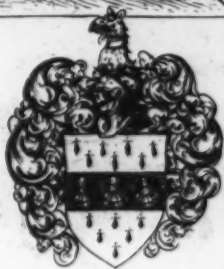
Behold a Wonder! *Hector*, See, again  
Appears, whom all suppos'd by *Ajax* slain:  
Some God his Life restor'd; He lavish spills  
Now Seas of Blood, and many Heroes kills;  
Nor could He thus break thorough where he lists,  
But that great *Jove* his bold Attempt assists:  
Take my Advice, and do what I desire,  
Let Our main Body to the Fleet retire;

Let

(<sup>o</sup>) *Gr. μῆτις καὶ θυμὸς διπλῆς, Their*  
*Courage fell into their feet. So Demosthe-*  
*nes said of his Athenians, μῆτις καὶ*  
*θυμὸς ἐστὶν αὐτοῖς διπλῆς, That*  
*their Brains were sunk into their heels:*  
*And Amphib. the Comick Poet sayd*  
*of some seemingly grave Philosophers,*  
*That their Soules resided in their Fore-*  
*heads.*



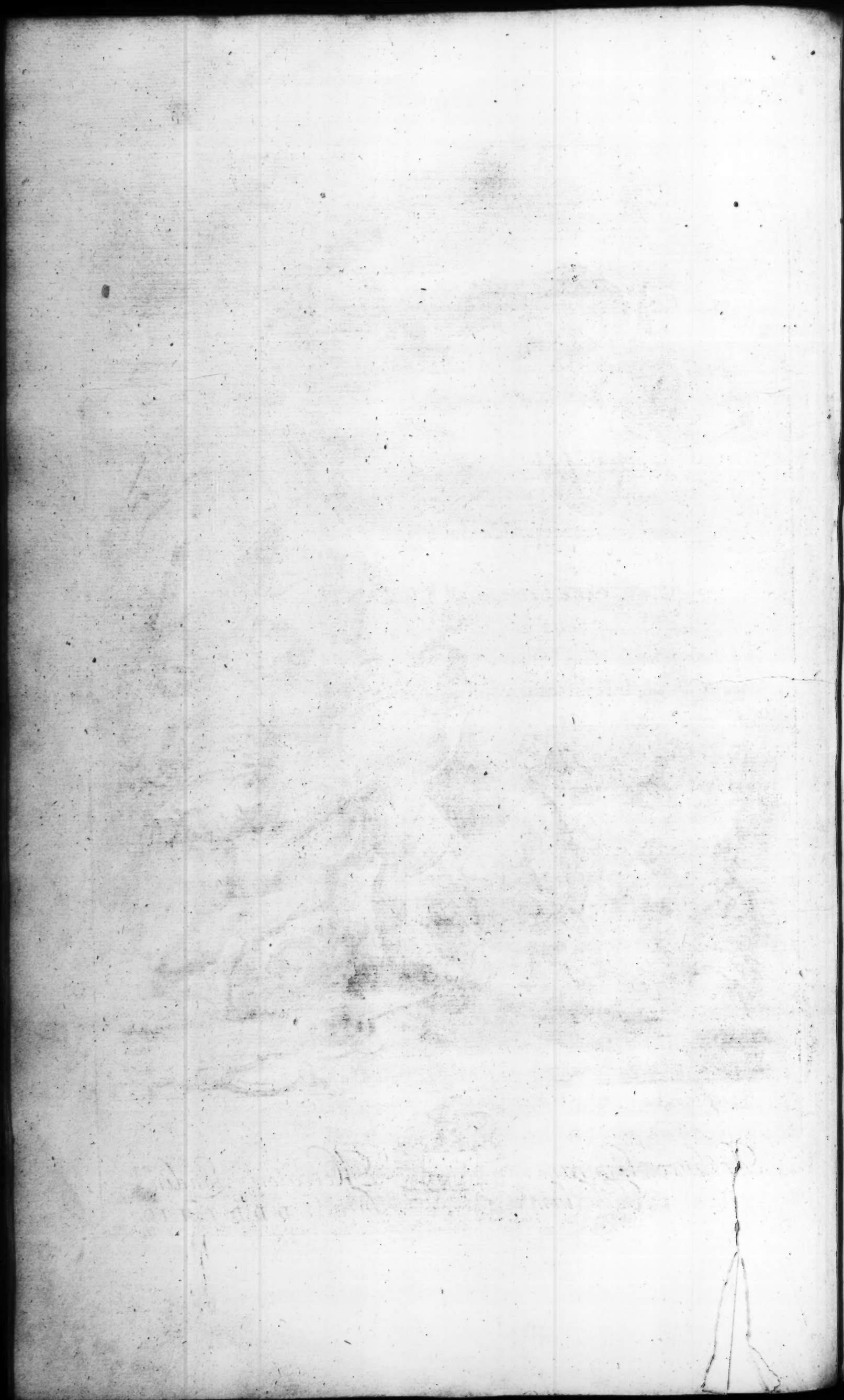
Arthur Ingram  
Tabulam



Mercatori Londin:  
hanc. D.D.D. L.M.I.O.

Lit. Ver. 261.





Let Us, who boast our Valour, draw up here,  
And with a Stand of Pikes make good the Rear;  
*Hector* though bold, to charge Us any where  
Upon such Disadvantage will beware.

The Counsell takes, the Cheifs no time delayd,  
There *Ajax* and *Idomeneus* stayd,  
*Teucer*, *Meriones*, and *Meges* too,  
And full of Resolution up They drew  
Against the Enemy, with Fury fir'd,  
Whilst the main Body to the Fleet retir'd.

By *Hector* led the *Trojans* first begun,  
Who like a Fury brought his Squadrons on;  
Before Him went *Apollo*, who in Clouds

And dusky Mists his shining Body shrouds,  
Arm'd with that dreadfull and immortall Targe,  
Which *Vulcan* made with so much Art and Charge,  
Presenting it to *Jove*, with Edges purl'd  
And dazeling Beams to terrifie the World:

Up He conducts Them with this wondrous Sheild,  
The *Greeks* stood firm, and stoutly kept the Feild,  
Whilst Shoutes and Clamours battell in the Skye,  
From twanging Bow-strings deadly Arrows flye,  
With a resounding Storm of Javelins mixt;  
Some in the Bodies of bold Warriors fixt,  
Others <sup>(1)</sup> fell short and stuck upon the Ground,  
Missing their Aime t' inflict a mortall Wound.

Whilst *Phobus* shooke not his so <sup>(2)</sup> dazeling Sheild  
Communitall Slaughter dy'de the equall Feild;  
But when the *Grecian* Squadrons in their Charge  
Beheld *Apollo* brandishing his Targe,  
And heard his Voyce, their Courages soon quail'd,  
Amaz'd They stood, and all their Forces fail'd.

As two stern Wolves who in <sup>(3)</sup> the dead of Night,  
A flock of Sheep, or grazing Bullocks fright,  
Suddainly

(1) Πολλὰ δὲ ἐπὶ μέσῳ, many stuck in the midst, which the ancient Grammarians understand of their Javelins, being thrown with that strength that they run half way into the earth. *Enst.*

(2) This Sheild was made of the skin of that Goat wch gave suck to *Jupiter*; for when the Giants, assisting *Saturn*, made War upon him, he was advised by *Themis* to make him a Sheild of the *Amaltheia* (so was that Goat called) for that the *Titanes* nor any other should be able to endure the sight of it, which doing he obtained the Victory. *Schol.* From bearing this Sheild he is stiled ἀνταχθῆς.

(3) Gr. νυκτὶ ἀμολύδῃ, that is either ἐν τῇ μολύδῃ, when men work not, or ἐν τῇ ἀμολύδῃ, when men travell not. The old Grammarians expound ἀμολύδῃ, τὴν ἀμολύδην, making so νυκτὶ ἀμολύδῃ to be midnight. *Enst.*



Suddainly coming, and no Keepers by:  
 So scattering did the fearfull *Grecians* fly;  
*Apollo* made their Squadrons quit their Ground,  
 That *Hector* and his Troops might be renown'd.  
 Great was the Execution as They flew,  
*Hector*, *Arcefelas* and *Stichius* flew;  
 This the well-arm'd *Bæotians* did attend,  
 The other bold *Meneſtheus* dearest Friend.

*Æneas*, *Iasus*, and *Medon* flew,  
*Medon*, *Oileus* naturall Off-spring, who  
 Remote in <sup>(r)</sup> *Phylace* dwelt, when in sad Strife  
 He flew the Brother of <sup>(u)</sup> his Fathers Wife;  
*Iasus* led the bold *Athenians* on,  
 Worthily call'd renowned *Sphehus* Son;

*Polydamas Mecistheus* overthrew;  
*Polites*, *Echius*; *Agenor* flew  
*Clonius*; then <sup>(x)</sup> *Paris* in the Shoulder sped  
*Deiochus* with his Javelin as He fled;

Whilst these disarm the Slain, the broken Ranks  
 O're Trenches fled, and Pallisado'd Banks,  
 At severall places clambering o're the Walls;  
 Aloud then *Hector* to his *Trojans* calls:

Straight to their Ships; who e're I plundering find,  
 Staying, neglectfull of the Work, behind;  
 Shall surely dye, nor <sup>(y)</sup> shall his Kindred beare  
 Him to the Pyre, but Dogs in peeces teare.

This sayd, He lash'd his Steeds, his Soldiers cheers:  
 The following Chariots, Horse, and Charioteers  
 With hideous Shouts and Clamours feircely charge:  
 Down *Phæbus* spurns their Banks, opening a large  
 And gaping Breach, wider then One could throw  
 A Speare, where Horse and Foot a breast might go:  
 They all powre in: first on *Apollo* falls,  
 And, brandishing his Sheild, teares down the Walls,  
 Stupendious

(r) *Phylace* was a City of *Thessaly*.  
 (u) *Eriopis*.

(x) *Hecuba* exposing *Paris* upon  
 Mount *Ida*, because of her Dream (that  
 she should be delivered of a Firebrand)  
 he was taken up by a Shepheard, who  
 knew nothing of it, and kept by him *in*  
*idæa*, and thence received the name of  
*Paris*, *Schol.*

(y) Hence the Lawgivers after *Homer*  
 took their hint of making their Law  
 against Traytors, to deny them Buriall  
 and Funerall Rites: So the *Scholiast*  
 cited by *Victorinus*, *επιτάφιος νόμος* & *επι*  
*τάφιος* καὶ *ἀντίσταξ* νόμος *ἢ* νόμος *ἀντίσταξ*  
*ἀντίσταξ*. So he.

(z) This Simily is highly commen-  
 ded by an old *Scholiast*, cited by *Victo-*  
*rinus*, for that being familiar, it was  
 known by all: *κατανοήσιμος* καὶ *ἐπι*  
*ταφιος*. So he.

Stupendious Works and Battlements destroyed.

(z) As neer the Ocean imitating Boyes

**A sandy Pile erect for Childish Sport,** 501 50W

Then flight again their late admired Fort:

So *Phæbus*, Thou their Battlements didst spoyle,

On which the *Greeks* bestow'd such Cost and Toyle,

And mad'st Them fly the Enemies Assault,

Till at the Fleet They stopping made a Halt,

The Gods imploring for their present Aide,

When *Nestor* thus, his Hands erected, <sup>(4)</sup> prayd ;

O *Jove*! if ever We the brawny Thighes

Of Bulls and Rams to Thee did sacrifice,

And for our safe return to Greece did pray;

O heare, and save Us from this fatall Day!

Let not, auspicious Powers ! the *Trojans* boast,

That they have ruin'd such a numerous Host.

In Thunder *Jove* straight his Consent declar'd,

In Confirmation that He *Nestor* heard,

Which did the *Trojans* Anger so excite,

That All fall on, and with more Fury fight.

As when a high swollen Billow rowling breaks

On a Ships side, raking quite o're her Decks,

### Winds bearing watery Mountains to the Skies :

So They the Bulwarks storm'd with hideous Cries

The Horse with cruell Javelins charge the Fleet,

The *Greeks* aboard with <sup>(b)</sup> Poles their Fury meet,

Which for a Navall Fight lay ready still,

Their sharp Points fortifi'd with biting Steel.

Whilst thus the *Grecian* and the *Trojan* Ranks

Fought neer the Navy, and the Trenches Banks,

With hurt *Euryphilus* *Patroclus* stayd,

Whose kind Discourse no less his Pain allayd,

Then healing Balsome to his Wound apply'd:

But when He hear d the shouting Foe, and spy'd

B b b

# The

(2) This Simily is highly commended by an old *Scholiasst*, cited by *Victorinus*, for that being familiar, it was known by all:  $\tau\alpha\upsilon\tau\eta\tau\iota\ \mu\eta\delta\ \sigma\iota\mu\iota\lambda\iota\ \delta\epsilon\ \mu\alpha\varsigma\ \pi\alpha\sigma\iota\ \gamma\iota\gamma\omega\sigma\iota$ . So he.

(a) *Δυσυχία* διάνους ἐς συνείδησιν ἀν-  
 γιστῶν, *εὐχὴ* δὲ αὐτῶν, the extremity of pres-  
 sure, and despair of relief is the oppor-  
 tunity for prayer. So the old Schol. cit-  
 ed by Victorinus.

(b) These Poles Homer calls *καλλί-  
πυλαι*, because they were not *μεγίσυλαι*  
made all of one peece, but of two joynd  
together, that so they might be the  
longer. *Schol.*



The routed *Grecians* run, then much dismay'd,  
 Beating his Thighes, He thus lamenting, sayd;  
 With Thee I dare no longer tarry here,  
 To tend thy Cure; loud Clamour strikes my Eare;  
 But let thy Servant wait, whilst I perswade  
*Achilles* his distressed Friends to aide;  
 Perhaps Hee'l to my Motion condescend;  
 Good is the Admonition of a Friend.

This sayd, He leaves him; but the *Grecians* stood  
 Firmly their Foes, and made their Station good:  
 The *Greeks* the *Trojans* could not make Retreat,  
 Nor could the *Trojans* back the *Grecians* beat.

Like as a skilfull Shipwright draws a Line,  
 To square his Navall Timber by divine  
*Minerva's* Art; so equally They stand,  
 Their Fronts extended, fighting Hand to Hand.

Whilst every where courageously They fought,  
*Hector* 'gainst *Ajax* up his Squadron brought;  
 Both for one Vessell strove; Neither retire;  
 This labours to defend, and That to fire.

(c) *Clytus* was brother to *Priam*,  
 and so *Caletor* Cousin-german to *Hector*.

Then *Ajax*, stout *Caletor* (c) *Clytus* Son,  
 Raising a Torch, did through the Bosome run;  
 He falling dies, and drops the sparkling Brand.

When *Hector* saw his Kinsman on the Strand,  
 Weltring in Blood close to the Vessells side,  
 He to the *Lycians* and his *Trojans* cry'd;

O save *Caletor*, faln by *Ajax* Ship,  
 Let not the greedy Foe his Body strip:  
 And as He spake at *Ajax* threw his Speare,  
 Which missing, hit bold *Lycophron*, whose Eare  
 The Javelin peirc'd: With *Ajax* in Exile  
 He long had liv'd, forc'd from his Native Soile;  
 Where by mischance He One of Note had slain:  
 Down from the Stern He tumbled on the Plain,

Where

Where soon his vitall Spirits Him forsook.

Then *Ajax* troubled to his Brother spoke;

*Hector* our <sup>(d)</sup> Friend *Mastorides* hath kild,

To whom We kindly did Protection yeild,

When He in Exile visited our Seat,

And entertain'd as We our Parents treat:

Where are thy Arrows now and fatall Bow,

Which favouring *Phæbus* did on Thee bestow?

This sayd, He fetcht his Quiver from his Tent,

And from his Bow a well-aim'd Arrow sent;

The Shaft *Polydamas*, *Clitus* Favourite, hit,

As He gave licence to the curbing Bit,

And up his Chariot, to gain *Hectors* Love,

Where hottest was the Battell feircely drove.

The well-drawn Shaft encountred with no Check,

Untill the barbed Steel transpers'd his Neck:

Down falls the Prince, his boggling Steeds retreat,

And with their Heels the empty Chariot beat;

To seize his Horse *Polydamas* falls on,

And to *Aslinous*, *Protiaons* Son,

Gave them with strick Command to keep in Sight,

Returning straight where hottest was in Fight.

*Teucer* at *Hector* then another Shaft

Aim'd, which the Heroe had of Life bereft,

And He then perish'd at the *Grecian* Fleet,

But that all-seeing *Jove* would not permit,

Who Him protected, and depriv'd the Foe

Of th' Honour; for as *Teucer* drew his Bow,

He broke the String, made strong of Hempen twist,

Threw down his Bow, and so his Arrow mist:

Then *Teucer* frighted to his Brother sayd;

Our Counsells by some God are frustrate made,

Out of my Hand my trusty Bow He threw,

And brake my String, which was this Morning new,

B b b 2

Then

(d) *Gr. δεσποτα*, by which word, as also by *δixine* is not ment in *Homer*, such as are really Slaves or Servants, but such only as live under one and the same Roof, or Household friends, such as was *Meriones* to *Idomeneus*.



Then *Ajax*; Since some spitefull Deity  
Thus disappoints Us, lay thy Quiver by,  
And take thy Target with thy ponderous Spear,  
So charge the *Trojans*, and the *Grecians* cheer,  
That though They conquer Us, they may not yet  
Our Navy without Blowes and Labour get;  
Let's to the last Man fight it out. This sayd,  
In his Pavilion up his Bow He layd,  
Claps on his Sheild, and straight his Browes impails  
With a bright Helmet, grac'd with Horses Tails,  
Whose stately Plumage with each Motion shook;  
Then takes a Javelin up of knotty Oake,  
Straight running in his Brother to assist.  
When *Hector* saw that *Teucers* Arrow mist,  
Thus He aloud, cheering his Friends, did call;

*Trojans* and *Lycians*, and bold *Dardans*, all  
Your Strength and Valour to the utmost show;  
These Eyes beheld when *Jove* broke *Teucers* Bow;  
We now with ease may see whom He protects,  
Whom He encourages, and whom dejects;  
How now the *Grecian* Forces He unnerves,  
And Us as an Auxiliary serves:

(e) *Patria charitas una omnes omnium charitates superat*, whence *Socrates* in *Plato* affirms, we must do and suffer more for the preservation of our Country, then of our Parents; whence the welfare of those also, and all other our Relations being involved in that, we may not refuse to dye in defence of it, no death being so honest, none more honourable, according to that of *Tyrtaeus*:

Τὸ θανάσιμον ὃ καλὸν ἐστὶν ὑπὲρ πάντων ποσειδάων  
Ἄνδρ' ἀγαθόν, οὐδ' ἢ πατρίδι μαρτυρόμενον.

Death honourable is to every man,  
Dies fighting for his Country in the Van.

(f) *Gr. ὅτι παῖδες ἐπὶ αὐτῶν* That is, their Children in succession, or posterity after them: so the *Scholias*t cited by *Victorinus*, καὶ ὅτι καὶ μετὰ τὴν αὐτῶν αἰῶνα διαδοχῶν οὗ τέλους παύσονται.

(g) *Gr. καὶ ὅτι* his Lot, that is, his Possessions, especially Land, because anciently when they mastered or possessed themselves of any place they divided it still by Lot.

Let's charge them home; nor grant the *Grecians* Breath,  
Who e're of Us here wounded meets his Death,  
His suddain Fate receiving, let Him lye,  
(e) (Their Honour lives, Who for their Country dye)  
His Wife and (f) Children shall his (g) State enjoy,  
If ere We drive these cursed *Greeks* from *Troy*:

These Words made Toil w<sup>th</sup> Death & danger Sports,  
Whilst *Ajax* thus his fainting Friends exhorts;

For shame, you *Grecians*! shall They beat Us yet?  
Resolve to perish, or preserve the Fleet,  
And drive Them back: Can any here beleive  
If *Hector* take our Navy, He will give

Us

Us Quarter, and a severall Pass, that so  
 Back to our Country We <sup>(b)</sup> on foot may go ?  
 Heare You not how his Soldiers Hearts He cheers  
 To make a Way for Fire with Swords and Spears ?  
 He not to Masks or Balls his Men invites,  
 But entertains Them with more dire Delights,  
 In bloody Battels : Come, your Valour try,  
 Better We bravely in this Action dye,  
 Then live to be consum'd by lingering War,  
 By such who so much our Inferiours are.

Gr. ἰμβαδὸν, by which some understand, ἰμβαδίζων ποδῶν, a kind of Soldiers dance or measures, such as was that of the Lacedemonians, when they returned home Victors. *Eust.*

These Words their Bosoms with fresh Courage filld,  
 But *Hector Schedius*, *Perimeds* Off-spring, kild ;  
*Ajax Laodamas*, *Antenors* Son,  
 Who led up Foot, did through the Body run ;  
*Polydamas* <sup>(i)</sup> *Cyllenian* *Otus* sped,  
*Meges* great Friend, who bold *Epeians* led :  
*Meges* beholding of his sad Mischance,  
 Then at *Polydamas* turning threw a Lance,  
 Missing his Aime ( *Phœbus* would not permit  
 The deadly Spear should <sup>(k)</sup> *Panthus* Off-spring hit )  
 He *Cresmus* hurt ; Who falls before the Ships,  
 Whom *Meges* of his glittering Armour strips :  
 Him *Dolops* chargd, renowned *Lampus* Son,  
 Whose Grandfire was the fam'd *Laomedon*,  
 He his strong Javelin run through *Meges* Sheild,  
 But yet his high-proof'd Breastplate would not yeild,  
 Which *Phyleus* brought from sweet *Selleens* Flood,  
 ( A Gift *Euphetes* on his Guest bestow'd )  
 His Body to defend in Martiall Strife.

(i) *Cyllene* was a Mountain in *Arcadia* sacred to *Mercury*, he being stiled thence *Cyllenius*.

(k) As being skil'd in the Art of Divination, of which he himself was the Founder, at least the tutelary Patron and Protector,

This now preserv'd his noble Off-springs Life,  
 But through his Crest *Meges* his Javelin thrust,  
 And layd his <sup>(l)</sup> purple Plumage in the Dust.

(l) His Crest being of Bone or Ivory, and dy'd into Purple.

Whilst *Meges* thus striving for Victory fought,  
 Timely Assistance *Menelaus* brought,

Who



When Hector who, cheering his Kinsmen, came  
To aide Him, thus did (m) Melanippus blame ;

(m) He was Hector's Brothers Son,  
and Grandchild of Priam.

Who stealing close behind bold *Lampus* Son,  
Quite through his Shoulder did his Javelin run,  
Till at his Breast appear'd the brazen Tip :  
He falls, in run the *Greeks* his Corps to strip :  
When *Hector* who, cheering his Kinsmen, came  
To aide Him, thus did (m) *Melanippus* blame ;  
(He e're the War his cloven-footed Breed  
Did in *Percota's* fertile Pastures feed ;  
But when the *Greeks* beleagur'd *Ilium* round,  
To *Troy* He came, and there was much renown'd ;  
There He in *Priam's* Court was entertain'd,  
And with his Sons like Love and Honour gain'd.)

(n) He was a Mountain in  
the Island of Sicily, he being the  
first of the Sicilian Mountains.

Shall We, O *Melanippus* ! thus neglect  
Thy slaughterd Cofin, nor his Corps protect ?  
Seest Thou not how to gain his *Armes* they strive ?  
Come, follow Me ; if These We leave alive,  
Not One shall scape inhabits spacious *Troy* ;  
But They with Fire and Sword will All destroy.

(o) As being skill'd in the Art of Di-  
vision, of which he himself was the  
Founder, he lent the Sicilian People  
his Protection.

*Hector* this sayd, like to a God led on,  
When *Ajax* to his Party thus begun.

(p) The word is used here  
to signify a strong and  
valiant Man.

Shew your Selves Men, and sensible of Shame,  
Be tender, Sirs, of your untainted Fame ;  
More flying fall then in the Battell dye,  
Safety and Honour both flie those who flye.

(q) Defending it with their brazen  
Shields : so *Apollo* calls the *Grecian* Na-  
vy, a wooden Wall.

Spur'd with these Words, the *Greeks* obedient All  
Maintaind their Navy like a (n) brazen Wall,  
Though *Jove* against Them for the Foe appear'd :  
Then *Menelaus Nestors* Son thus cheer'd ;

(r) This is the name of a  
strong and valiant Man.

Since younger none than Thee in all the Hoast,  
None that more truly can his Prowess boast,  
(For I Thee Fleet and Valiant can attest)  
Go, single out some *Trojan* from the rest ;

(s) This is the name of a  
strong and valiant Man.

Having thus sayd, He shrunk into the Rear :  
*Antilochus* advancing threw his Spear :

The

The Foe retreated seeing Him advance,  
 Who sent not an unsignifying Lance;  
 The Point bold *Melanippus* charging met,  
 And run Him through the Bosome neer the Teat,  
 Who dying falls, and his bright Armes resound.

As o're the Chase a tender-sented Hound  
 Pursues a Fawn, sore wounded by a Swain,  
 Who, put from Covert, dies upon the Plain:  
 So for Thy Armes in, *Melanippus*, flew  
 Grave *Nestors* bolder Son; but when in view  
*Hector* appear'd advancing to thy Aide,  
 Thy Corps He quits, and leaves the Field dismay'd.

And as a Mountain-Lion, Mischief done,  
 The Dog or Master slaughterd, thence doth run  
 Before the Rusticks, and the Country rise;  
 So bold *Nestorides* from *Hector* flies:  
 After the fleeter Prince the *Trojans* send  
 Vollies of Shouts, and Showers of Javelins spend.

And now They charge the Navy; Such the Will  
 Of mighty *Jove*, who Them assisted still,  
 And with fresh Vigour had their Breasts inspir'd,  
 Whilst the *Greeks* fainted with hot Service tyr'd.  
 For *Hector* now immortall Fame must gain;  
 And *Thetis* th' Issue of her Suit obtain;  
 The *Greeks*, their Vessell fir'd, the Foe must beat  
 Up to their Walls, and shamefully defeat.

And now *Jove* *Hector* mov'd, though prompt before,  
 That so the God the *Grecians* might restore:  
 Like *Mars* the Heroe rag'd, or burning Cops,  
 Whose tapring Flames transcend the Mountains tops;  
 His Mouth all foame, his Eyes like Comets shin'd,  
 His waving Plumage danc'd to every Wind,  
 And with such Strength his Spirits *Jove* recruits,  
 That singly He with their whole Power disputes:

Since

(s) They that write of the nature of Animalls affirm it to be the property of the Lion and such ravenous Beasts, having done mischief, to fly upon it, as conscious of what they have done, and fearing to be punished for it. *Euſt.* But *Aristotle* saith, that the Lion opposing stil his Pursuers upon the Plains never runs but in Woods and Forests, where the thickness of the Covert may conceal the ignobleness of the action.



(p) This *Jupiter* did to make him some compensation, to seek out the scantness of his life with the perpetuity of his Fame; least he complained as *Achilles* to his Mother *lib* 1. that being *μυυδαίνω*, he was also *ἀπμω*, that his Honour was unanswerable to his Life.

(q) This Simily is highly extold by that excellent Hypercritick *Dionysius Longinus*, in his Book *de' u'fcs*, whence comparing it with *Aratus* his imitation of this passage,

-ὁλίγον ἢ διὰ ξύλον αἴδι' ἐρύκει.

Only a slender Plank 'twixt Them and  
Death.

he much prefers this of *Homer*, for that *Aratus* αὐτὸν αὐτὸ καὶ γλαυροὺν ἐποίησεν αὐτὸ φοβεῖν, instead of making the business formidable, he made it smooth and little, and ended the danger instead of heightening it; whereas *Homer* ὅς ἀπὸ παρέρχεται τὸ θείον ἀλλὰ τις αἰὶ, καὶ μονονυχὶ καὶ πᾶν κύμα πολλάκις ἐσπλουμάσθαι εἰκονοχαρεῖ, not content with once representing their danger describes them continually and variously perishing, & ready to be swallowed up by every Wave. Besides by joining together two Prepositions of a different nature, forcing them, contrary to their ordinary use, to range together [ὡς ἐν διατάξει] τῇ μὲν ὑπερβαίνειν πᾶσι τὸ ἐν ὁμοίᾳ ἐκβαίνειν, he forces his Verse to conform to the passion he treats of. Τὴ γὰρ ἔκαστος ὑπερβαίνει τὸ πᾶσι ἀπὸς ἀπελάσσει καὶ μονονυχὶ ἐνέπνυσεν τῇ λῆξι οὗ κινδύνου τὸ ἴδιον, by the collision of his Verse personating, as it were, the passion of fear, and so languaging it, as that the persons themselves engaged in that peril could not better express it.

(r) The little distance between them that are at Sea and Death, *Anacharfis* well expressed, who demanding how many Inches thick the Planks of the Vessell were, and understanding they were but three or foure, replied, *νῦν εἰ τὴ διαστάσι μίσητον*, that they were so neer Death; whence *Antiphanes* sayd, That it was much better to want a shoar then to be rich at Sea, *ἐν γὰρ πλούτῳ ἢ πῶς* *ῥύσασθαι*.

(2) This *Copreus* was Son to *Euryfemus* the Argive Kings Herald, and communicated his Commands to *Hercules*, staying for that purpose without the City, he not permitting him, for feare, to reside in it.

(P) Since short his Life, and *Pallas* did prepare  
The fatal Day, and stern *Pelides* Spear.  
Whole Squadrons home He charg'd, attempting where  
Bodies stood thickest, and best Armed were :  
But in close order They withstood the Shock,  
Like some strong Bulwark, or a mighty Rock;  
Which, standing firmly in the Sea, defies  
Th' united Fury both of Waves and Skies :  
As little did the valiant *Greeks* retire,  
Though *Hector* charg'd Them both with Sword & Fire.  
(Q) As when huge Waves rais'd by a Tempests Wrath,  
Break 'gainst a Ship in briny Spry and Froath,  
Winds thunder 'mongst the Shrowds & flapping Sails,  
Whilst the amazed Seamens Courage fails ;  
(R) In yawning Floods their gaping Graves appeare :  
In such sad plight the worsted *Grecians* were.

As when a Lion stalking through the Meads,  
Whose ranker Grass a stock of Cattell feeds ;  
Their Keeper unexperienc'd, and assur'd,  
To fight for Preservation of the Heard,  
Drives home his Charge; the Beast with hunger fierce,  
Encountering One, makes all the Rest disperse:  
The Army so from *Jove* and *Hector* flew.  
He *Periphet Copreus* Off-spring, slew ;  
Whose Sire by th' *Argive* King, *Eurystheus*, sent,  
With his Commands to great *Alcides* went:  
He in all Vertues did his Father far  
Excell, which usefull be in Peace or War ;  
Strong, Valiant, Active, and of Judgment clear,  
Yet such his Fate to fall by *Hectors* Spear.

For

For as about the nimble Heroe wheel'd,  
Treading upon the Margent of his Sheild,  
By th' Instep caught, He tumbles on the Ground;  
Then dreadfully his ratling Armes resound.

*Hector* straight knows the Prince, and in He flew,  
And, all his Friends Spectators, run Him through;  
Whose Death They much lamented, but none stay'd  
His Quarrell to revenge, or grant Him Aide,  
(So much They *Hector* fear'd) but All retreat,  
Seeking their Preservation at the Fleet,

Where the first Ranks lay furthest from the Flood.  
Before their Tents they re-imbodied stood,  
Far from a Rout: Though Feare spur'd on to Flight,  
Yet Shame commanded Them to stand and fight,  
Perswaded most by reverend *Nestors* Speech,  
Who by their Parents did Them thus beseech;

Ah! in your Breast let Shame some harbour find,  
Show your selves Men, dear Friends! and call to mind  
Your Wives, your Children, Parents, and Estates,  
Those yet alive, and Those surpriz'd by Fates:  
By what are dearest I You All conjure  
To keep your Ground, and the Assault endure.

Who fearfull were before these Words made seirce,  
And *Pallas* did the <sup>(†)</sup> gloomy Cloud disperse,  
Bringing from Heaven an etheriall Light,  
That they might see the Posture of the Fight;  
Both where bold *Hector* on the *Trojans* led,  
And where the *Grecians* fought, and where they fled.  
But *Ajax* now no longer thought it good  
To keep his Post, and stand where others stood;  
Down straight He goes, & brought a Pole made strong  
With <sup>(\*)</sup> Iron Rings, twenty two Fathoms long.

As when a Vaulter skilfull at his Tricks,  
Joyning <sup>(x)</sup> four Steeds which He from many picks;

C c c

Up

(†) The danger of Death, or the loss of the Day.

(\*) These Rings or Hoops made fast, the peeces of which this long Sea-spear consisted.

(x) These *ῥιπτανοὶ* drew no Chariot after them, but were only fastened together with Bridles or Rains, being called *Desultores*, and he that ride them *Desultator*, and that from his vaulting from one to another, and that in their full career and greatest speed.



Up to the City drives the common Road,  
 Admir'd by all Spectators like a God ;  
 He alwaies safe, and certain at full Speed,  
*Pomadoes* shews, and vaults from Steed to Steed:  
 From Ship to Ship so striding in his March,  
 Swift *Ajax* bounds, whose Voyce Heavens chrystall  
 Did with continuall Calls and Clamour rend, (Arch  
 Cheering the *Greeks* their Navy to defend.  
 Nor did renowned *Hector* idly stand,  
 Defended by a well-arm'd *Trojan* Band.  
 But as the swiftest Fowle, the Eagle, stoops,  
 Where, feeding neer some Stream, loud cackling Troops  
 Of Geese or Swans, or long-neckt Cranes She spies ;  
 So *Hector* at a black pror'd Vessell flies :  
 Him *Joves* great Hand encouraged to fight,  
 Who those were with Him also did excite.  
 Feircely again They charg'd with Fury fir'd,  
 Nor couldst Thou say they worsted were or tyr'd,  
 So earnestly both Parties fought it out ;  
 For Desperation made the *Grecians* stout ,  
 And with like Fury on the *Trojans* fall,  
 Hoping to fire their Fleet, and slaughter All.  
 Thus mov'd by severall Passions so unlike,  
 Incessantly they strove, shoot, throw, and strike:  
 But *Hector* did a stately Vessell seize,  
 Which bore *Protesilaus* through the Seas,  
 Yet back from *Troy* neer to his Country brought ;  
 Here Hand to Hand the *Greeks* and *Trojans* fought :  
 No Spears they throw, nor use the barbed Flight,  
 But with broad Swords and Battell-Axes fight,  
 And furiously with Javelins strike and thrust.  
 Swords with bright Hilts lye tumbled in the Dust,  
 Dropt from their Hands or Shoulders where they stood  
 In hot Contest, the Earth was dy'd with Blood :

But

Yet *Hector* let <sup>(1)</sup> not loose the hold He had  
 On the high Stern, but thus commanding sayd;  
 Charge boldly with a Shout, and bring up Fire:  
 Behold the Day so long We did desire;  
 Their Ships are Ours, who <sup>(2)</sup> in despite of Fate  
 Have Us involv'd in this so sad Estate,  
 Through Our grave Councils Fears, who never yet  
 Would Us once suffer to attack the Fleet;  
 Though then great *Jove* our Judgments did distract,  
 He with Us now complies, and helps Us act.

This sayd, they All at once fell in amain,  
 Nor *Ajax* longer could their Charge sustain,  
 But to a lower Bank himself betook,  
 And shunning *Death* the upper Decks forlook,  
 Yet so defends the Fleet none could advance  
 With hostile Fire but felt his deadly Lance,  
 And thus aloud the *Grecians* He exhorts;

Bold Princes, who delight in Martial Sports!  
 Stand firm your Ground, and wonted Valour show;  
 We no Reserves to entertain the Foe,  
 Nor stronger Bulwarks have, which may defie  
 Their Force; no City fortified nigh,  
 Nor favouring Friends who Us may Succour yeild,  
 But are surrounded in the *Trojan* Feild,  
 Far from our Country, with the Ocean Sands:  
 Ill trust They Feet, whose Safety's in their Hands.

This sayd, He so bestir'd Him with his Speare,  
 That who so e're, assisting *Hector*, neer  
 Approacht the *Grecian* Fleet with *Trojan* Fire,  
 Roughly entreated soon He made retire;  
 And twice six *Trojans*, who on feircely fell,  
 Did from the Fleet with mortall Wounds repell:

So bravely He the Foes Impression stood,  
 And brandisht Fires extinguished with Blood.

(1) *Homer* makes *Hector* seize the Ship only of *Protesilaus* who was dead, that he might not seem to tax the cowardliness of any that were living, as he had, had he made him put fire to any others. *Schol.*

(2) He means that the Gods shew'd their dislike of this the *Greeks* expedition by many sad and disastrous Omens, they enduring much extremity ere they set out on their Voyage, and during the Seige.





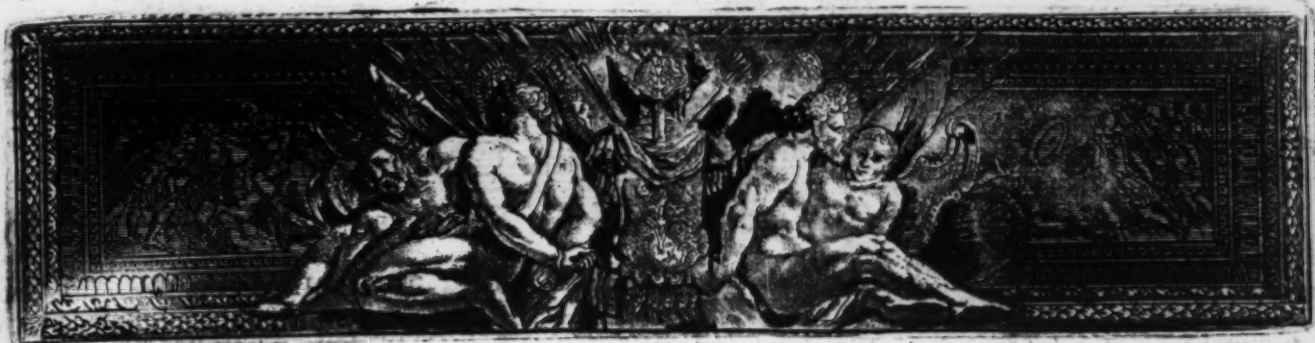
*Honorat:*

*Roberto Cholmondeley  
Tabulam hanc.*



*de Cholmondeley  
L. M. D. D. D. I. O.*

*Lib. 16. Ver. 8.*



# HOMER'S ILIADS.

THE SIXTEENTH BOOK.

## The ARGUMENT.

*Patroclus woos his Friend, That in his stead  
He in his Armes might forth his Squadrons lead :  
Achilles yeilds: Much Trojan Blood He spills,  
Rescues the Navy, and Sarpedon kills:  
Disarm'd by Phœbus, He surpriz'd with Feare,  
Hurt by Euphorbus, dies on Hectors Speare.*



**W**HILST for this Ship They play  
an equall Game,  
*Patroclus weeping to Achilles*  
came:

Tears down his Cheeks in  
trickling Drops distill,

As from a <sup>(a)</sup> Rock descends a  
chrystall Rill;

Whom when in this sad Posture, so dismay'd,  
His Friend beheld, Him pitying thus He sayd;

Why com'st Thou, like a Girle, with blubberd Eyes?  
Who running by her busie Mother cries

To

<sup>(a)</sup> *Gr. αἰχμησὶς πέτραι*; that is, such a Rock as is left by the Goat, and that either for its barrenness, having nothing growing on it; or else for its extraordinary height, for the Goat having a light body, and his Legs armed with many and strong sinews, delights still to feed upon Precipices.



(b) *Menæti* residing at *Opus*, leaving his Native Country, begot there *Patroclus*, who killing unwittingly *Amphidamas* the Son of *Cleonymus*, flying for the Fact into *Phthia*, was kindly received by his Kinsman *Peleus*, and committed, together with his Son *Achilles*, to the tuition of *Chiron*. Schol.

(c) Not that they were active, or Parties in the Injury done him, but because by interposing they hindered not *Agamemnon*.

(d) *Patroclus* mentions *Agamemnon* neither first nor last, but puts him in the middle of this Catalogue; not first, lest *Achilles* disrelishing the Preface, should distaste the sequell, and not grant his suit; not last, lest the memory of the Injury received from him, should exasperate him against all, who, when they might, neglected to interpose.

(e) The Stones of the Mountain *Peleon*, from whence his Father had the name of *Peleus*, and where he was educated by *Chiron*, and so, as the Race of *Dencaleon* and *Pyrrha*, was *durum genus*, of an obdurate Stock.

(f) As *Polyphemus*, and such other the Sons of *Neptune*.

(g) He was told that engaging in the War against *Troy*, his life should be short but highly glorious, whereas remaining at home his daies should be many, but his Fame obscure, of which, it being left to his election, he chose the former, preferring an eternall name before a temporary being.

(h) That he should withdraw and forbear to engage.

To take Her up, and by her Garments holds,  
Till Shee the Fondling in her Armes infolds:  
Such thy Demeanour, so Thou pow'rst forth Tears.  
Weep'st thou for my Concern, or thy Affairs?  
Any sad News from *Phthia* hast Thou met?

(b) *Menæti* lives, they say, and'slusty yet,  
And *Peleus* mongst his *Myrmidons* doth reign,  
For both whose Deaths We could not more complain,  
Or mourn'st Thou for the *Greeks*, who slaughter'd be  
Amongst their Ships, (c) for so much wronging Me?  
Come, ease thy loaden Breast, and let Me know,  
That I may be Copartner in thy Woe.

Then sighing He reply'd; O Thou, the most  
Admir'd for Prowess of the *Grecian* Hoast!

Be not offended that I thus lament,  
Since they are hurt who be most eminent:

*Tydid*es, *Ithacus*, (d) *Atrides* lye  
Maim'd, with *Eurypylus* shot in the Thigh,  
Whose Pains they strive to ease with healing Balme;  
But thy incens'd Bolome ne're will calme:  
(May no such Passion harbour in my Heart!)

Thou who so rich in useles Vertues art,  
Who yet unborn shall thy Assistance have,  
If now thy dearest Friends Thou wilt not save?  
Not *Peleus* Thee, hard-Hearted! did beget,  
Nor beauteous *Thetis* suckled at her Teat,  
But some hard (e) Rock topt by a (f) Billow bare,  
The rougher Issue of a rugged Paire.

If thus on Thee some (g) Prophecie hath wrought,  
Or (h) those Commands from *Jove* thy Mother  
Let Me thy Squadrons lead into the Feild; I brought,  
That We our Friends may some Assistance yeild;  
That I may wear thy dreadfull Armes permit,  
And, Thee resembling, drive Them from the Fleet.

Then

Then the afflicted *Greeks* may breath a while,  
Gaining a short Cessation from their Toyle ;  
We then refresh'd shall get with ease Renown,  
And drive the weary *Trojans* to their Town.

Thus He propos'd, and fondly wooes his Friend,  
Tempting his Fate, and neer approaching End :  
When deeply Sighing, thus *Achilles* sayd ;

To what would'st Thou, *Patroclus*, Me perswade ?  
Those Oracles Thou mention'st Me not move,  
Nor mind I more those Messages from *Jove* ;  
But this strikes deep, and wounds Me to the Heart,  
That One who boasts no more then I Desert,  
Should Me of my hard purchas'd Share deprive,  
By tyranny of his Prerogative ?  
The Center of my Soule these Sorrows touch,  
That Her from Me, for whom I toyld so much,  
Whom all Our Princes did on Me bestow,  
On Me who did her Fathers Walls o're-throw,  
*Atrides* took, whilst Fury made Him rave,  
And use Me as his tributary Slave.

But I'll not mind how much He Us disgrac'd,  
Nor shall our Indignation alwaies last.  
Th' Affront I said I never would forget,  
Till the prevailing Foe should charge our Fleet.  
Take then our Armes, and lead into the Feild  
Our hardy Troops, who know not how to yeild ;  
Since such a Cloud of *Trojans* more and more  
Comes gathering thick, and on the narrow Shore  
Shuts up the *Greeks*, and them would over-whelme  
Beholding not Our formidable Helme,  
From which but seen they suddainly had fled,  
And fil'd the *Grecian* Trenches with their Dead ;  
Had *Agamemnon* done but what He should:  
But now each Way They charge Us uncontroll'd :  
No

(i) Gr. ἀλλοτρίον ἀνθρώπου, that is,  
one who as being an Alien and stran-  
ger cannot be admitted to beare any  
Office of Command or trust in a Com-  
mon-wealth.



(k) He instanceth in these two only, as his greatest Antagonists; *Agamemnon* who had apparently usurpt upon him, and *Tydidēs*, who not thriving in his Embassie, wished that the *Greeks* had never fought him.

(l) He enjoyns him not to pursue the Foe being single, as misdoubting the success, himself not being by to assist him: a sense insinuated by that of *Pindar*, *Olymp. Ode 9.* where speaking of *Menestius*, and *Achilles* his great affection towards him, he adds concerning his Son *Patroclus*;

Τὴ πῆϊς ἀμ' Ἀτρείδαις  
 Τέλειος ὁ πῆϊος μολὼν,  
 ἔστω δ' ἄρ' Ἀχαιῶν  
 Μὲν γὰρ, ἵτ' ἀλγόντας Δαναοὺς  
 Τρίψας ἀλάστον  
 Πύρροναις Τήλεφ' ἔμβαλον.  
 Ὅς ἔμμενοι δούκται  
 Μαδύην Πάριον βαπτύν  
 Νέον γ' ὅς ἔστιν ὁ γόνος  
 ὁ δ' ἴστω μὲν ἐν ἄρῃ  
 Πάτρωνος, μὴ ποτε  
 Σπέρται ἀπὸ τοῦ πῆϊος  
 Δαμάσκηται ἀρχαῖς

*Patroclus his renowned Descend,*  
*When he with Agamemnon went*  
*To harass Teuthras fertile Plain,*  
*Along the Battell did maintain*  
*With Achilles, when the stout*  
*Grecians Telephus did rout,*  
*And drove into their Fleet:*  
*Here he did find*  
*The greatness of Patroclus Mind:*  
*Pelides then did him advise,*  
*Never to charge his Enemies,*  
*Unless he back'd him ready there*  
*With his all-destroying Spear.*

No more <sup>(k)</sup> *Tydidēs* rageth with his Speare,  
 Retarding Death; I not *Atrides* heare;  
 But *Hectors* Voyce, who forcing our Redoubts  
 Hath took our Camp, which rings with *Trojans* Shouts,  
 Chasing the vanquisht *Greeks* where ere thy flye,  
 Invades my Eare, and strikes the starry Skie.

Charge Home the Foe, nor suffer Them to burn  
 Our Fleet, the only Hope of Our return:

But mark what I enjoyn, that so my Name  
 Thy Acts may spread, and add unto my Fame:

Then Me the *Greeks* shall Honour, and restore  
 With many Gifts *Briseis*, whom before

They from Us forc'd. But if great *Jove* permit  
 That by thy Prowess We preserve our Fleet,

<sup>(l)</sup> Retreat when Thou hast driven Them to the Plain,  
 Least Thou shouldst my unspotted Honour stain:

I not in Feild, some God may Thee resist,  
 And *Phœbus* oft, Thou knowst, doth Them assist.

Draw off when Thou hast put the Foe to flight,  
 And let the *Greeks* in open Champaign fight:

O that the Gods would grant Me my Desire,

That neither Party ever should retire,

But one another in the Feild destroy;

Then Thou and I alone would conquer *Troy*,

Mean while great *Ajax* over-whelm'd with Darts  
 Could not maintain his Vessell; from all Parts  
 So thick the *Trojans* threw; nor could resist,  
 Since *Jove* resolv'd bold *Hector* to assist:

His plumed Cask with Showers of Javelins rung,

His Sheild now heavy on his Shoulder hung;

Yet tir'd with Sweat and Service He not yeilds,

Though Mischief Mischief follow'd at the Heels.

Inform me, Muse, that I by Thee inspir'd,  
 May tell who first the *Grecian* Navy fir'd:

With

With his keen Sword bold *Hector*, drawing neer,  
Lopt off the Head from *Ajax* knotty Spear,  
Leaving an useless Truncheon in his Hand,  
Whose brighter Steele rang on the glittering Sand.

When troubled *Ajax* saw against what Odds  
Of daring Men He fought, and favouring Gods;  
How alwaies *Jove* the *Trojans* did relieve,  
And now would Them a signal Victory give;  
He straight retreats; the Ship the *Trojans* fire,  
Whose growing Flames in curled Smoak aspire,  
Seizing the Stern; which loon *Achilles* spies,  
And to his Friend, beating his brawny Thighes,  
He thus cries out; *Patroclus*, see! a Ship  
Yonder on fire; straight Arise, no Time let slip,  
Least the whole Fleet be lost, and We no more  
Be able to retrieve our native Shore;  
And I'll draw forth our Regiments; This sayd,  
*Patroclus* atting his dear Friend obey'd;  
Then first his glittering Buskins on He lac'd,  
Which silver Buttons in rich Borders grac'd;  
Next fits *Pelides* Connet rarely girt,  
Girding his Faulchion with a studded Hilt;  
Brac'd on his ponderous Shield; his Brows impails  
With his bright Cask, stuck thick with Horses Tails,  
On whose high Crest the horrid Plummage shook;  
Last, fitted to his Hand, a javelin took,  
Since He renown'd *Achilles* ponderous Spear  
Well could not wield; nor yet the ablest there;  
Only *Aeneas* could it command,  
Who the strong Staff shook like a slender Wand;  
*Chiron* this Gift his Father gave, cut down,  
The bane of Heroes, from tall *Peleus* Crown;  
His Steeds *Automedon* (whom He admir'd,  
Next to his Friend) to harness He desir'd;

D d d

Zanthus

(\*) This his Spear was only refer-  
red to him, because *Vulcan*, it not per-  
taining to his profession, could not fur-  
nish him with another. The Spear was  
given *Peleus* by *Chiron* at his marriage  
with *Thetis*; when every one of the  
Gods presented him with some Gift or  
other. It was cut by *Chiron*, shar'd and  
shap'd by *Minerva*, and arm'd or  
steel'd by *Vulcan*. *Schol.*



(o) These *Harpies* were ravenous kind of *Demons* or *Fowles*, of which there were three only, *Hello*, *Ocyete*, and *Podarge*.

(p) *Varro* in his Books *de Rust.* reports that the *Mares* about *Lisbon* in *Portugal* conceive by the *Wind*, but that the *Foles* are not vitall, not living above three years at most: of which breed thus *Virgil*, *Georg. lib. 3.*

*Continuque avidis ubi subdita flamma medullis,  
Vere magis, &c.*

And straight with hidden fire their Marrow burns,  
But most in Spring, when heat of blood returns,  
Then all to courting *Zephyrs* turn their face,  
And plac'd on Rocks lascivious Gales embrace,  
And often pregnant prove without a Mate,  
Big with the Winds, and wondrous to relate,  
Then over Hills and Dales are carried on,  
Not to thee *Envy*, nor the rising Sun,  
Nor *Boreas*, nor whence *Auster* doth arise,  
And with black Showers in mourning cloaths the Skies.

(q) He makes *Pedafus* mortall, because being gelt, he could not propagate, the other two immortal, *die rē dīaōphos ēi wōipon ēi tē dīadōxēi wōipon dīdōvatiōdau*. The two first were given to *Thetis* by *Neptune* at her marriage, and may thence be called immortal, as the Gift of a God.

(r) He recounted not the number of *Achilles's* Ships before in the Catalogue, for that he came not with the rest to the Leagure, but after them, being sent by *Peleus* to *Agamemnon*.

(s) A River of *Thessaly*, which he calls *Nimēis*, as he doth many other, *die rē dīpōvōis ēχον τās πηγās, xē τās αἰγυγῆς ἐν ἑσπέρῃ ēi ἑσπέρδον ἰόν*, because their Fountains are unknown, like *Nilus* in *Egypt*, & thence sayd to flow from Heaven, *Homer* using *moōi arn vū dīvōdau* falling for being begotten, it being familiar with him to derive Rivers from *Jove*. So *Xanthus*, *χάνθης dīvōssos ἐν δίδωδ' ὅ τῆσσι ζῆς*. Upon which account he makes all the *Nereides* or *Sea Nymphs* his daughters, according to that,

*Νῆρῶναι χθονίαις αἰσῶν Διός*. And so the raine also is sayd to descend from him, he making the Mountain-plants to be fed *Διὸς ὕδωρ*.

(t) So called from the many head of Cattell she received for her Dowry: He makes *Mercury* enamoured of her, *ὡς ἢ μῆδ' ἑρμῆς ὡς ἰουῖ*, he being one of the *Presidents* and great *Protectors* of *Sheep* and *Shepherds*, as having been one himself.

*Zanthus* and *Balius*, whom <sup>(o)</sup> *Harpia* bore  
To <sup>(p)</sup> *Zephyr*, grazing on the Oceans Shore;  
Behind these Two, swift *Pedafus* He plac'd,  
Who when *Achilles* Etions City raz'd,  
Fell to his Share, whom <sup>(q)</sup> Mortall He conjoynd,  
With Steeds immortal which out-stript the Wind,  
*Pelides* then his *Myrmidons* alarm'd,  
Who from their Tents draw forth compleatly Arm'd,  
And like a throng of eager Wolves appear,  
Who lately feasted on a stately Dear,  
Their ravenous Jaws with Blood distained, flock  
Where flows a chrystall Fountain from a Rock;  
Their spongy Tongues, belching up Gore, they reach  
To lap up Water; their gant Bellies stretch.

These Princes and Commanders All attend  
Renownd *Patroclus*, great *Achilles* Friend.  
Dreadfull *Æacides* amidst Them stands,  
Rallying his Chariots and well armed Bands.  
*Achilles* deare to *Jove* commanded then  
<sup>(r)</sup> Fifty tall Ships, in each were fifty Men;  
Them in five Regiments five Princes lead,  
Him all as *Generalissimo* obeyd.

First stout *Menesthius* who rich Armour wore,  
Whom *Peleus* Daughter, *Polydora* bore  
To silver <sup>(s)</sup> *Sperchius*, *Joves* beloved Flood,  
A Woman so conceiving by a God;  
Whom after *Boros*, *Periers* Off-spring had,  
Obtaining with a mighty Dower her Bed:  
*Eudorus* next, much honour'd for his Worth,  
Whom <sup>(t)</sup> *Polymela* brought in private forth;  
Whose comly moving *Hermes* put to pain,  
Dancing amongst *Diana's* Virgin Train:  
He to her Chamber up in private came,  
And by enjoyment cur'd Loves Hectick Flame,

Where

Where He begot on Her a valiant Son,  
 Who well a *Cestus* us'd, and well could run ;  
 But when *Lucina* had her Office done,  
 And that her Issue saw the glorious Sun,  
*Echeleus*, *Aetors* Race, made Her his Spouse,  
 And, well endowing, took into his House.  
 The Child much Favour from her Sire did find,  
 Who was to Him, as his own Issue, kind.

*Pisander* Th'ird, who did the Rest transcend  
 In Martiall Deeds, except *Achilles* Friend.  
 Old *Phœnix* with the stout *Alcimidon*,  
 Brought up the Reare, renown'd *Laerceus* Son.

Soon as *Achilles* had his Warlike Bands  
 And Leaders order'd, thus He Them commands ;

Be sure, my valiant *Myrmedons*, that yet,  
 Your threatening Rants 'gainst *Troy* you not forget,  
 And how on my Retirement You would fall,  
 Saying, thy Mother nurst Thee up with Gall,  
 Who Us from Feild do'st 'gainst our Wills detain ;  
 We must not fight, nor plough the boysterous Main,  
 Because thy Anger ne're will be allay'd :  
 Such mutinous Language in your Cups you had :  
 Go, take your fill of what you so desire,  
 And on th' insulting *Trojans* spend your Ire.

Cheerd w<sup>th</sup> these Words, straight up their Squadrons  
 Rallying imbody, and their King obey ; (They

As a strong Wall, well built with Stone and Lime,  
 At Tempests smiles, and all devouring Time :

So thick with Helms and Targets came They on,  
 That Sheilds propt Sheilds, Helms Helmets, Man propt Man ;  
 Their glittering Crests, stuck thick with bushy Tails,  
 Wave inter-clashing with inconstant Gales.

*Patroclus* with *Automedon* first arm'd,  
 As if one Soule both Bodies had inform'd,



And to the Feild leading their Squadrons went,  
 Whilst back *Achilles* goes unto his Tent,  
 Where off a curious Chest the Lid He took,  
 (His Mothers Gift when He the Land forsook)  
 Fil'd with embroider'd Vests, and warmly lin'd,  
 A Fence 'gainst pinching Cold, and biting Wind;  
 There lay a Bowl engrav'd with rare Designe,  
 In which He only drank delicious Wine,  
 Pouring Libations from the stately Cup  
 To none but *Jove*: This Goblet taking up  
 With <sup>(x)</sup> Sulphure Flower He hallowing; after cleans'd  
 With Water; next his Hands the Heroe renc'd,  
 Swelling the Gold, then thus to <sup>(y)</sup> *Jove* He prayd,  
 And <sup>(z)</sup> Heaven beholding due Libations payd;  
 Great King of Deities, <sup>(a)</sup> *Pelasgian Jove*,  
 Almighty Ruler of <sup>(b)</sup> *Dodona's Grove*,  
 Where <sup>(c)</sup> *Sellins* dwelt for Prophecie renown'd,  
 With <sup>(d)</sup> unwasht Feet reposing on the Ground;  
 Thou heardst my Prayer, and grantedst my Desire,  
 And for my Sake the *Grecians* felt thy Ire:  
 O heare once more; Though here I stay, my Friend,  
 Whom Troops of valiant *Myrmidons* attend,  
 Now takes the Feild: Great *Jove*, his Heart inflame,  
 And grant that He may win immortall Fame,  
 Making proud *Hector* by Experience know  
 That He as well can singly fight the Foe;  
 Nor onely then shews his resistless Rage,  
 When I with Him in bloody Fights engage:  
 And when He makes the clamourous *Trojans* quit  
 Their Ground, and flye amazed from the Fleet,  
 Let Him with all his Armes in safety back  
 Returning, none of all his Squadron lack.  
 Thus He requested; *Jove* heard his Request:  
 Part of his Prayer He grants, denies the rest;  
 That

(x) *Plinie* tells us *lib. 35.* that they purified also their Vessells with Brimstone; where also he speaks of a kind of Sulphure much used by Fullers for that purpose.

(y) Paid them to *Jupiter Hercens*, so called from his preserving all, *οὐρανὸν ἑρκεν*.

(z) As praying to one of the supernall Deities.

(a) The *Pelasgi* inhabited *Thessaly*, being expuls'd *Bœotia* by the *Aeolians*.

(b) *Deucalion* after the Cataclisme or Deluge which happened in his time, had Oracles constantly given by a Dove from out of an Oake, where also, gathering such together as were left after the flood he inhabited, & called the place after the name of one of the Sea Nymphs, *Dodone*. Here *Jupiter* had his Temple, which *Sophocles* calls *πῶλον ὄρεον*, from the multitude of Responces which were given by that Oracle. It was formerly called with the region about it, *Hellopia*.

(c) Those *Selli* were a people of *Epirus*, so called from the River *Selleis*; *Pindar* calls them *Helli* from *Hellus* the Son of *Drytomus* who first found out this Oracle. *Schol.*

(d) Which they did either as retaining the ruder and ancientest manner of living, or for that the God required to be so ministr'd unto. Others say, that being a Warlike people, they so inur'd themselves to hardship. Some say, that never stirring from forth the Temple, they never soild their feet, and so had no need to wash them. *Schol.* They lay upon Skins, and had their Oracles imparted to them by Dreams. *Lycophron* calls these Prophets *τοῦπος*. *Eust.* *Strabo* calls them *Tomaros*, from *Tomarus* a Mountain of *Thesprotia*, at the foot whereof this Temple was situate.

That from the Fleet He should the *Trojans* drive,  
But never from the Feild return alive.

His Prayer and Libations done, the Cup

He safe in former Custody layes up :

Then stood without his Tent, where best He might  
Behold the various Fortune of the Fight.

*Patroclus* now had forth his Squadrons drawn,  
Ready to fall with desperate Fury on.

As buzzing Swarms of angry <sup>(d)</sup> Wasps engage,  
Whom neer the Road unhappy Boyes enrage,  
Vexing their Cells, where They in quiet lay,

Till many smart in earnest for their Play ;  
When any neer approacheth, though no Harme  
Intending, yet They muster straight and arme,  
Then drawing forth, their Lives profusely spend,  
Their Progeny and Fortrefs to defend :

So from the Fleet the *Myrmidons* <sup>(e)</sup> poure out,  
And with like Courage raise a hideous Shout ;  
When to Them thus *Patroclus* spake aloud ;

You who to serve *Æacides* are proud,  
Shew your Selves Men, remembring what You are,  
Honour your Prince the valiantest by far  
Of all the *Greeks*, and to *Atrides* Shame,  
Who Him so wrong'd, immortalize his Fame.

Encourag'd thus, they charge the Foe, and round  
The trending Shores re-echoed Shouts resound.  
Soon as the *Trojans* saw *Menæti*us Son  
In glittering Armes, and stout *Automedon*,  
All stood amaz'd, surpriz'd with suddain Feare,  
Supposing stern *Achilles* had been there,  
He and *Atrides* Friends, each to save One,  
Plots his Escape, and how best to be gone :  
And first *Patroclus* cast a Javelin, where  
They in the hot Engagement thickest were,

About

(d) He resembles them to Wasps or Hornets, διὰ τὸ θυμὸν αὐτῶν καὶ παλιν. θυμὸν ζῶον ὁ ἄλλος καὶ ἐμυρμηκόν, καὶ μάλα καὶ ἐνδοθι, for the choler and iting of that Creature, being angry and vindictive, especially those of them that are next the way, as being oftneft irritated and provoakd. *Enst.* the smallest Creatures not wanting will nor weapons to revenge themselves, according to that old Adage, *Habet & musca splenem & formica sua bilis inest.*

(e) Τὸ ἐκλήνητον διὰ τοῦ καὶ ἱππικόν καὶ ἴσαν καὶ ἀνιμυρμηκόν τὸ ἴδιον μυρμηκὸν στρατός. *So Enst.*



About *Protesilaus* Ship, and flew  
*Pyræchmes*, who the crested *Pæons* drew  
 From *Amydos*, where pleasant *Axius* flows:  
 The cruell Point through his right Shoulder goes;  
 Groaning He falls, and all his Soldiers flye,  
 When They beheld in Dust their Leader lye;  
*Patroclus* Valour made Them all retire,  
 And straight He cleerd the Fleet, & quench'd the Fire.  
 Half burnt the *Trojans* left the Vessell there,  
 And in confusion fled, surpriz'd with Feare:  
 From their recovered Ships they sally out,  
 And charge the Foe now in a panick Rout:

As when great *Jove* removes a gather'd Cloud,  
 Whose sable Curtains high crown'd Mountains shroud,  
 Presenting Groves in a delightfull Scene,  
 Faire Hills and Dales, and all Heavens Face serene:  
 Such Happiness the *Greeks* enjoy'd a while,  
 And fickle Fortune seem'd once more, to smile.  
 But yet the Business was not finisht quite,  
 For though they had the *Trojans* put to flight,  
 And by their Valour drove Them from the Fleet,  
 Yet They their Hands more trusted then their Feet;  
 But in their Reare the *Grecians* close pursue,  
 And severall Princes *Trojan* Leaders flew.

Then first *Areilicus*, *Menæti*us Son,  
 As Him he fac'd, quite through the Thigh did run,  
 The peircing Steel in Splinters broke the Bone;  
 Down on his Back He tumbles overthrown.

But valiant *Menelaus*, *Thoas* kild,  
 Peircing his naked Bosome, neer his Sheild,  
*Phylides* did *Amphiclus* Speed observe,  
 And peirc'd beneath his Calf the greatest Nerve;  
 The <sup>(f)</sup> mighty Sinew cut in two, He fell,  
 And lasting Darkness up his Eyes did seale:

(f) This the *Greeks* call *γαστήρ*  
*gaster*, it is compounded of many strong  
 Sinews intermixt with flesh.

*Antilochus* charg'd *Atymnius* in the Reare,  
 Running him through the Bowells with his Speare,  
 But *Maris* at his Brothers Death enrag'd,  
 Close by the Corps *Nestors* bold Son engag'd,  
 Whom *Thrasymedes* charg'd; his Speare not mist,  
 But ran Him through the <sup>(f)</sup> Shoulder to the Wrist,  
 Cutting the Bone He falls, his Armes resound,  
 And Nights dark Curtains straight his Eyes surround.  
 So these bold Brothers, great *Sarpedons* Friends,  
 Slain by two Brothers, meet their wofull Ends;  
 Whose Sire <sup>(g)</sup> *Amisodarus* up had bred  
 Dreadfull *Chimera*, who such Mischief did.

(f) This the Greeks call *σπονδυλιαν*,  
 its compounded of many strong Nerves  
 intermixt with flesh.

(g) Whose Daughter was married  
 to *Bellerophon*. He was King of *Caria*.

*Oiliades* at *Cleobulus* let drive,  
 And from the mixed hurry pluckd alive;  
 His Neck then almost off the Heroe flast,  
 A purple Stream his reeking Faulchion washt.

*Penelins* then and *Lycon* next advance,  
 And each at other threw in vain their Lance;  
 Then with their Swords they came up Breast to Breast;  
 Bold *Lycon* struck *Penelins* on the Crest,  
 And broke the Blade; then leaps the *Grecian* in,  
 Lops off his Head, which hung down by the Skin.

*Meriones* did *Acamas* pursue,  
 And, as He mounted, run his Shoulder through;  
 He falls, and lasting Night clos'd up his Eyes.

At *Erymas* *Idomeneus* flies,  
 And in his Mouth his cruell Weapon ran,  
 The Bones dividing which support the Pan;  
 His Teeth drop out; from's Eares, his Eyes and Nose  
 Warm Blood, as from so many Conduits, flows;  
 Death her dark Curtains round about him drew:  
 And thus each *Grecian* Prince his *Trojan* slew.

As ravening Wolves on Kids or tender Lambs,  
 Who on the Mountains, severed from their Dams,  
 Wander



Wander neglected by the careless Swain,  
Seize, and their greedy Jaws with Blood distain:  
So charg'd the *Grecians* this disorder'd Rout,  
Who struck with Terror, never fac'd about.

(b) *Ajax* who strove to be for ever fam'd,  
Sought *Hector* still, at *Hector* only aim'd,  
Who well experienc'd hangs a thwart his large  
And spreading Shoulders his huge Bulskin Targe,  
And well observes safe Distance by his Eare,  
From singing Arrows and the founding Spear:  
Knowing how fickle Chance alternate sides,  
He for his Squadrons Safety still provides:

(b) *Gr. Ajax δ' ἰ μῆλα αἰὲν ἴπ'*, &c.  
where *Dem. Phalerens* observes that  
*Homer* purposely affected this hiatus  
and *Cacophonie* of his Verse, making it  
hang loosely and sound harshly, the  
better to express the magnitude and  
majesty of the subject he was then up-  
on.

(c) *Gr. ὅτε δὲ τὸν Ἰλίου πύργον ἔβλεπε*  
the compound of many things  
intermix'd with each other  
(d) *Gr. ὅτε δὲ τὸν Ἰλίου πύργον ἔβλεπε*  
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As a dark Storm from steep *Olympus* flies,  
When *Jove*, condensing Vapours, dims the Skies;  
So Shouts and Clamour thunder from the Fleet.  
Whilst in such strange Confusion They retreat,  
Him, *Hector's* Horses thence in those Alarries  
Bore off in safety with his ponderous Armes;  
But those whom He commanded, gainst their Will  
To pass the Trench, He left the Trench to fill,  
Whose frighted Steeds their Team-pole broken, tear  
Their Harness, leaving their maim'd Chariots there.

Cheering his Men, *Menetius* Son pursu'd,  
Spur'd on with Glory and inveterate Feude;  
A dusty Cloud scales Heaven from Horses feet,  
As they to *Ilium* flying left the Fleet.  
Where Them disorder'd most *Patroclus* spies,  
There in He falls, and on more feirely flies;  
Some from their Chariots false lye on their Backs,  
Whilst o're their Bellies runs the burning Axe;  
Others together with their Chariots lay,  
O're all th' immortall Horses made their Way:  
(Those Steeds the Gods on *Peleus* had bestow'd)  
For at high Speed He after *Hector* rode,  
Spur'd

Spur'd on by Hope of Fame, and made no doubt  
To over-come Him, though so strong and stout ;

As when Autumnall Tempests scoure the Plain,  
Jove dis-imboging Showers of frequent Rain,  
Angry with those who wrest well-meaning Laws,  
Or gain by Bribes or Perjury their Cause,  
Justice contemnd and Reverence of the Gods:  
For those He musters inundating Floods,  
Whose Torrent breaks down Banks & Trenches fills,  
In *Cataracts* descending from the Hills,  
Which falling in the Sea aloud resound,  
The Labours both of Men and Oxen drown;

So *Hector's* Steeds ran panting towards the Banks.

Soon as *Patroclus* broke the foremost Ranks,  
He cours'd them towards the Ships, nor would permit  
That they their Walls, so much desir'd, should get,  
But midst their Navy, Streams and Bulwarks flew,  
And for so many lost took Vengeance due.

First *Pronous* He with his strong Javelin kild,  
Piercing his naked bosome neer his Shield ;  
Down falls the Heroe, and his Armes resound:  
And next He *Thestor*, *Ænops* Off-spring found ;  
(He late in's Chariots crouching struck with Feare,  
And lost his Rains :) *Patroclus* ran his Spear  
Through his right Cheek & Teeth; strung on the Staff,  
Quite from his Seat then lifts the Cowrer off.

As when an Angler sitting neer a Brook,  
A <sup>(i)</sup> silver Fish draws with a barbed Hook;

So from his Chariot he Him gaping drew,  
Who dropping down, to Nature payd her Due.

*Euryalus* after He of Life bereft  
With a sharp Stone, which Head and Helmet cleft ;  
He falling on his Face, depriv'd of Breath,  
Gives up Lives Mansion to intruding Death.

Next *Erymas* and *Amphoter* He slew,  
*Echius*, *Ephaltes*, *Theopplem* too,

E e e

Pyres

(i) *Gr. ἰσδρ ἰχθυὸς, an holy Fish,* which *Aristotle* interprets of a Fish called *Anthias*, which is so called, *holy*, for that where it frequents there are not found any of a mischeivous nature, and therefore such as dive for Sponges do it securely there, without feare of danger. Others by it understand the Dolphin, or any other fish friendly to Mariners. *Enst.* Others understand it of any greater fish : so that bone in our bodies, and the falling sicknesse are called, the one *Os sacrum*, the other *Morbis sacer*, the one from its greatnesse, the other from its malignity. Lastly others by *ἰσδρ* understand *ἀγίος*, a fish which being taken in a net, or otherwise, was thrown in againe, as being under the tuition of some deitie, and thence dismissed. *Enst.*



*Pyres, Eupus, Ipheas, Polymell,*  
 All severall waies by his sole Prowess fell:  
 This wofull fight *Sarpedon* strangely nipt,  
 Beholding how his slaughterd Friends He stript,  
 Who much incens'd, thus his bold *Lycians* chid;  
 Ah! whither would You flye? You want no Speed:  
 Ah! make a Halt for Shame, untill I go  
 To be acquainted with yon daring Foe,  
 Who hath so many valiant *Trojans* slain,  
 And left their Bodies weltering on the Plain:  
 From's Chariot then compleatly Arm'd He leapt,  
 The like *Patroclus* Him to intercept.

As on a Rock two cruell Vulters light,  
 And skreeking with their Bills and Talons fight;

(k) So raging They at one another made:  
 His Son then pittying *Jove* to *Juno* sayd,

(l) Ah Me! my dear *Sarpedons* Fate draws neer,  
 That He must perish by *Patroclus* Spear.  
 Which way shall I this Business best contrive?  
 Or from the bloody Battell (m) off alive  
 Shall I convey Him to his Native Coast,  
 Or let *Patroclus* of his slaughter boast?

When *Juno*; Why delightst Thou Me to grieve?  
 Wouldst Thou a Man, condemn'd by Fate, reprieve,  
 Prolong his Dayes, and suddain Death prevent?  
 You may, but all the Gods will nere consent.  
 Besides, should You by your Prerogative,  
*Sarpedon* send to his own Court alive,  
 The President would be of ill Concern;  
 For other Gods would by th' Example learn  
 To save their Sons in this destroying War,  
 Of which no few engag'd on both Sides are,  
 By Thee set on: If then thy Love be such,  
 And th' apprehension of his Loss so much;

Yet

(k) When *Ptolemy* King of *Egypt*  
 had married his own Sister *Arfinoe*,  
 a thing much talked of, and wondred  
 at by the people, one of the then So-  
 phists flattered the King with this  
 Verse of *Homers*,

Ἡρώς ὁ παρ' ἑσέως ἀνδρὶν ἀλόνει π

Intimating that he had done nothing  
 but what *Jupiter* himself, the greatest  
 God, had done before him; whose  
 flattery he much better resented then  
*Sotades* his over-tart truth, who telling  
 him ἡν οὐκ ἔχ' ἐπὶ τῷ θυμῷ τὸν ἀνδρὶν ἀ-  
 λόνει, was for so taxing his unlawfull  
 Match, put by a Soldier into a leaden  
 Chest and cast into the Ocean, where  
 he perished for his lavish and incont-  
 nent Tongue, *Eufr.*

(l) *Clem. Alexandrinus*, taking his  
 hint from this place, justly taxeth the  
 vanity of the Heathens, for subjecting  
 their greatest God to the power of  
 Fate.

(m) Some by *Ζωὴ ἰβν* here, and  
*Juno's* reply after, conceive that *Jupi-*  
*ter* intended to make Him immortal.

Yet be advis'd, and let Him take his Chance,  
And with his Blood distain *Patroclus* Lance;  
Let *Sleep* and *Death*, those silent Brothers, wait  
Then on his Body to the *Lycian* State,  
Where Him his Friends and Subjects may interr,  
Rearing an *Obelisk* on his Sepulcher.

This sayd, the God consents, and (\*) bloody Drops  
Sheds on the Ground from steep *Idean* Tops,  
Honouring his dearest Son, who far from Home  
Must by *Patroclus* fall neer *Ilium*.

(\*) *Enstathius* makes this not so much *miraculū* *magis*, a Poeticall fiction as a real truth, it being possible at least for such a Dew to distill from the like exhalation, *miras* *quidam* *obsery* *Curios* *de* *humis* *ayadum* *maris*, *mede* *ser* *nequid* *quam* *videtur*, the neighbouring Plaine being frequently watered with humane blood.

Now, both drawn nigh, *Patroclus* threw his Spear,  
And *Thrasymed*, *Sarpedons* Charioteer,  
Depriv'd of Life, running Him through the Breast:  
The *Lycian* then his Javelin threw, and mist;  
But *Pedasus* in the right Shoulder hits  
With his strong Spear; He falls, and groaning quits  
His Life in Dust, who lying thus o're-thrown,  
In severall waies the other Horses run;  
The *Axell* groans, the Rains intangled were:  
But straight *Antomedon*, with ready Care,  
Drew his bright Falchion, and the foremost freed,  
The Edge well guiding, from the hindmost Steed:  
Then they together draw with one Consent,  
And fresh again to rough Incounter went.  
Another Javelin then *Sarpedon* flung,  
Which o're *Patroclus* Shoulder flying, sung:  
*Meneat* Son then to the *Lycian* threw,  
From Him no Speare unsignifying flew,  
The Lance, impuls'd with so much Strength and Art,  
The trembling Fibers peirc'd which guard his Heart,  
He like an *Oke*, tall *Pine*, or *Poplar* drops,  
Which on some Mountain crown'd the under Cops,  
Cut down by Shipwrights with remorseless Steel,  
To make a Malt, or fashion out a Keel:

(\*) He being there expected, the name of the place, which the poet called the *Idaean* *Plaine*, is not to be taken for a real place, but for a Poeticall fiction.



So He extended by his Chariot lay,  
Grasping the Dust, and kneading bloody Clay.

As when a hungry Lion forth doth cull  
The glory of the Heard, a stately Bull,  
Who slaughterd in defending of his Cause,  
Lies groaning under the stern Monsters Jaws:

So lay *Sarpedon*, drawing neer his End,  
And dying thus calls to his dearest Friend;

Ah! now or never *Glaucus* act thy Part,  
If Thou or Valiant, Strong or Active art,  
Cheer up our Bands, that They with all their Might  
May for their Leader, and their Honour fight:

Ah! bring Them up with Speed to my Relief,  
Least that I prove a crucifying Grief  
And thy Reproach so long as Thou shalt live,  
If that the Foe Me of my Armes bereave:  
Therefore bestir thy Self, and bring up Aide.

Eternall Darknes clos'd his Eyes; This sayd,  
His Foot *Patroclus* setting on his Breast,  
Pluckt out the deadly Javelin from his Chest;  
The glittering Steel his Hearts best Blood did noyne,  
His Soul in Purple issuing on the Point:  
The *Myrmidons* his panting Horses got,  
Hurrying along the empty Chariot.

But bitter Grief, did *Glaucus* Soul invade,  
To hear *Sarpedon*, whom he could not Aide,  
His Hand then laying on his wounded Arme,  
Which paid him much, hurt in that dreadfull Storm;  
By *Teucers* Shaft, when He the Works maintain'd;  
Thus then to *Phæbus* He aloud complain'd;

*Apollo*, whether Thou <sup>(e)</sup> in *Lycia* art, O us all  
Or else at *Troy*, since Thou from any part  
Hear'st the Complaints of those afflicted,  
Heare Me, whose Grief is turning to Despaire;  
This

(e) He being there especially honoured and called thence *Λυκιστής*, from the lesser *Lycia*, which also was called the lesser *Troy*, or *Troya*.

This painfull Wound I in the Battell got,  
Which rages much; my Hand by *Teucer* shot  
Still bleeds and swells, nor have I power to clasp  
My nummed Fingers, nor yet firmly grasp  
My ponderous Spear, th' Encounter to sustain,  
And yonder lies renown'd *Sarpedon* slain;  
Yet cruell *Fate* will not his Son assist.  
Oh! cure this Wound, and ease my pained Wrist;  
Afford, great King, Strength that I may excite  
The *Lycians* for their Princes Corps to fight.

*Apollo* hears sad *Glaucus* thus complain,  
His Blood then stops, and mitigates his Pain,  
And Spirits spent with Sweat and Toyle repaires.

*Glaucus* rejoicing *Phœbus* heard his Prayers,  
Advancing with his *Lycians* feircely goes  
The Corps to rescue from insulting Foes:

He up to *Hector* and *Aeneas* came,  
*Agenor* and renowned *Polydames*:

When thus to bold *Pryamides* He sayd,

Little Thou tenderst Those who bring Thee Aide,

And far from Home, their Children and their Wives,

On thy Account adventure here their Lives:

*Sarpedon's* Body now Thou wilt not save.

Who To Thee (thankless!) such Assistance gave,

Who by his Power and Justice did maintain

His wealthy Realms, lies by *Patroclus* slain.

Disdain the Foe his glorious Armes should take,

And on the Corps their Indignation wreak:

*Achilles* angry Squadrons let Us meet,

Who rage for those We slaughtered at their Fleet.

These moving Words the *Trojans* much incense,

Who, though a Stranger, as their main Defence

Lookd on this Prince, since He such Forces brought,

And in the Front so valiantly fought.

Straight

(p) Which two qualities, Fortitude & Justice, *Aeschylus* hath also linked together, and thus commended,

Ὁς καὶ ἰσχυρὸς καὶ δίκαιος ἦν,  
Πόλεα ἔμμελ' ἔμελ' ἀντιπαραστήσας;

Valour and Justice joyn'd, a couple are  
Not to be match'd, ne're drew a better  
Pairs.



Straight up They came, and furiously engag'd,  
By *Hector* led, who for *Sarpedon* rag'd;  
*Patroclus* cheers the *Greeks*, and calling Aid,  
To th' ever ready *Ajaxes* thus sayd;

Bold Princes now assist; ah! now restore  
Our Honour lost! be what You were, or more;  
*Sarpedons* false, who mounted first our Wall,  
Come! on his Body wreak your Vengeance All,  
Teare off his glorious Armes, and let Them feel,  
Who ever interpose, your vengefull Steel.

• This sayd, They gather boldly to assist:  
Soon as each Party drew up to resist;  
*Trojans* and *Lycians*, *Myrmidons* and *Greeks*  
Charge round the Corps, with horrid Cries & Skreeks;  
Clashing of Armes resound, then o're the Fight,  
Whilst they the Corps dispute, more black then Night,  
*Jove* draws a sable Cloud, the *Trojans* first  
In this so desperate Charge the *Grecians* worst,  
A *Myrmidon* of nobler Abstract slain,  
*Agaclaus* Son, *Epigeus*, who did reign  
Once in *Budeum*; there his Nephew flew,  
From thence to *Peleus* and faire *Thetis* flew,  
Whom they to *Troy* sent with their valiant Son;  
Him, the Corps seizing, *Hector* with a Stone  
Struck on the Brow, which Head and Helmet cleft;  
He on the Body falls of Life bereft;

Death o're His Face her sable Wings extends.

Grief at this Loss *Patroclus*'s Bosome rends,  
Who 'mongst the *Lycians* straight and *Trojans* flies;  
As a swift Falcon stoops at Crows and Pies;  
*Patroclus* so for his dear Friend engag'd,  
Both *Trojans* and *Auxiliars* engag'd,  
And *Sthenelaus* flew, *Ichemens* Son,  
Whose Neck He dislocated with a Stone;

Tearing

Tearing the binding Sinews ; from his Ire  
 Bold *Hector* and his forward Troop retire :  
 As far as any can a Javelin throw,  
 To gain the Prize, or charge the daring Foe,  
 Worsted They shrunk, and Ground new gotten lost.  
 Here first the Foe illustrious *Glaucus* fac'd,  
 And *Bathycleus* slaughterd, *Chalcous* Son,  
 Who rich, in *Hellas* had much Honour won ;  
 He turning short on Him as he pursu'd,  
 His well-couchd Javelin in his Breast imbrawd ;  
 Falling his Armes resound: the *Greeks* were sad,  
 That such a Prince They lost, the *Trojans* glad ;  
 About his Corps they thronging make a Halt,  
 But long they were not guilty of that Fault ;  
 Soon re-enforcing They the Foe pursue:  
 Then stout *Meriones*, *Laogon* slew,  
*Oeneters* Son, *Joves* Priest, who his Abroad  
 Had on Mount *Idæ*, and honour'd like a God ;  
 Beneath his Eare the Point a Passage found,  
 Sending his Soule to the infernall Sound.  
 At Him *Aeneas* did his Spear discharge,  
 Aiming to take beneath his ample Targe,  
 Which He perceiving warily declind  
 The Lance by stooping forward, fast behind  
 It fixed in the Ground, the butt-end shook,  
 The deadly Point rebated firmly stuck :  
*Aeneas* when He saw his Javelin had  
 Such ill Success, extreemly chaffing sayd ;

*Meriones*, though Thou so well canst <sup>(q)</sup> Dance,  
 I (had I hit) had sped Thee with my Lance :

Then He repl'y'd; Though Thou art so strong, not All  
 That Thou encounterst by thy Hand must fall,  
 And I beleive, Thou also Mortall art,  
 Whom if I miss not with this well-steeld Dart,

Mauger

(q) There were three kind of Dances amongst the Ancients, *mupia*, which were certain military measures, practised by the *Cretans* to render them more ready and expert at their Armes: *Cixavie* which was used in their religious Solemnities only: and lastly, *Cxapduuquds*, which being loose and lascivious, was used by such persons which were debauched. *Schol.* This last was invented and used by the *Phrygi-ans*, in honour of *Bacchus*, having its name from a Nymph, one of the Followers of *Cybele*. *Enst.*



(r) What *Patroclus* faults here in *Meriones*, is by some returned upon *Homer* himselfe, viz. that he is impertinent and tedious in his Harangues or Orations, making his Heroes argue it by words, when they should dispute rather, and decide the controversie by their Weapons; for which *Philemon* thus excuseth him,

Τὸν δ' οὐ λήγοντα μὲν νόμιζ' εἶναι μάχην,  
Μῆδ' αὖτε χρόνῳ εἶπεν πολλὰ καὶ πολλῷ χρόνῳ.  
Τακτικῶν γὰρ τὸν οὐ μὲν λαβεῖν,  
Οὐτ' οὐδ' ὅ μιν μνησάμενος ἐπὶ γὰρ ἔρει,  
Ἀλλ' ἐπεὶ οἷος ὁ μὲν εἰρηκὼν μάχην.

Think him not tedious who speaks well,  
Though much and many things he tell,  
Since, though *Homer's* works are long,  
None ever tedious call'd his Song.

Mauger thy strength, Thou shalt without controul  
Give Me fresh Honour, and grim *Dis* thy Soule.

Whom thus *Patroclus* chides; *Meriones*! (r) Why  
Dost Thou who art so Valiant make Reply?

We with reviling Words shall never drive  
Them from the Corps, whilst One remains alive:

Tis not vaine Language, as our Business stands,

The Work will finish, but our active Hands:

Talk not, but fight; This sayd, He boldly led,

*Meriones* follows with as little Dread:

Like the confused Noyse of Wood cut down,  
When Swains make bald a Mountains bushy Crown;

So Stroaks re-ecchoing ring through all the Feilds  
Of Swords, Casks, Spears, and rattling Bulskin Sheilds.

And now *Sarpedon* None could know, all o're  
From Head to Heel besmeard with Dust and Gore,

Trampled and drag'd, with Arms and Truncheons hid,  
Whilst each to gain the Corps their utmost did.

As buzzing Flies about the Milk-Paile swarm,  
When Vernall Season makes the Vessell warm;

So They about the Body throng, whilst *Jove*

Ne're from the Battell did his Eyes remove,

But sate Spectator still, and alwaies watcht

How best *Patroclus* Fate might be dispatcht:

If *Hector* Him should on *Sarpedon* kill,

Seizing his Armes, or He pursue Them still;

Then thus resolves; the Foe He on should drive,

And many more of dearest Life deprive.

To work this Plot, first with a panick Feare

He *Hector* strikes, who gallops to the Reare,

Bidding All shift, for He *Joves* Pleasure knew:

As which the *Trojans* fled and *Lycians* too;

Their King 'mongst heap'd up Bodies there they left,

Since many on him were of lives bereft,

In

In that sad Fight, the *Greeks Sarpedon* strip,  
Whose Armes *Patroclus* sends unto his Ship.

Then *Jove* to *Phæbus*; My dear Off-spring clear  
From Gore and Arms, and to a Fountaine beare;  
There bathe, and with *Ambrosia*, dearest Son,  
Anoynt him, and immortall Weeds put on;  
Let <sup>(1)</sup> Sleep and Death in joynt Commission wait

Upon the Body to the *Lycian* State,  
Where Him <sup>(2)</sup> his Friends and Subjects may interr,  
Rearing an *Obeliske* on his Sepulcher:

The God his Sire <sup>(3)</sup> obeying swiftly stoopes  
From lofty *Ide* amidst the weary Troopes,  
And straight from heaps of Spears and Bodies took  
The Corps, then bathes it in a Christall Brook;  
Noynts with *Ambrosia*, cloathes with heavenly weeds.  
Then Sleep and Death, those nimble Brothers, bids  
With all Dispatch the Body to convey  
To his own Court in fertill *Lycia*.

Meane while *Patroclus* bids *Automedon*  
Pursue the Foe, which brought His Ruine on;  
Who had He kept th'injunction of his Friend  
Had Fate escap'd, and his untimely End:  
But *Joves* Designe no Mortall may oppose,  
Who daunts the bold, and Conquest takes from Those  
Who not without his own Expresse ingag'd.  
He to his ruine now this Prince enrag'd.

Whom first, whom last deprivedst Thou of Breath,  
When Heaven, *Patroclus*, had decreed thy Death?

*Adrastus* He, *Ecbeclus*, *Auton* slew,

*Epistor*, *Melanippus*, *Perin* too,

*Elasus*, *Mulius* and *Pylartes* kild,

Driving their worsted Squadrons through the Field:

By him lead on, up close the *Greeks* advance,

And *Troy* had took (so charg'd He with his Lance)

F f f

But

(1) He put these two upon the im-  
ployment, it being besides all *decorum*  
to engage the Gods to attend a Corps  
who were immortal. Besides, Sleep  
and Death being both of them *ἀψυχο-  
ποιος*, leaving the body destitute of  
sence and soule, the one by a tempora-  
rie privation, the other by a totall, this  
impoyment was for none more pro-  
per.

(2) *Enstathius* questions much the  
performance of this *Jupiters* injuncti-  
on, supposing the *Lycians* had only  
some *καὶνήσιον*, some empty Herse or  
Coffin to represent it, not his reall  
body, Sleep and Death being *ἐστέρμ-  
νια πρὸς τῷ αὐτῷ ἀλλ' ἀντιθέτα πρὸς τῷ*, no  
substantiall realities, but immateriall  
passions, and so not fit for any such  
impoyment, to undergoe any waight  
or burthen.

(3) And that albeit *μουσῶντος* *ὁ*  
*δοῖ* *μὴ μόνον* *θανόντων* *ἀπαιδαι*, *ἀλλὰ* *ὡς*  
*δυσχερῆς* *ὄρεται*, the Gods abominated  
not the touching only of a Corps, but  
even the sight of it; for so *Enripides*  
in his *Hippolytus*, *Enst.*



But spightfull *Phæbus* standing on a Tower,  
The *Trojans* helps; thrice, Mauger all Their Power,  
He mounts the Parapet and Bullwarks seif'd;  
As oft the God strikes on his Sheild displeas'd;  
But when a fourth Attempt *Patroclus* made,  
Thus menacing alowd *Apollo* said;

*Patroclus*, back! the *Parcæ* not decree  
That this great City shall be took by Thee,  
No nor *Achilles*, who so far excells  
Thee both in Valour and all Virtues else.

This said, the Prince, fearing the God, retreits:  
But whilst that *Hector* kept the *Scean* Gates;  
(Doubtfull if he should fresh the Fight begin,  
Draw forth his Squadrons, or command them in)  
*Phæbus* transformd to a bold Prince he spide,  
*Asius*, his Unkle by the Mothers side,  
(Whose Father *Dymas* in rich *Phrygia* dwelt  
Neare *Sangars* Streame) the God his Pulse thus felt:

Ah! why the Fight deserts Thou? ah! the Shame.  
Would I who so much Thy inferiour am,  
Bove Thee as much in strength and Valour were,  
Then shouldst not Thou the bloodie Feild forbear:  
Pursue *Patroclus*, with Thy pondrous Lance  
His Bosome pierce; this Honour *Phæbus* grants.

This said He vanish'd; *Hector*, *Cebrion* bids  
Straight to the Battell lash his fiery Steeds;  
But *Phæbus* went amongst the *Grecian* Hoast,  
Observing where They were disordered most,  
So to give *Hector* and his *Trojans* Fame,  
Who now flights All, at none else takes his Aime  
But at *Patroclus* drives, who straight alights,  
A Spear his left Hand grasp'd, a Flint his Right,  
Which well his spreading Palme could not containe;  
This stone he strongly threw, nor threw in vaine,

And

And *Hectors* Charioteer, bold *Cebrion*,  
 (His Bastard Brother, *Priams* naturall Son,)  
 Guiding the Steeds, hit on the Brow so full,  
 It beat into his batterd Braines his Scull;  
 His Eyes drop out before him on the Ground:  
 He like a Diver, in a deadly Swound  
 Sunck from his Chariot, whom his Soul forfook,  
 When thus in scoffing tearmes *Patroclus* spoke;  
 An Active Thou and skilfull Diver art;  
 If Thou amongst the swelling Billowes wert,  
 Seeking faire Oysters, there Thou store wouldst find,  
 Though Waves intraged were with boysterous Wind;  
 So handsomly Thou from Thy Steeds didst fall:  
 I see the *Trojans* are good Divers All.

This said, He Lyon-like on *Cebrion* leap't,  
 Who from the Stalls, though hurt, will not be kept,  
 Whose Strength and Vallour proves the Monsters  
 So Thou *Patroclus* flewst upon the Slaine, (bane;  
 And *Hector* from his Steeds as fierce did light,  
 Who for the Body like two Lyons fight,  
 That on the Mountaines slaughtering a Deer,  
 Contend who shall be Master of the Cheer;  
 These expert Warriours so for *Cebrion* strive,  
 And furiously at one another drive:  
*Hector* about the Neck his Brother clasp'd,  
 Him by the Feet *Patroclus* dragging grasp'd,  
 Whilst *Greeks* and *Trojans* all their Force engage.

So mounted *Eurus* and swift *Notus* rage,  
 Charging a Mountaine cloath'd with shadie Wood,  
 Where Beech, Ash, Cork and Cornell long had stood:  
 Extended Boughs with Murmur lowd resound,  
 And torne downe Branches ruffle on the Ground;

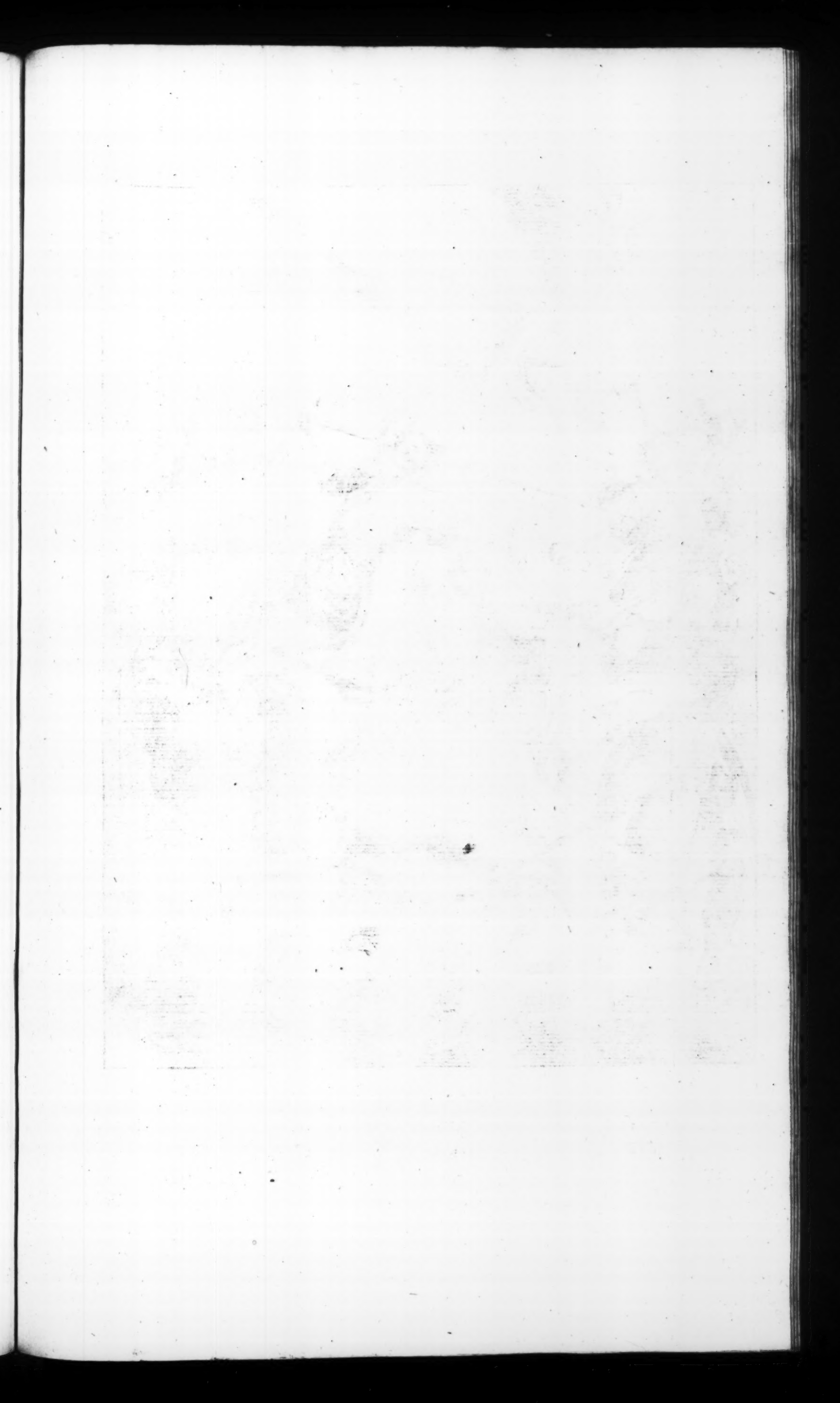
So struggling *Greeks* and daring *Trojans* fight,  
 And scorne, their Stations keeping, sordid Flight,  
 Fff 2 About



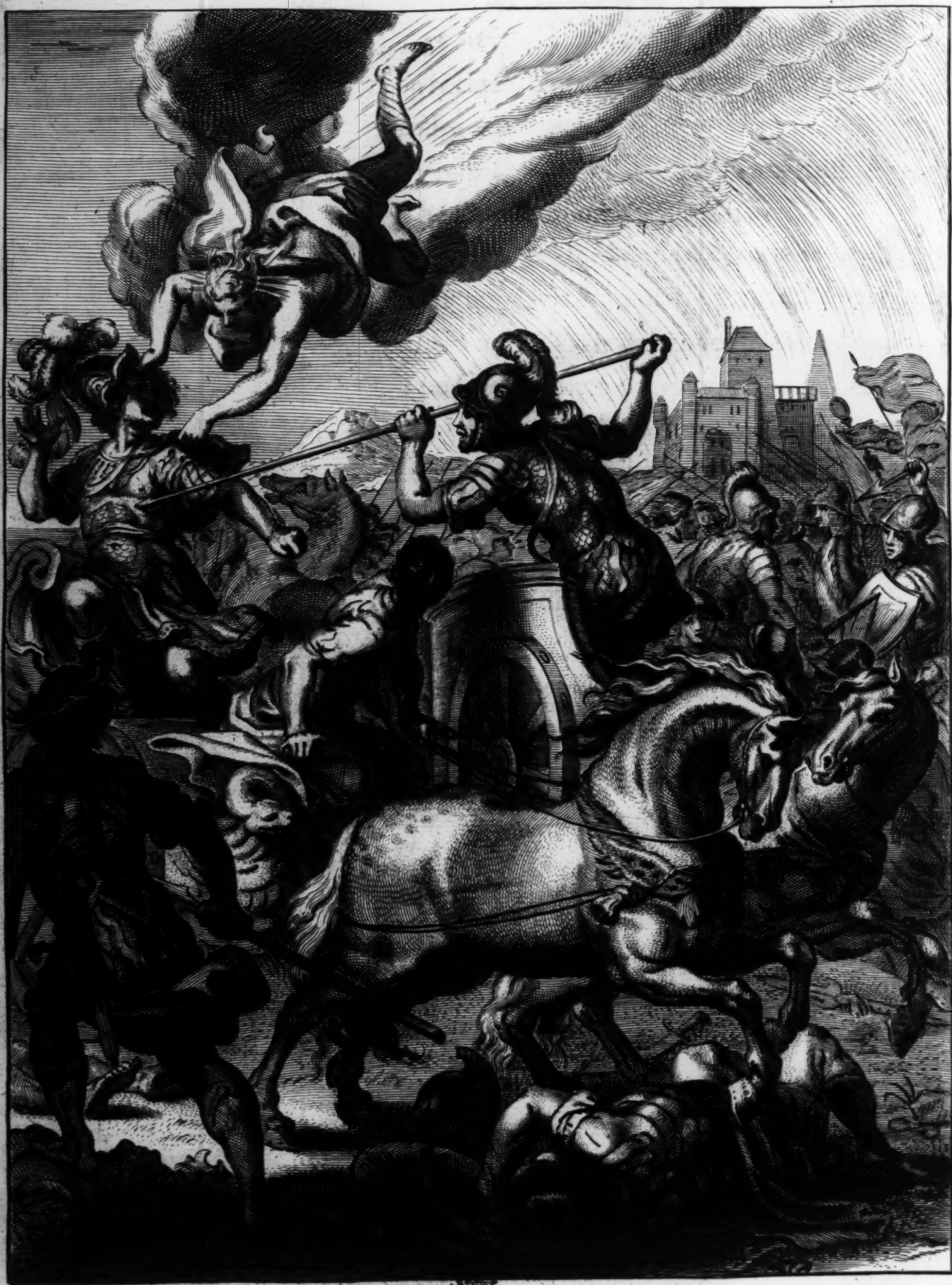
About the Corps whole Groves of Javelins thick,  
 As you could set them, and false arrowes stick,  
 In rockie Tempests Stones their Targets beat,  
 Indeavouring each other to defeat;  
 Whilst *Cebrion*, roll'd in blood and dust, forgot  
 The skilfull driving of his Chariot.

Till the bright Sun scal'd his *Meridian* height,  
 Slaughters were mutuall, equall stood the Fight;  
 But when his Carr descended to the West,  
 The *Grecians* then prevailing had the best,  
 And drew off *Cebrion* from the fierce Alarms  
 Of clamouring foes, then stripping off his Arms:  
*Patroclus* thrice like *Mars* scour'd all the Field,  
 And direly rageing, thrice nine *Trojans* kild;  
 The fourth time charging like a dreadfull Fiend,  
 Then Thou, oh! Thou drewst neer thy wofull end:  
 Thee *Phæbus* met, nor didst thou know the God,  
 His Temples muffled in a gloomy Clowd:  
 Betwixt the Neck and Shoulders him he struck,  
 Dassing his Eyes, and off his Cask did pluck,  
 His crested Plumes down on the Champaigne flung,  
 Which trampled under heeles of Horses rung,  
 Soyling his batter'd Helme with Dust and Gore,  
 Which nere had been dishonour'd so before;  
 What still impaild *Achilles* manly Browes,  
 On *Hector*, as a present, *Jove* bestowes;  
 His Death now nere, *Phæbus* his Javelin broke,  
 Though tip'd with Steele, and made of knottie Oke,  
 Sunck to his Foot his Target and his Belt,  
 Tearing his Corflet off so richly guilt.  
 Bereav'd of fence the Prince amazed stood  
 Trembling, an Ague curdled up his Blood.  
 Behind him stolne *Euphorbus*, *Panthus* Son,  
 Betwixt his Shoulders in his Javeline ran,

He







Rogero Palmer de  
Armigero. Tabulam



Dorney Com: Bucks:  
hanc: L. M. D.D.D.  
I.O.

Licet. V. 218

He well could throw a Spear, and most out-strip  
 In running, and exceld in Horse-man-ship;  
 Had twenty Champions, when he learnt to just,  
 Thrown from their Seats, and tumbled in the Dust:  
 He first in Thee his Javeline did imbrew,  
 And back his Spear, the wound not mortall, drew,  
 Retiring straight, not daring hand to hand,  
 Although disarm'd, *Patroclus* to with-stand;  
 By *Phæbus* struck, and by *Euphorbus* Spear,  
 Fearing his Fate he fell into the Reare.

As soon as him illustrious *Hector* saw,  
 Dangerously wounded thus from Field with-draw,  
 After he through the Squadrons fiercely flies,  
 And Steele and Staffe, forc'd through his Body, dies,  
 Falling his Armes resound, his Friends deplore:

As when a Lyon grapples with a Boare,  
 Who first shall of the Christall Fountaine taste;  
 The salvage Lyon kills his foe at last:  
 So lay the slaughtering Prince by *Hector* slaine,  
 Who thus insulting speak with high Disdain;

You thought to take our City, and as Slaves  
 Our Wives to Greece transport through briney Waves;  
 Whom to preserve formost my Steeds advance,  
 And of all *Trojans* best I use my Lance:

Fate my sole Prowess forcing to retreat.  
 But *Vultures* Thee, unhappy wretch! shall eat;  
 Nor should My Vengeance Thy best Friend delay,  
 Who might perhaps to Thee at parting say;  
 Returne not to the Navie, I injoyne,  
 Till *Hectors* bloodie Armes torne off are thine.

So He might say, and Thee perhaps perswade.

Then with a <sup>(s)</sup> Groane dying *Patroclus* said;  
*Hector*, Thou well mayst boast, since Victorie  
 Jove and *Apollo* joynd confer on Thee;

*Phæbus*

(f) The Ancients were of an opinion, that the soul deserting a body which was come to its *ἀκμή* fell greife, did pine and greive, *ἀδονία μὴ μῆτις, γένειον δὲ μῆτις ἀναξίον οὐμῶν*, fearing, least suffering a transmigration (the opinion of *Pythagoras*) it should be confin'd to a worse habitation: especially if the person whom it formerly inform'd were truly valiant, fortitude being so connaturall a vertue to mankind, that it takes its name from thence, the Greeks calling it *ἀνδραγαθία καὶ ἀνδρείαν* ἀπὸ τοῦ ἀνδρός, as we *Manhood* from *Man. Eust.*



(1) *Brutus* unseasonably repeating this Verse of *Homers* at a solemn Banquet,

Αλλὰ με μῶϊς ἐλαή κ' Ἀχιλλεύς ἔκτανε υἱός,

was much blamd for it, as wanting discretion. *Plut. in Bruto.*

(u) Albeit *Aristotle* deny all kind of divination, yet dying men many times, we see, are indued with a divining Spirit, for that the Soul then being united in its selfe [the reason of *Artemon* the Milesian in his Book of *Dreams*, ὡς ὅτε ἀδρῶσι δὴ ἡ ψυχὴ ἔξ ὅλων τοῦ σώματος πρὸς τὸ ἐκκεῖνθαι, μαντικῶς τὰ πρὸς ζῆναι] is then free from the incumbrances of the flesh, and setting forth for the place of its originall.

Thus *Poſidonius* tells of a Rhodian who prophesied on his death bed, that six of his associates should suddenly follow him, & in what order: So *Socrates* in that Apologie that *Plato* made for him; τὸ δὲ δὴ μετὰ τὸ τοῦτον ὁ μὲν ἑξ ἑσθλῶν, ὃ κατὰ λόγον ἔμελλεν εἶναι, καὶ γὰρ εἶμι ἡδὲ ἐνταῦθα ἐν ᾧ μέλει. ἀνδρῶν τοι ἑξ ἑσθλῶν, ὅταν μάλιστα ἀποθανέσθαι. And now, my accusers, since I am arrived at that part of my life, wherein men usually prophesie, the end or close, I also shall acquaint you with somewhat that is yet to come. *Xenophon* also in his Apologie for the same Philosopher makes him take notice of this passage in our Poet, for bringing him in first saying, ἀλλὰ ὅς τοι ἀνέδνα μὲν κ' Ὀμηρος ἔστιν τις τῶν ἐν καταλήσει τὸ εἶναι προγγνώσκων τὰ μέλλοντα, εὐλομαί δὲ κ' ἐγὼ χρονομήδους π, That since *Homer* had made some prophesie at their end, he also would do the like, he makes him tell of the future debauched Son of *Anytus*, one of his accusers, which fell out accordingly.

(x) See note (f) in Page 371.

*Phæbus* disarm'd Me, else I should not feare  
Twenty like Thee to slaughter with my Speare;

(t) First *Phæbus* slew me, by my sad Fate stird,  
*Euphorbus* next, Thou kil'dst Me but the third.

But what I now (u) foretell Thou mayst beleive;  
Long after Me expect not to survive,

The powerfull Fates, and conquering Death draw nere,  
And Thou shalt fall on stern *Achilles* Speare.

Thus Life and Speach an End together made,  
His Soul descending to th'Infernall Shade,

(x) Repining Youth and Vigour to forsake,  
When thus bold *Hector* o're the Body spake;

*Patroclus*, how canst Thou my Death foretell?

Who knowes now but *Achilles* may as well,

Though him a Goddess, beauteous *Thetis*, bare,  
Imbrue the point of this my vengfull Speare?

This said, his Foot he setting on him, drew

The Javelin forth, and back the Body threw.

This done, *Automedon* he next pursu'd,

*Achilles* Charioteer, with restless Feud;

But from his Rage on deathless Steeds he rode,

Which guift the Gods on *Peleus* had bestowd.

HOMERS







Thomæ Stanley de  
Hartford Arm: Fabula



Cumberlow in Comitatu  
hanc. D.D.D.L.M.I.O.

Lib. 17. Ver. 49.

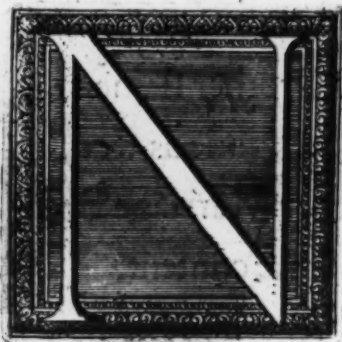


# HOMERS ILIADS.

THE SEVENTEENTH BOOK.

## The ARGUMENT.

*The Spartan King Euphorbus kills, then flies.  
Achilles glorious Armes prove Hector's prize;  
Who Ajax fears t'engage. Both Sides recruite:  
Then for the Body bloodily dispute,  
Which Ajax sheltering with his seven-fold Shield,  
At last brings off: On both sides many kild.*



Or long from Menelaus fame  
conceald

How the bold Trojans had  
*Patroclus* kild:

He through the Front and  
glittering Squadrons flung.

As the <sup>(a)</sup> Damme moaning  
rounds her tender Young,

Who ne're before had prov'd *Lucina's* Throwes;

About the Body so the *Spartan* goes,

His Spear in posture put, and ample Targe,

Prepar'd to slaughter who so ere durst charge:

Nor

(a) He resembles Menelaus: *Ἰδὼν*  
*πρὶς Ζῶν ἀλλὰ συμπαθεῖ καὶ προστάειν*, not  
to any stronger creature but to an Hei-  
fer, and that for her affection and com-  
passion to her young, especially her  
first.



(c) Which lay now upon the Earth,  
*Apollo* having disarm'd him.

(d) *Euphorbus* whose Soule by a  
*Metempsychosis* entred after into *Py-*  
*thagoras* as himselfe reported; and also  
 into *Lucina's* Cock, as he tells his Ma-  
 ster *Myceilus*. See *Lucian* in his *Gal-*  
*lus*. Of which thus *Diog. Laertius* in  
 his life,

Τὰς φέρεται ἢ ἰδὼν τὸν Πυθαγόραν ἔχοντα  
 Ἀπίδου Εὐφύρου ὅλκον ἐν οὐρανῷ.  
 Οὐκ ἔστι, οὐτὸς ἔχον ἢ πάλιν φέρεται ἔσθ'  
 ὅτι οὐκ ἔστι  
 ὁ δὲ αὖτ' ὅτ' ἴδω Νέμεν, ἐν αὖτ' ἔλθω ὅτ' ἴδω.

Wouldst thou th' opinion of *Pythagoras*  
 know?

*Perseus* *Euphorbus* Target, that will  
 show,  
 He said he was that mortall: he who  
 saies  
 He was, not being, was not when he  
 was.

(e) Hence the Lawyers dispute,  
 whether he that first wounds a wild  
 Beast, or he that kills it, were to have  
 the Spoyle and Quarrie. *Spond.*

(f) So *Epimetheus* after he had o-  
 pened *Pandora's* Box, was thence  
 stild *ἑμᾶρτος* and *ἑμῖνος*. This sence  
 cloath'd by *Hesiod*.

Δίκην δ' ὑπερβόρειον ἰσχυρὸν  
 κίς τίλος ἐιστάδου, πᾶσι δὲ τῇ νήπιος  
 ἔγνω.

Justice the proud still over takes,  
 And Fooles Affliction wiser makes.

(g) *Phrontis* the wife of *Panthus*,  
 the Mother of *Hyperenor*, *Euphorbus*  
 and *Polydamas*.

(h) He addresseth his Prayer to *Ju-*  
*piter*, as him that punisheth the arro-  
 gant, according to that of *Menander*,

Ὁ Ζεὺς κολᾷς τοὺς ἀγὰν ὑπερήφανους.

Vengeance stil meets with those are over-  
 proude.

Nor by the (c) Body stood Old (d) *Panthus* Son,  
 A meer Spectator, idely looking on;

But thus unto the daring *Spartan* spake;

Retire *Atrides*, and the Corps forsake,  
 And leave these bloodie Spoyles to me, who durst  
 Assault *Patroclus*, and Him (e) wounded first:

Let me injoy the Honour I have got,

Least slaine by Me Thou die upon the Spot.

Then fighting He; Vaine Boasts are better spar'd:

The Lyon, salvage Boare, and cruell Pard,  
 Whose brutish Natures none could ere reclaime,  
 Compar'd to *Panthus* haughty Sons are tame:

For I *Hyperenor* an Example made,

Lopt in his prime, when, scoffing Me, He said,

Slighting My Prowesse, He had never yet

Amongst the *Greeks* a greater Coward met:

But his own Feet not him to *Troy* convaidd,

To make his dearest Wife and Parents glad.

So shalt Thou fare if that Thou stand'st My Rage.

Take then a Freinds advice, and not engage;

Mixing with yonder Body wave Thy Foe:

(f) By late experience Fooles their Folly know.

Who thus; Ile stay untill betwixt us twaine

Accounts are ballanc'd for My Brother slaine:

His Wife Thou mad'st a Widow soone as wed,

And bath'd in Funerall Tears Her Marriage Bed;

But I shall bring the Mourner some content,

When *Panthus* and My (g) Mother I present

Thy Head and Armes: Soon we'll decide this Strife,

And one by th' others Prowess lose his Life.

At him, this said, He casts a Speare well steeld,

Whose sharper Poynt rebated on his Sheild;

The *Spartan* then, great (h) *Jove* imploring, throwes;

The Spear through's Breast, as He retreated, goes;

He

He on his right Hand falne, it Passage found  
 Amidst his Chine, his glittering Armes resound,  
 His Tresses up in<sup>(b)</sup> Gold and Silver furld  
 In twining locks, so like the<sup>(i)</sup> Graces curld,  
 Foule Gore distaines : As a faire<sup>(k)</sup> Olive plant  
 In sweet recess where<sup>(l)</sup> Fountaines are not scant,  
 By coole and whispering Gales fand round about,  
 Till bowghs expand, and silver Blossomes sprowt,  
 Which straight an all destroying *Heurican*  
 Tears from her<sup>(m)</sup> Rootes and levells with the Plain :  
 So fell *Euphorbus*, *Panthus* Valiant Son,  
 When in to strip him *Menelaus* ran.

As a sterne Lyon pinch'd with Hunger flyes,  
 Seising a Bullock of the larger size;  
 Then hungrie breaks his Neck, and at one Sup  
 Quaffes his warme Blood and mangled Bowells up,  
 Though showts and spending dogs beat heavens arch'd  
 Not any yet the Monster dare assault : Vault,

So none durst *Menelaus* charge, had not  
 Spightfull *Apollo* laid a Counter-plot,  
 And like stout *Menta*, the *Cyconian* Cheif,  
 Provoak'd thus *Hector* straight to bring Releif;

In vaine *Achilles* Steeds Thou follow'st, who  
 Too metteld are for Mortalls to pursue,  
 None well can manage that Celestiall paire,  
 Unlesse *Achilles* whom a Goddes bare,  
 Whilst *Menelaus* with His Spear and Sheild,  
*Patroclus* guarding, hath *Euphorbus* kild.

This sayd the God amidst the Tumult blends,  
 But Rage and Sorrow *Hectors* Bosome rends :  
 Who looking through the Troopes, the *Spartan* spy'd  
 Striping the Corps; whose blood the Champaign dy'd :  
 Up through the Rancks in glittering Steele he came,  
 Lowd like a roaring Breach or bellowing Flame ;

G g g

Him

(b) For which *Mycellus* derides him in *Lucians Gallus*, for going so accoutred to War, *Ἰνδα σιδηροφορεῖν μάλλον ἢ χρυσοφορεῖν ἄμεινον ἦν*, where Iron is much more serviceable then Gold.

(i) He resembles in haire to that of the Graces, for the beauty and amiableness of them, being so set out : so *Mycellus* in *Lucian* speaking to his Cock, sometime this *Euphorbus*; *ὃς μοι δοκεῖ Οὐμνος διὰ τὸ τοῦ χάριτος ὀμοίαις ἐπὶν σε τὰς κόμης, ὅτι χρυσῶτι καὶ ἀργύρῳ ἐσφικοντο μακρὰ καὶ ἀμείνους διπλασι καὶ ἑρασμώτεραι ἐφαίνοντο σωματικῶς γὰρ ὁμοίαι τῷ χρυσῷ καὶ σωματικῶς μὲν αὐτῷ. Eust.*

(k) *Neptune* and *Minerva* contending about the naming of Athens, who should have the honour to impose it; he striking with his Trident upon the cheife Fort of the City, and raising the Sea, She made an Olive tree to spring out of the Earth, whereupon *Cecrops*, the King of that Country and Judge of that Controversie, adjudged that *Minerva* should have the name, upon this account, *ὅτι θάλασσα μὲν ἐστὶ πανταχῶς, τὸ δὲ ὄψιν τῆς ἐλαίας ἴδιον Ἀθηνᾶς*, for that whereas the Sea was every where common, this plant was her peculier. *Schol.*

(l) The Olive as it likes best in high places, the first growing in the *Acropolis* at Athens, so it loves and delights in moisture.

(m) The rootes of the Olive lying shallow and running upon the ground, when they plant them they let them into the Earth, that taking the deeper root, they might the better resist any impetuous storme. *Eust.*



Him *Menelaus* heard, and fighting spake,  
 Shall I, ah ! Me, these glorious Armes forsake,  
 And leave *Patroclus* in My quarrell slaine ?  
 Then justly may They All on Me complaine ;  
 But if I *Hector* stand, then He with All  
 His Troops on Me, hem'd in alone, will fall ;  
 Why scruple I thus ? Who fights 'gainst so much Ods,  
 And One incounters honour'd by the Gods,  
 May Mischeif meet : let none Me therefore blame,  
 Saying, to save one, off I basely came ;  
 But I and *Ajax* will our Force unite,  
 Then we the *Trojan* and his God will fight ,  
 Rescuing from both *Achilles* dearest Freind,  
 And so bad Fortune by our Valour mend.

Whilst thus the Heroe to Himselfe discour'd,  
 Up *Hector* came, his Squadrons reinforc'd,  
 But he retreated, and the Corps forsook,  
 Yet turned oft with a disdainning Look ;

A Lyon upon whom bold Rusticks fall  
 With Dogs, and Spears, and Shouts, so leaves the Stall  
 And Prey expected, highly discontent,  
 As from *Patroclus Menelaus* went

To freindly Shelter, where He *Ajax* fought :  
 Him on the left Wing finding, where he brought  
 His Squadrons up, of *Phæbus* much afraid ,  
 He drawing near thus to the Heroe said ;

Advance with Speed, to slaine *Patroclus* hast,  
 And for his Freind, fetch off his Corps at least ;  
 Since *Hector* will be <sup>(\*)</sup> Master of his Armes.

At this so heavie Newes great *Ajax* stormes ;  
 They through the Rancks and glittering Squadrons  
 Whilst *Hector* off his glorious Armour stript ; (leapt,  
 And, to cut off his Head, *Patroclus* drag'd,  
 To give fierce Dogs the Body, as he brag'd ;

Then

(\*) *Homer* makes *Hector* Master of *Achilles* his Armes, that being after  
 worked and slaine by him, he nor any  
 else might impute it to the weaknesse  
 of his Armour, and not to the valour  
 of his Enemy. *Ἰνα τις ἴσων αὐτὸν ἀνάγῃ*  
*τῷ Ἀχιλλεῖ ἡφαιστειύκτοις ὅπλοις ἀμφοτέρως*  
*κοσμηῖαι, μὴ δὲ δόξῃ ὅτι κτερεῖ διὰ τὸ ἀχρεῖον*  
*τῶν αὐτοῦ ὅπλων ποτιῖν ἀπὸ τῷ Ἀχιλλεῖ.*  
 So *Exp.*

Then with his Tower-like Target *Ajax* sets  
 Upon the Prince, who to his Troops retreits,  
 The Bloody Purchase sending to the Town,  
 No small Addition to his great Renown.  
 But sturdie *Ajax* cover'd with his broad  
 Target the Corps, and o're the Body strode:

As a sterne <sup>(o)</sup> Lyon guards his salvage Brood,  
 Beset with Huntsmen in a sheltring Wood;  
 Who <sup>(p)</sup> turning round the Enemy defies,  
 And <sup>(q)</sup> pulls his frowning Forhead o're his Eyes;  
 Such *Ajax* Posture: *Menelaus* next  
 His Place maintaines with Rage and Greife perplex:  
 When wofull *Glaucus* up to *Hector* rides,  
 And Him, his Browes contracting, roundly chides;

If Thou thus shrinkst, Thou art not what Thou wert,  
 Or else hast purchas'd Fame without Desert:

Consider how Thou *Ilium* mayst preserve  
 With Thy own Forces: Wee'le no longer serve,  
 Since to the *Lycians* Thou no Favour show'st,  
 Whose Lives are dayly in Thy Quarrell lost.  
 How wouldst Thou bring a private Person off,  
 Who leav'st *Sarpedon* to be made a Scoff  
 And Spoyle unto the Foe, so much Thy Freind,  
 Who like a Bullwarke *Ilium* did defend,  
 Nor Dogs dar'st from him drive? Bold *Lycians*! come,  
 Let *Troy* be ruin'd, and let Us march Home.

Did but that Resolution you invite,  
 Which warms their Breasts who for their Country  
 To *Troy* we might *Patroclus* Body drag, (Fight,  
 And leave the Foe no such great Act to brag;  
 Who would for Him *Sarpedon's* Armes returne,  
 Then we at his sad Obsequies should mourne,  
 So dear a freind *Æacides* hath lost,  
 One, next Himselfe, the stoutest of the Hoast:

Ggg 2

But

(o) They that write of the nature of the Lyon say, that He never permits his Lionesse to hunt with him, much lesse that he doth συμαγωγῆν lead forth or tend the Whelps, and therefore understand this of the Female only.

(p) Naturalists write that the Lyonesse brings forth once only, and that but one. So *Herodotus*, ἡ δὲ δὴ λαινα, ὃν ἰσχυρότατον καὶ θρασυτάτον, ἀπαρξὶς ἐν τῷ βίῳ τίκτει ἓν, τίκτου γὰρ σωμακάδην τῷ τίκνῳ τὰς μήτρας, casting her matrix together with her young one: but *Homer* makes her bring forth many, which yet *Aristotle* rejects as fabulous, adding that her young are so feeble that they be not able to goe till they are 2 moneths old, & that they bring every litter fewer, till at length they grow barren, and that they cast foure teeth only, those we call *caninos*, and this when they are six moneths old. *Arist. Hist. animal. lib. 6.*

(q) *Septi a venantibus obtutu terram continentur.* The Lyoness, saith *Solinus*, fighting for her young fixeth her eyes upon the Earth, that the sight of the weapons of such as pursue her may not affright her. The Scholiast observes that to let down the eye-brows is so proper to them that be angry, that the *Greeks* use τὸ σκίζεσθαι ἀπὸ τοῦ ἐγγίεναι, from τὸ σκίον, noting that part of the Body, the upper eye-lid.



But shrinking still to *Ajax* Thou giv'st place,  
 Nor, as a Foe, dar'st look him in the Face,  
 Still waving his Incounter, who excels  
 Thee both in Prowess and all Virtues else.  
 To *Glaucus* *Hector* frowning then reply'd;

Why speak'st Thou words imbitterd so with Pride?  
 I allwayes thought Thee prudent till this Houre,  
 But Pasion now Thy Judgment doth o're-power.  
 Thou sayst I *Ajax* dare not singly fight;  
 I feare no Swords, nor Horses Me affright,  
 But *Jove*, whose Will works out what ere He lists,  
 Who Thow Himselfe engages oft resists,  
 Daunting the bold: but draw Thou up and see,  
 If, as Thou say'st, I such a Coward be,  
 Or of My Honour have so little Sence  
 To let the prowdest beare the Body hence,  
 Or the Corps rescue from these conquering Hands:  
 This said, He thus cheers up his warlike Bands;

Now *Trojans*, *Lycians* and bold *Dardans* fight,  
 Screw up your ancient Valour to the Height,  
 Whilst I that fam'd *Achilles* Armes put on,  
 My Prize by Slaughter of *Menæti* Son.

This said, the bloodie Battell he forsakes,  
 And, running swiftly, soon Them overtakes  
 That to the City bare the splendid Armes:  
 Then puts them on, remote from all Alarmes,  
 And with that Partie sends to *Troy* his own.  
 Then girds He that celestiaall Armour on  
 The Gods to *Peles* gave, who aged grown  
 The wonderous Guift conferd upon his Son,  
 (r) Who must not in his Fathers Armes grow old.

When *Jove* beheld him shine in Steele and Gold,  
 Shaking his Browes, Ah! little dost Thou think  
 Thy Death so near Thee, though on *Lethes* Brink,  
 Who

(r) Hence *Dion Prusæus* Orat. 28.  
 inserts *Hector* in his Catalogue of such  
 Heroes, who though highly favoured  
 of the Gods dyed in their youth, for  
 so did *Patroclus*, *Sarpedon*, *Achilles* and  
*Memnon*.

Who in his Armes thus prid'ft whom All men feare,  
His valiant Favourite slaughtering with Thy Speare,  
Leaving His naked Body on the Spot.

Though Thee great Strength and Courage I allot,  
Thou thus accounted shalt not from the Fight  
Returne to Thy *Andromache* at Night.

*Jove* ratified this Sentence with a Nod;  
But *Hector* arm'd, cheer'd by Wars dreadfull God,  
His Aids invited to the bold Designe,  
Who saw Him in *Achilles* Armour shine;  
Then *Mesthles* He and *Glaucus* puts in Hope  
*Thersilochus*, *Difnor* and *Asterop*,  
Whets *Phorcys*, *Hippothous* and *Chromius* Swords,  
And th' *Augur Enomus* with such cheering Words.

You bold Afsistants, Who vast Confines plant,  
I raif'd no Multitudes abroad for want;  
But such I from your severall Cities drew,  
Whose Prowess might these daring *Greeks* subdue;  
Protecting so our Children and our Wives:  
On which Account, besides large Donatives,  
We on our People heavy Taxes fesse,  
That so your Courage may with Pay increase;  
Therefore now fight or dye; or Slaves be made:  
So ends all War; such is that subtile Trade.

Who ere from them *Patroclus* Corps shall get,  
Forcing yon sturdie *Ajax* to retreat,  
The Spoyle betwixt us shall devided be,  
And equall Honour shar'd 'twixt Him and Me.

Couching their Spears, this said, they bend their cours  
Against the Foe, hoping the Corps to force,  
Who of their Lives shall no small Havock make.

Then to the *Spartan* thus great *Ajax* spake;

To come with safety off we may despaire;  
Not for *Patroclus* Corps so much I feare,

Which



Which must by Dogs and Vulturs be devour'd,  
As here We both should suffer over-pow'd;  
*Hector* o're all an iron Tempest spreads,  
Th'impending Storme will break upon our Heads;  
Then call up others quickly to our Aid.

Off *Menelaus* drawes, nor Time delaid,  
And breaking through the Rancks thus calls alowd;

You Princes! who at publick Feasts are proud  
To sit at *Agamemnon's* Board and Mine,  
Mixing high Banquets with delicious Wine;  
You, on whom *Jove* Honour and Power conferrd,  
Since in this bloody Fight it will be hard

To find you All, let some with Speed draw neare,  
Disdaining Dogs *Patroclus* Corps should teare:

Swift *Ajax* heard lowd *Menelaus* first,  
And through the rancks and clos'd up Squadrons burst,  
*Idomeneus*, and his Favourite  
*Meriones* next, resembling *Mars* in Fight.

Who can the Princes reckon up or name?  
So many to renew the Battell came:

As <sup>(s)</sup> in a Rivers Mouth swolne with the Tyde,  
Repuls'd Billowes from the Ocean ride,  
A murmuring Breach 'gainst Bancks opposing raves,  
The flowing Sea disgorging fresher Waves;

So lowd the clamouring *Trojans* Shouts resound,  
Whilst the bold *Greeks* *Patroclus* Corps surround,  
And with their Sheilds conjoynd the Foe resist,  
*Jove* their bright Casks eclipsing with a mist;  
Who lowd *Patroclus* living up now sends,  
To save his Corps from Dogs, so many Friends:

But first the *Trojans* with a desperate Shock  
Worst'd the *Greeks*, that All the Corps forfook;  
Yet in their Flight the *Trojans* could not boast,  
Any They flew, or that one *Greek* was lost,

Nor

(s) *Solon* (or as others, *Plato*) being ambitious of imitating *Homer*, comparing some Verses of theirs with his, reading this passage were so highly displeased with their own, that they condemn'd them to the fire, invoking *Vulcan* in this verse of his, a little altered.

Ἡραϊστὸν ἔρμολ' ὦδε, Πλάτων νύ π' οἷο χα-  
ρίζεσθαι.

*Vulcan, approach; Plato thy aid re-  
quires.*

Nor stay'd They long : Great *Ajax* who exceld  
 All but *Pelides* the unparallel'd,  
 (His goodly Person such, His Facts so fam'd)  
 Their Bosomes with fresh Courage thus inflam'd.

As a wild Boare who Dogs and Men assailes,  
 His Passage forcing from re-echoing Vales,  
 Speeds to the safer Mountaine ; *Ajax* so  
 Making his Way, routes the opposing Foe,  
 And dis-appoints their Plot, to gaine Renown  
 And purchase Fame by dragging to the Town  
*Patroclus* Corps. *Hippothous*, *Lethus* Son,  
 Had this for *Hector* and the *Trojans* done,  
 Who fast the *Tendons* near his Anckles tide,  
 And drag'd him by the Foot : when unesp'd,  
 His Fate, which None could e're avoid, drew neare:  
 For boysterous *Ajax*, rushing through the Reare,  
 Him singled out, and with his Lance assailes,  
 Piercing his Cask, adorn'd with Horses Tails :  
 The purpled Poynt an Eye of white distaines,  
 A Hotch-potch following mixt of Blood and Braines;  
 His Soule dislodging flights Her late Command,  
*Patroclus* foot drops from his dying Hand ;  
 On Him he falls ; far from his <sup>(t)</sup> native Soyle,  
 His Parents <sup>(u)</sup> Guerdon for their Care and Toyle  
 Not yet return'd; so short his Life, his Chance  
 So sad to perish by great *Ajax* Lance.

At Him his Spear much raging *Hector* threw,  
 Which, *Ajax* stooping, o're his Shoulder flew :  
 This *Schedius* Son, renown'd *Ipithus*, felt :  
 Long He in wealthie <sup>(x)</sup> *Panopea* dwelt,  
 Amongst the *Phoecean* Cheifes of primest Note,  
 And most command: the Poynt transpierc'd his Throat,  
 And through his Shoulder-blade a Passage found ;  
 Dying he falls, his glittering Armes resound.

But

(t) From *Larissa* a City of the *Pelagian Argos*, or *Thessalis*.

(u) Græc. ἡ τὴν αὐτὴν ὀφείλουσαν ἀντι-δοῦναι, from which expression of *Homer*, *Eustathius* proves this retaliation of children to their parents for the care and charge of their education to be a duty and debt, not any curtesie. τὴν ἀποδοῦναι ἡμετέραν καὶ αὐτοῖς ἀπέναντον. So Hc.

(x) A City of *Phocis*.



But *Ajax Phorcis*, *Phenops* Valiant Son,  
 Guarding *Hippothous*, in the Bellie ran,  
 In his warme Bowells He his Javelin sheath'd,  
 On Earth he fell, and up his Soul bequeath'd:  
 At which the formost shrunk, and *Hector* too;  
 The *Grecians* showing thence the Bodies drew,  
 And off *Hippothous* Arms and *Phorcis* take;  
 Then they once more to *Troy* had drove them back,  
 And by their Prowels lasting Honour woon,  
 Despite of *Jove*, had not t' *Anchises* Son  
*Phæbus*, resembling <sup>(1)</sup> *Periphas*, appear'd,  
 His Fathers <sup>(2)</sup> Herald, and the Prince thus cheer'd:

(1) Both taking their names from their office: ἀπὸ τοῦ μεγαλῶς φωνῆν from his able voice; *Epytus* παρὰ τὸ ἐπώνυμον ἔστι φωνῆν from crying or calling also, children following the profession of their parents.]

(2) Part of whose function being to proclaim silence and bespeak attention in all more solemn Assemblies, with an ἀκούετε λαοί, heare, O ye people, *Stratoniceus* a factious *Musician* observing many Temples in *Mulasse*, and but very few men, cryed out, ἀκούετε ναοί, Heare O ye Temples, playing upon the affinity of the two words, λαοί and ναοί, which differed but in one letter. The same conceited *Lyrist* observing that at the games at *Abdera* there were a greater number of Heralds, and but a slender appearance of people, going on tiptoe, his eyes fix'd constantly upon the Earth, being ask'd what he ayld, replyed: That he was well of his feet, only feared lest he should tread ἐπὶ κήρυκας, the word signifying both an Herald and a pricklie kind of Fish: τὸ ἐπὶ ἀλλὰ ἐπὶ κήρυκα ἔστι τὸ ἐπὶ κήρυκα ἀγωνίζων δὲ μὴ ποτὲ ποτὲ ἐπὶ κήρυκα τὸν πόδα παρῇ. *Eust.*

How could'st Thou *Troy*, a God opposing, save?  
 I many, them no Power assisting, have  
 Beheld, when They the haughty Foe subdu'd,  
 Trusting their Valour, Strength and Multitude:  
 Rather on you *Jove* would the Day bestow  
 Than on the *Greeks*, durst you but stand the Foe.  
 The God *Aeneas* knowing, *Hector* blam'd  
 And all the Leaders; Are you not asham'd?  
 The *Grecians* not the *Trojans* chace, but You  
 Your owne base Feare and Cowardize pursue.  
*Phæbus* but now to Me appearing said,  
 Facing the Foe Us *Jove* Himselfe would aid:  
 Let us the Enemy then once more meet,  
 Nor let them beare *Patroclus* to the Fleet:

This said, He leaping forth the formost stands;  
 Th'Example takes; All follow his Commands,  
*Leocritus* then bold *Aeneas* sped,  
*Arisba's* Son, so deare to *Lycomed*,  
 Who, pittying this his Freinds untimely Chance,  
 At *Amathaon* threw his vengefull Lance,  
 Whose biting Steele his tender Liver felt:  
 He in *Peonia's* fertile Champaign dwelt,

And

And next *Asteropæus* bore Command,  
 Who greiv'd to see him weltring on the Sand,  
 Rush'd on successe, though by Fury edg'd,  
 There where *Patroclus* lay with Targets hedg'd,  
 And with strong Guards of Lanciers round beset,  
 By *Ajax* charg'd the Body not to quit;  
 Nor venturing singlie forth their Stations flight,  
 But still the *Trojan* in a Body fight.

A purple Flood then dy'd the Verdant Plaine  
 From *Trojans*, *Lycians* and bold *Grecians* flaine;  
 Thou wouldst have said, both Parties fell so thick,  
 Th'Account would puzell all Arithmetick:  
 The *Greeks* yet fewer of their Number mist,  
 So well They one another could assift.  
 Both boldly fight disdaining to retire,  
 Charging unwearied, like consuming Fire;  
 One would have thought, had He the Battell seen,  
 The Sun and Moon had both eclipsed been,  
 So black a Clowd enveloped the Fight,  
 Where shining Weapons were Their onely Light.

Whilst other Parties free from Darknesse fought  
 Where sun-beams cheard Heavens ample azure vault,  
 Th'Expansion clowdless, Mountains free from Mist,  
 That They could Javelins wave or well resist.

But yet *Antilochus* and *Thrasimede*  
 No notice had *Achilles* Freind was dead;  
 Him They thought still ingaged in the Fight,  
 Nor saw his routed Squadron put to Flight;  
 For They at distance fought, following the Charge  
 Which *Nestor* gave them drawing forth, at large.  
 Meane while both Parties for the Corps contest,  
 Sweating in hot Dispute and never rest;  
 Their Feet, Knees, Anckles dyed in Blood all ore,  
 Their Hands and Faces too besmeard with Gore.

H h h

As



As when a Currier gives his Servants charge  
 A Bullocks Hide with labour to enlarge;  
 Standing about each way They tug the Skin,  
 And pull and hale to work the Liquor in,  
 Adding both breadth, and length; So stood they round  
 Dragging the Corps o're a small patch of Ground,  
 Now here, now there: These would to *Priam's* Seat  
 Drag off the Corps; Those carrie 't to the Fleet.  
 Had *Mars* and *Pallas* this dire Conflict seen,  
 He had not blam'd Them, nor Shee angry been;  
*Jove* for *Patroclus* Mischeifs such a World  
 That woefull Day on Men and Horses hurld.

But all this while *Achilles* nothing heard  
 Of this Mis-fortune, and as little feard;  
 They so far off fought near the *Trojan* Wall,  
 He dreamt not of his Freinds untimely Fall,  
 But thought, the Foe repul'd, He would retireit,  
 As He had Him advis'd, to the Fleet:  
 He knew *Patroclus* never should destroy  
 Without Him, nor with His Assistance, *Troy*.  
 This oft He from his Goddes Mother heard,  
 Which *Jove* in private had to Her declar'd:  
 Yet She ne're hinted his untimely End,  
 Nor that He thus should lose his dearest Freind.

But They the Corps with Javelins guarded still,  
 And in Confusion mix'd are kild and kill.

When One thus said; Scorne longer to survive,  
 But let the Earth first swallow Us alive,  
 Before We basely to the Fleet returne,  
 (The lesse dis-honour better may be borne)  
 Or let the *Trojans* of their Prowess brag,  
 Glorifying They did the Corps to *Ilium* drag.

A *Trojan* then; Since there's no Hope to flye,  
 Lets fight it out, and on the Body dye.

Thus

Thus They resolving made a fresh Assault;  
Clashing of Weapons storm'd Heavens marble vault;  
And shouts the Air's untraced Regions ript.

Meane while *Achilles* mournfull Horses wept,  
Knowing bold *Hector* had their Master slaine,  
And left his rifled Body on the Plaine:

And though that often stout <sup>(a)</sup> *Automedon*  
Labour'd the Whip, lashing to drive them on,  
Yet they his Threats and fairer Language sleight,  
And would not to the Navie, nor the Fight;  
But like a Toombe, the marble Residence  
Of some great Person, stood, not budging thence:

Their Losse deploring, down they hang their Heads;  
<sup>(b)</sup> Watering with briney Drops the parched Meads;  
Their Maines bedew'd with a distilling Streame,  
Their curles washt out, hung dangling on the Teame.

When *Jove* beheld th'Immortall Steeds dismaid,  
Shaking his Tresses, them He pitying, said;

Why gave I you to mortall *Peleus*, whom  
Immortall, Death nor Age shall ere orecome?  
Was it that You should all those Woes indure,  
Which happless Mankind for themselves procure?  
What ever breathes, or hath on Earth a Place,  
Bides not the Tythe inherent to their Race.  
But be assur'd, *Hector* I'll nere permit  
You to command; nor in this Chariot sit.

Let it suffice that He his Armes hath got,  
And makes vaine Boasts; but You I'll Strength allot  
And Courage, that *Automedon* you may  
In Safety from the bloody Feild convey:  
Yet shall the Foe the *Grecians* put to Flight,  
Untill the Sun gives Place to conquering Night.

This said, by *Jove* enabled, from their Maines  
Shaking the dust, They scoure it o're the Plaines,

Hh h 2

And

(a) As *Patroclus* was Charioteer to *Achilles*, so was *Automedon* to *Patroclus*, and *Alcimedon* to *Automedon*.

(b) The like *Virgil* relates of *Ethon* the Horse of *Pallas*, his Master slaine, *En. 11.*

*Post bellator equus, positus insignibus,  
Ethon  
It lacrymans, guttisque humectat grandibus ora.*

*Ethon*, his War-Horse, mourning next took place,  
And weeping blubberd with great drops his Face.

*Suetonius* in *Julio* cap. 81. speaking of the Omens which preceded the death of that Emperour, recounts this amongst the rest, that those horses which passing the River *Rubicon* he had consecrated to *Mars*, turning them off, to pasture where they pleased, were observ'd, restraining their food, to weep abundantly. Thus *Ælian* reports it of the Elephants, that being forc'd to forsake their native soyle they weep so excessively, that for a season they lose their sight, *Ælian. de Animal. lib. 10. c. 7.*



And 'midst the Conflict Their bold Driver brought,  
 Where he, though for his Freind with greif distraught,  
 As at a Flock of Geese a Vulture stoopes,  
 Charg'd through and through the Foes disorder'd  
 But none He slew, since He, in full Career, (Troopes,  
 Not well could guide his Steeds, nor couch his Speare.  
 Him in this Posture bold *Laercius* Son

Observing said; What God, *Automedon*,  
 Distracts Thy Judgment, and thus puts Thee on,  
 Alone to charge the *Trojans* in the Van?  
 Since *Hector* slew *Patroclus* more he stormes,  
 And rides triumphant in *Achilles* Armes.

Then He; Our Freind now dead, there's none alive  
 Who can like Thee these Head-strong Horses drive.  
 Take then this Whip and Raignes, and I'll descend,  
 And Champion these immortall Steeds defend.

*Alcimedon* the Chariot mounts, this said,  
 Taking the Whip and Raignes his Freind to aid.  
 Soon as *Automedon* His Seat forsook,  
*Hector* observing to *Aeneas* spoke;

Ah! Thou in Councill wise, in Battell bold!  
*Pelides* Horses yonder I behold  
 Drove by unskillfull Charioteers, which may,  
 If Thou but second Me, become our Prey:  
 Since They unable are our Charge to stand,  
 Or both of Us encounter hand to Hand.

*Aeneas* straight consenting up They drew,  
 And ore their Backs their Bullskin Targets threw,  
 Which plated ore with brasen Bosses shin'd:  
*Chronius* to them and bold *Aretus* joynd,  
 Nothing mis-doubting but, their Masters flaine,  
 They should as Prize th'immortall Steeds obtaine.  
 But from *Automedon* They must not yet  
 Come off with Ease; nor without Blood retreat:

Who

Who straight to *Jove* for his Assistance pray'd,  
 Then to his Freind *Alcimedon* thus said;  
 Curb not Thy Steeds, but let Thy Raignes lye slack,  
 That their approaching Breath may warme my Back;  
 For *Hector* never will desist, untill  
 This Chariot prove his Prize and Us he kill,  
 Or perish in the bold Attempt. This said,  
 For th' *Ajaxes* and *Menelaus* Aid  
 Alowd He calls; With Care the Corps protect,  
 The Foe repulsing, nor your Charge neglect,  
 And Us yet living speedily assift.  
 Now *Hector* and *Aeneas*, two the best  
 Of all the *Trojans*, up 'gainst us advance;  
 I'll throw my Speare, and leave the rest to Chance,  
 To Fates Decree, and what great *Jove* permits.

This said, He throwes, and bold *Aretus* hits,  
 Piercing his Sheild, his Armes and massie Belt;  
 The Javelin's Poynt He in his Bowells felt.

As when a Swaine with a sharp Hatchet knocks  
 Downe with a well-aim'd Blow a stall-fed Oxe;  
 So fell the Prince, whilst the infixed Dart  
 Shook with th' Impulsions of His panting Heart.  
 Then *Hector* threw a Javelin tipt with Brasse,  
 Which He avoyded, falling on His Face;  
 It fixing in the Ground, the Butt-end shook,  
 Fast in the Earth the Poynt rebated stuck.  
 Then They had fought it out, their Falchions drawn,  
 But that the *Ajaxes* came fiercely on  
 To Help *Automedon*, as He desir'd.

*Hector*, *Aeneas*, *Chronius* straight retir'd,  
 Nor to fetch off *Aretus* Body stay'd.

Stripping the Corps, then He insulting said;  
 (c) This for *Patroclus* Death hath eas'd My Heart;  
 Though Thou for Him too mean a Victim art.

Then

(c) So Theophrastus.  
 Ἀνδρὶς τοῖς κεφαλῇσι μὲν ὄντι μέγα πῦμα μα-  
 ρτύριον,  
 Κούρῃ, ἀποκτείνουσα δ' αὐτὸς ὀφθαλμοῖς.

The sufferers hart grows small, but who  
 can well  
 Revenge himselfe it makes his bosome  
 swell.



Then mounting, in His Seat the bloody Spoyles  
He fixt, black Gore his Feet and Hands defiles;  
So looks a Lyon feasted on a Bull.

Whilst round *Patroclus* They their Weapons dull  
In cruell Fight, by *Pallas* spur'd, whom *Jove*,  
His Mind now chang'd, commanded from above  
To chear the *Greeks*: Like the discolour'd Bow  
The Thunderer bends a Battell to foreshow,  
Or bitter Tempests, which from Labour keep  
Industrious Swaines, and banefull are to Sheep;  
She in such painted Robes concealed came,  
The *Grecians* fainting Courage to inflame;  
And first like *Phoenix* her Addresses made  
To *Sparta's* Prince, whom blaming thus She said;

Since Thou, *Aetrides*, wilt the deepest share  
In Greif and Shame, should Dogs *Patroclus* teare,  
With a fresh Party charge the conquering Foe.

Then He; Would *Pallas* Strength on me bestow,  
And blunt their keener Weapons, un-dismaid  
With fresh Recruits the Body I would aid,  
Who for his Death am ready to expire.  
But rowting *Hector* comes like raging Fire,  
Mowing down Squadrons with his conquering Sword;  
Celestiall Powers such Honour Him afford.

Pleas'd that to Her He first addrest his Praiers,  
His wearie Limbs She with fresh Strength repaires.

(d) As busie Flyes, with biting Hunger keen,  
Though oft repulst, fall on our tender Skin,  
And piercing deep soon tast delicious Food,  
Sweetly carowing Draughts of humane Blood,  
Such Courage feeling *Menelaus* goes  
Up to the Corps, and there his Javelin throwes,  
And *Podes*, *Eetions* Son, wealthie and great,  
Whom *Hector* honouring at his Table set,

Pierc'd

(d) Of this passage of our Poet *Lucian* thus takes notice, in that his ingenious Encomium of the Flie, τὴν γὰρ ἀνδρείαν καὶ τὴν ἀλκὴν αὐτῆς ὅχι ἡμᾶς καὶ λέγειν· ἀλλ' ὁ μεγαλοφρονέτατος τῶν ποιητῶν Ὅμηρος, τὴν γὰρ ἀρετὴν τῶν ἡρώων ἐπαινεῖται ζῆτων ἢ λείοντι ἢ παρδάλει ἢ ὕμῃ τὴν ἀλκὴν αὐτῇ ἐικάζει, ἀλλὰ τῇ δάρσει τῆς μυίας, καὶ τῷ αἵματι καὶ λιπαρὲι τῆς ἐπιχειρήσεως· ὅθεν γὰρ δράκοντες ἀλλὰ δάρσος φησὶν εὐστὴν προσεῖναι, καὶ γὰρ ἐργασμὸν φησὶν ὅμως ὡς ἀρίσταται, ἀλλ' ἐφίεταί διγύματος, whereas *Homer* here resembles not *Menelaus* his valour or prowess so much to that of the Flie, as his importunity & perseverance, the Flie being no sooner beat off from a place, then it with great eagerness returns again. Others by the Flie here understand the Waspe or Hornet, μυία being us'd for all those kinds of Insects.

Pierc'd through his Belt, as he forlook his Ground ;  
Through's armes and breast the poynt a Passage found:  
Down falls the Heroe ; in <sup>(c)</sup> *Atrides* leapes,  
And dragging thence, off his bright Armour strips.  
Then *Phæbus* drawing near spurd *Hector* on,  
Resembling stout *Phænopus*, *Ajsus* Son,  
His dearest Freind, Who in *Abydos* dwelt;  
And thus the Heroes Pulse *Apollo* felt:

What *Greek* will now renowned *Hector* feare,  
Who daunted stands at *Menelaus* Speare,  
Whose tender Prowess, All the Princes scoff,  
Hath *Podes* slaine, and drag'd his Body off?

This said, a Clowd of Greife his Browes involv'd,  
And raging through the Van he breaks resolv'd:  
Then *Jove* his Golden Target shaking, shrowdes,  
Thundring and lightning, *Ide* in fable Clowdes,  
And, his bright *Ægis* clashing, Victory grants  
The daring Foe, and worsted *Grecians* daunts.  
First fled *Peneleus* on the Shoulder rac'd;  
*Polydamas* Him, as He Him turning fac'd,  
With His sharpe Poynt, as up He drew so near,  
Hit on his Chin, and shav'd from Eare to Eare.  
But *Hector* wounded *Leitus* on the Hand,  
*Electryons* Son, and put Him to a stand ;  
Amaz'd He looking round no more could hope  
To hold a Spear, nor with the *Trojans* cope.  
*Idomeneus*, as bold *Hector* set  
On shrincking *Leitus*, struck him neare the Teat,  
The Poynt broke off ; the *Trojans* startled were ;  
When *Hector* at the *Cretan* aims a Speare,  
Whom standing by his Seat he little mist,  
But stout *Cæranus* hit, who did asist  
*Meriones*, with whom on foot he came  
From *Lyctus*, Who had rays'd the *Trojan* Fame,

Had

(c) *Homer* makes *Podes* φίλον ἱλαπνασῶν a constant guest at *Hector's* Table. Now ἱλαπνή was a Sacrifice, or any greater preparation, to which whosoever were invited, contributed not to the charge, as they did to that call'd ἕρπας, where every one pay'd his share. *Euft. Jul. Πολύμν* by φίλος ἱλαπναστής understands a trencher-freind or parasite, and so also *Athenæus. lib. 6.* in these words, τὸν δ' ἐν ἱλαπνῇ φίλον ἕρπας τὸν ἐν τῷ διπνῇ διδὼν καὶ ποιεῖ αὐτὸν ὑπὸ Μεγαλᾷ πρῶτον κατὰ τὴν γαστέρα φησὶ δ' ὁ Σκῆψος Δημοκρίτης, ὡς καὶ Πάνδαρον διὰ τὸ ἐπωρεῖναι κατὰ τῆς γλώττης, πρῶτον δ' αὖτὸν Σπαρτιάτης ἀνδρὸς τὴν αὐτάρκειαν ἐζηλωῖ. He calls him a freind at his Board, because a constant guest at his Table, or parasite, and therefore makes him wounded in his belly, as *Pandarus* in his tongue, as having in that part especially offended, by perjury, as *Demetrius Scepſius* glosseth the place, adding, that he was slaine by a *Spartan*, then which no Nation was more frugal.



Had not *Cæranus* drove a mighty rate,  
 And interposing stopt Approaching Fate,  
 Meeting his owne, He fell by *Hectors* Spear,  
 His death receiving underneath his Eare.  
 The Lance beat out his Teeth, and flit His Tongue  
 Up by the rootes, and Him from's Chariot flung;  
 The Raines He drops, which up his Champion took,  
 And fighting to *Idomeneus* spoke;

Drive to the Fleet, where Walls may Us protect,  
 This day We must not Victorie expect.  
 This said, His Steeds *Idomeneus* whips,  
 And struck with Terror hurri'd to the Ships.  
 But *Ajax* nor the *Spartan Jove* conceales,  
 Whilst He alternate Palmes the *Trojan* deales:  
 When *Telamonius* said; A Foole may know  
 Heavens King grants this Dayes Glory to the Foe,  
 Since Us their Darts, though thrown at Randome, gall,  
 Wounds each imprint, so *Jove* directs them all,  
 When ours in vaine upon the Ground are spent:  
 But let Us straight some speedy Means invent  
 To save the Body, or our selves protect  
 'Mongst Friends; who may our ill successe expect,  
 Thinking we *Hectors* Charge could nere sustaine,  
 But seeking safety at our Fleet were slaine.

Ah! that some Freind would to *Achilles* beare  
 This heavy Newes, which yet he could not hear.  
 But none such I behold, so dark a Clowd,  
 And blinding Mists both Foot and Chariots shrowd.

(f) Oh *Jove*! these Fogs disperse and sable Night,  
 Then, must we perish, kill us in the Light,

*Jove* grants his prayer, & clears the gloomy Sphear,  
 The Sun breaks forth, and glittering Rancks appear,  
 When to the *Spartan* King thus *Ajax* spoke;  
 Now round about Thee, *Menelaus*, look,

(f) ἦν ὡς ἀληθὺς τὸ πῶτος Αἴαντος,  
 a Passion, (saith *Dionysius Longinus*,  
 admiring it as an Heroick pitch) well  
 becoming *Ajax*, he begging not life of  
*Jupiter*, this being a petition much be-  
 neath his Spirit, but the sudden ap-  
 proach of light, he not doubting then  
 to hew out himself a Sepulcher worthy  
 of his valour, and that though *Jove*  
 himselfe should combat with him:  
 Ἐπειδὴ δὲ ἀπεδέχθη σάβητος τὴν ἀνδρείαν εἰς  
 ἡδὺν θανάτου, ἔλατ' ἀπαύειναι, διὰ τοῦτο ἀγα-  
 γαλῶν, ὅτι περὶ τὴν μάχην ἀγχι εἶς ὥς ὅτι  
 πῆχεσθαι ἀπέταται, ὡς πάντως τῆς ἀρετῆς ἐνέ-  
 σουν ἐντάφιον ἔξιν, καὶ αὐτῷ Ζεὺς ἀντιτά-  
 πηται. So he *Menelaus* cap. 7.

If Thou canst spye, yet living, *Nestors* Son,  
Renown'd *Antilochus*, straight bid him run,  
And to *Achilles* tell the sad Mischance,  
How that his Friend is faln by *Hectors* Lance.

This said, He went: A Lyon from the Stall  
So goes, when Dogs on Him and Rusticks fall,  
Who all Night watching keep Him from his Prey;  
He oft assaults and makes a vaine Essay,  
Whilst Javelins thick they throw, and fire-brands flye,  
Which brandish'd so the Monster terrifie  
That He retreats, though highly discontent;  
So from the Body *Menelaus* went:

Fearing least They *Patroclus* would forsake,  
He thus to *Ajax* and *Meriones* spake;

*Patroclus* Worth to mind you Leaders call,  
Who living was so affable to All;  
Him of such Merit and so high Deserts  
Death hath surpriz'd. This said the Prince departs:

So a swift <sup>(g)</sup> Eagle, who hath clearest Eyes  
Of all the feathered People, each where pries,  
Seeking 'mongst shrubs a <sup>(b)</sup> Hare; then from the Pole  
Stooping infranchiseth her timorous Soul;  
As *Menelaus* search'd the Feild about  
To find *Antilochus*, if living, out;

When on the left Wing *Nestors* Son he found  
Cheering his Squadrons to maintain their Ground:

Then to the Prince He said; Draw nigh and hear  
Newes I could wish should never pierce thy Eare.  
Now I beleive great *Jove* assits our Foes,  
And on the *Trojan* Victory bestowes.

*Patroclus*, who march'd forth to our Reliefe,  
*Hector* hath slaine, to our no little Grief.

Run to the Navy, and *Achilles* tell  
What wofull Accident his Friend befell,

(g) *Ælian Animal. lib. 1. c. 42.*

(b) The *καρφορέν* or Hare-preying Eagle, *Arist.* calls *Melanastor* or *Aquilam Valeriam*. This Eagle alone brings up her young, never cries, nor makes any greater noyse with her wings. She also tryes her young by setting them in the Sun, whose rayes if they endure with open and unwat'rie eyes she owne them as her legitimate brood, abandoning the rest as spurious, which become *ἀναίσθητοι*. *Schol. Aristotle de Animal. lib. 9. c. 232.* saith that the Eagle seizeth not the Hare upon her Form but running, and that not *ἰσθίς* descending in a right line, least she bruise her self with her force and weight, but fetching a compass or turning, making her circles lesse by degrees, both that so she might take off her speed by affrighting her, and also be the readier to seize her which way soever she should turn. So *Scaliger*, but *Aristotle* saith she doth both *περὶ ἀσφάλειαν ὅτι μὴ ἐνεδρεύουσαι*, to prevent treacherie fraring to be circumvented.



That He with Speed may off His Body bear,  
Since *Hector* weares the Armes which He should wear.

At this sad Newes the Heroe speechlesse stood,  
His Eyes brimfull with an o're-swelling Flood.  
Yet He the King obeying no time lost,  
Leaving his Armes with Him he loved most,  
*Laodocus*, who raignd His fiery Steeds :

His Seat then quitted to the Navie <sup>(k)</sup> speeds,  
And as He went the Ground with Tears bedews,  
A wofull Messenger of heavy Newes.

Nor couldst Thou stay, bold *Spartan*, to assist  
Thy straightned Friends, *Antilochus* dismiss,  
But to *Patroclus* didst with Speed repaire,  
Leaving His Troop to *Thrasymedes* care,

And thus to *Ajax* saidst; Old *Nestors* Son  
Is with the Tydings to *Achilles* gon,  
Who though He for his Friends sad Death may rage,  
Will not yet *Hector* (wanting Arms) engage.  
But now consult how off the Corps We may,  
Or else our selves, from slaughtering Foes convey.

Then *Ajax* thus; Thou gravely do'st advise :  
Take up the Corps with bold *Meriones*,  
Meane while We Brothers, of one Name and Mind,  
Shall entertaine the pressing Foe behind,  
And *Hector* and His clamouring *Trojans* fight.

This said, with Armes conjoynd a decent Hight  
They rayse the Corps, and carry guarded round ;  
At which Heavens vaults with *Trojan* shouts resound:

As Hunts-men, who a wounded Boare in view  
With a full Pack of well-flesht Dogs pursue,  
The Monster turning, to decline his Rage,  
Straight All disperse, not daring to engage ;  
The *Trojans* so the flying *Greeks* pursue,  
And Swords and Javelins in their Blood imbrue,

(k) Gr. πόντος πόντος, his feet carried him, not he them, a phrase familiar, the ancients observe, with *Homer*, when he would expresse a speed greater then ordinary as here, *ὡς μὴ κινύσσει τὰς πόδας, ἀλλὰ φέρει τὸν πόδα ὡς δία τὰς πόδας φέρον, as though they did not go so much as flie. Enff.*

If once the *Ajaxes* do make a Halt,  
Pale they retreat, and dare not Them assault.

Then to the Fleet They with the Corps retire;  
The *Trojans* follow like consuming Fire,  
Which in a City weak Resistance finds,  
When raging flames are back'd with boisterous winds;  
So Horse and Foot came on with fresh Supplies,  
And shouts reiterated scal'd the Skies;  
As Mules through rugged Paths draw down a Hill;  
A Tree design'd to make a Beam or Keel,  
They spent with Labour, faint with wasting Sweat,  
Yet off at last, though much incumbred, get;  
So off the *Ajaxes* the Body bear,  
And with conjoyned Strength maintain the Rear.

So stands a lofty Mountain cloath'd with Woods  
Th' incessant Charge of an impetuous Flood,  
Upon the Plains turning the Torrents course,  
And fixt derides its ineffective Force:  
So th' *Ajaxes* th' insulting Foe drive Back;  
Whom *Hector* and *Aeneas* undertake.

As Flocks of Stares or Dawes a chattering Cry  
Raise when They see the murdering Falcon nigh;  
So *Hector* and *Aeneas* Them affright,  
That routed clamouring They forget to fight;  
Without, within their Trenches, close pursu'd,  
Their Armes they drop; but thus they not conclude,





Edoardo Bysshe de  
Surrey Armigero.



Smalfeild in Comitatu  
Tabulam hanc. DDD. LM. 10.  
Lib. 18. Vol. 39.



# HOMER'S ILIADS.

THE EIGHTEENTH BOOK.

## The ARGUMENT.

Hector, Achilles bears, his Friend had slain.  
 Thetis ascends with all Her Virgine Train  
 From Sea, her Son to comfort. Armes he wants,  
 Which at her sute Vulcan the Goddess grants :  
 Then speedy anvills, sweating at his Forge,  
 A Cask, Greaves, Corset, and a ponderous Targe.



Hilst thus both parties fought  
 like raging flame ;  
 Antilochus to sad Achilles  
 came :

Whom at His Fleet He  
 found, perplext with fear,  
 Events presaging which ef-  
 fected were,

When to himselfe He said : Ah ! why againe  
 In such Confusion flye They from the Plaine ?  
 I doubt the Gods have finish'd what of old  
 My Heaven-inspired Mother Me foretold,

That



(a) He makes *Patroclus* a Myrmidon, for that his Father *Menestus* was borne in *Egina*, he himself being born in *Opus*, a City of *Loeris*.

That a stout <sup>(a)</sup> Myrmidon, I yet alive,  
The *Trojans*, should of dearest Life deprive.  
*Patroclus* much I feare; Him I desir'd,  
When He had quench'd what hostile Flames had fir'd,  
The Navie clear'd, and put the Foe to Flight,  
Straight to retreat, nor valiant *Hector* fight.  
To Him surmising thus *Antilochus* made  
A sad Addresse, and, Tears destilling, said;

To Thee, great Prince, I with sad Tydings come,  
(Ah! were it false, though I were ever domb;)  
Thy Freind is false, His Corps in hot Dispute,  
And *Hector* weares Thy Armes in our Pursute.

A Cloud, this said, upon His Browes he hung,

<sup>(b)</sup> Dust on His manlie Face and Forhead flung:

(b) *Chrysost. de Orat.* amongst other Symptomes of sorrow reckons mens not casting dust onely upon their haire, but also eating it; *καὶ τρώγαν ἰδὲς*. *Plato* highly blames *Homer* for making his principall Heroe so indulge his passion.

Then, falling down, His Golden Tresses tore,  
And with His regall Habit swept the Floore.  
The Virgins His and Deare *Patroclus* Prize,  
At this so sad Alarme, with hideous Cries  
Surround the Prince, trembling with Greif and Fear,  
Beat Their fair Breasts, dishevelling their Haire,  
*Antilochus* the dolefull Musick fild  
With as sad Notes, whilst He *Achilles* held,  
Who fighd extreamly, rackt with torturing Feare,  
Least They his Head should fix upon a Spear.

His Mother heard Him 'midst Her Virgine Train,  
In *Nereus* Pallace, built beneath the Mainie,

(c) *Homer* denominates his *Nereides*, *Glauce*, *Thalia*, and the rest from the colour, fertility and other properties and qualities incident to the Ocean or Element of water. Of these *Hesiod* in his *Theogon*. and *Pindar* in *Isthmij's Ode 6.* reckon fifty.

<sup>(c)</sup> *Glauce*, *Thalia* and *Cymodoce* were  
*Nesæa*, *Spio*, *Thoa*, *Halia* there,  
*Cymoth*, *Aëta* and *Linnoria*,  
*Færa*, *Amphithoe*, *Agave*, *Melita*,  
*Doto* with *Proto*, *Pherusa*, with faire  
*Dynamene* and *Callianira* were,  
*Dexamine*, *Doris* and *Amphinome*,  
*Nemertes*, *Galatea*, *Panope*,

*Apseudes*

*Apseudes, Callianassa, Clymene,  
Amath, Orithya, Mera, Fanire;*

And many more which haunt the briny Seas,  
The Silver Cave was full of Goddeffes;  
All beat Their breasts whilst Thus their Queen com-  
Draw near, my dearest Sisters, understand (plaine:  
How much, ah! Me, I suffer, who <sup>(d)</sup> brought forth  
The valiant Heroe ever trod the Earth;  
And <sup>(e)</sup> bred up like a Plant, where Seasons smile,  
Where pleasant Fountaines feed a fertil Soyle;  
Then sent to *Ilium* through the boysterous Maine,  
Against the *Trojans*, whom I ne're again  
Shall see returne to *Pelius* royall Court;  
Though a sad Life He lives, both sad and short,  
Yet I who am a Goddeffs want the Power,  
His Life to ease, or add to it one Houre;  
But Him I'll see, and hear what dire Event  
Makes Him thus loud, and dolefully lament.

This said, She leaves the Cave; sad Nymphs attend,  
And, breaking through devided Waves, ascend  
*Troys* fertile Confines, where *Achilles* lay,  
Whose drawn up Vessels fring'd the trending Bay.  
To Him much sighing she Her selfe conveyd,  
And moaning thus in dolefull Accents said;

Why weepes my Son? what Greif distracts Thee so?  
Grant Me a share and Interest in Thy Woe.  
Tell Me! great *Jove* hath granted Thy Request,  
And now the *Greeks*, since Thou wouldst not assise,  
Are by the conquering *Trojans* hemd in round,  
Their Fleet and Armie coup'd up in a Pound.

He sighing said; Heavens King hath All things  
But what was, Mother, dearest to Thy Son, (done;  
Whom most I lov'd, admir'd and honour'd most,  
One equall to My selfe, ah! I have lost:

And

(d) *Gr. Σουγισβυνα* So said *Olympia* by her Son *Alexander*, That he was too great for her interest: *ὡς ὑπὲρ αὐτῆς χρίσας ἢ μὴ εἰς εὐχρηστὰς* *Enst.*

(e) *Hom.* making *Achilles* to be bred up still with his mother, the more modern Poets make him recommended by his Father *Pelias* to the tuition of *Chiron*, and that at twelve years of age.



And slaughtering *Hector* that rich Armour wears,  
Which the blest Planters of the glittering Spears  
Gave *Peleus*, when They brought Thee to his House,  
And Thou Immortall didst a Mortall spowse.  
It had been better Thou Thy life hadst led  
'Mongst Nymphes, and never known a humane Bed;  
For at My Death Thou wilt extreamly mourne,  
Who ne're shalt see Me to thy Court return.  
I would not live, nor more with Men converse,  
But that My Spear must *Hectors* Bosome pierce,  
And He to my insatiate Vengeance yeild  
Some Satisfaction for *Patroclus* kild.

Then weeping She; Ah! Son, Thy Fate draws nigh,  
Soon after *Hectors* Fall expect to dye.

And fit I should, sighing *Achilles* said,  
Because my Dearest Friend I did not aid,  
Who far from home gave up his vitall Breath,  
By Me not rescu'd from the Jawes of Death.  
Now since I ne're shall see my native Shore,  
Nor did *Patroclus* help, nor Many more  
Whom *Hector* slew, nor from my Fleet march'd forth,  
But burthend, like an useles Load, the Earth,  
When none in Valour might with Me compare,  
Though at designing Others better are.

(f) By this he insinuates *μεγίστην τὴν ψυχὴν*, the vast dominion of passion and choler, from which the Gods themselves are not exempted. *Heraclitus* opining that all things were continued in their being long of the mutuall enmity and contrariety of the Elements, of which all things consist, faults *Homer* for making his *Achilles* desire the generall dissolution of the Universe, which wish, yet were it such as he conceives, it might well yet be indulged to that Heroes hight of passion for the losse of so indeared a Friend. *Enst.*

(g) These lines are much admired by the Ancients, who say that hence not only *Plato* took his division of the Soul into its three faculties, *θυμικὴν, λογικὴν* and *ἐπιθυμητικὴν* the irascible, rational, and concupiscible, as hinted in those three words in these verses, *χόλος, πῦρ, and μένος*; but *Aristotle* also his definition of choler, which he makes to be *ζέως ἢ πικρὰς αἵματος δι' ὅραϊν ἀνελυσίως*, the ebullition of the blood in the heart out of a desire of returning what ever greives and afflicts us; a description implied in the word here, *καυγῆ*, smok, which ever presupposeth fire. *Enst.*

(i) Ah! that both Gods and Mortalls would assuage

(l) Passion, which often makes the Wisest rage,  
Sweeter than Hony, yet makes Choler keen,  
Sending foule Vapours from th'obstructed Spleen.

Though just occasion me *Atrides* gave  
Of Discontent, yet all that's past I'll wave,

And to the present Exigent submit,

That Him Who slew *Patroclus* I may meet:

Then

Then let the Gods and *Jove* their Pleasure doe.  
 Nor could <sup>(b)</sup> *Alcides*, deare to *Jove*, eschew  
 Pale <sup>(c)</sup> Death, pursu'd by cruell *Juno's* Hate:  
 And so must I fall by all-conquering Fate;  
 But first I'll purchase everlasting Fame:  
 Then shall some long-veild beauteous *Trojan* Dame,  
 Sighing extreamly, with her softer Hand  
 Dry up Her tears: then shall they understand  
 Tis <sup>(k)</sup> long since I engag'd; but now the Field  
 To wave, shouldst Thou perswade, I would not yeeld.

Then She; Well hast Thou said, dear Son; Our best  
 We ought to do for Friends that are distrest.  
 But thy bright Arms the Enemy hath got,  
 And they are faln to slaughtering *Hectors* Lot:  
 Which long he shall not thus triumphant wear,  
 His Fate approaching: yet a while forbear,  
 Untill the rising Sun Earths Bosome warms,  
 Then I'll present thee with *Vulcanian* Arms.

This said, She to her Sisters turning spake;  
 To *Nereus* Court strike through the ample Lake;  
 Say that to *Joves* high Pallace I am gon  
 To get celestiall Armour for my Son.

Her Train obeying, She no Time delaid,  
 But mounts *Olympus*, *Vulcan* to perswade.

Yet still the routed *Grecians* fled before  
*Hector*, dismaid, and filld the straightned Shore;  
 Nor could They fairly with the Corps retire,  
 Whilst the feirce *Trojans* chargd like raging Fire.  
 Thrice *Hector* fastned on *Patroclus* Feet,

The sturdie *Ajaxes* as often beat  
 Him from his Prize, yet still he chargd, or stood,  
 And step by step what Ground he got, made good.

A Lyon so whom Rusticks undertake,  
 Derides their Force, nor will his Prey forsake,

K k k

And

(b) Thus *Lucretius* from the example of many famous Personages, who trod that path before them, perswades men patiently to submit to their dissolution, lib. 3. in fine, instancing among others, in *Homer*, as no way inferiour to the other Potentates he there recounts.

*Hec etiam tibi tunc interdum dicere possis:*

*Lumina sis oculis etiam bonus Ancus reliquit,*

*Qui melior multis quam tu, &c.*

But this lay to thy heart, death did dispatch

Good *Ancus*, much thy better, impious wretch!

And many Princes more in dust are layd,

Who grand Affaires and mighty Nations swaid:

And he of old, who levell'd the vast Maine,

And brought his Army o're the purple Plaine,

Taught fawning Waves beneath his foot to creep,

Insulting o're loud murmures of the Deep,

Now conquerd his vast Musters of the dead.

Those thunder bolts of Warr, proud *Carthage* dread,

The *Scipios* gave their bones up to their Graves,

Their Obsequies no better then a Slaves.

And those who Arts and Sciences first found,

And who *Parnassus* forked Turrets crown'd,

Mongst whom once *Homer* did the Scepter sway,

All these in quiet slumber lay in clay.

And last of all, *Democritus* the Sage,

When he perceiv'd his minde impair'd by Age,

Freely to Death resign'd his hoary head,

And *Epicurus*, the Worlds wonder's dead,

Who all the Learned Crew outshin'd as farr,

As the bright Sun at noon a midnights Starr.

(i) Of all things death onely is inexorable, according to that of *Epicurus*, πρὸς μὲν πάντα θάνατον ἀσφάλειαν ποιεῖσθαι, χάριν δὲ θανάτου πάντες ἀνθρώποι πλέον ἀνίσχουσιν δίκην.

(k) Which yet was but thirteene dayes: onely he accounts the time long in respect both of the great pleasure he took in Chivalry, as also the many various occurrences, and continuall encounters in the interim, *Enst.*



And he had purchas'd then Immortall Fame,  
Had not from *Juno* to *Achilles* came  
*Iris*, in private sent; to whom She said;

Thy friend, thou dreadfulest of Mortalls! aid,  
Whose Corps both *Greeks* and *Trojans* strive to gain;  
(Hot the Dispute, on both sides many slain)  
These to the Fleet to bear, and Those to drag  
To wealthie *Troy*; and *Hector* makes his Brag  
That He his Head will fix upon a Spear:  
If Shame can move Thee, rise, and lye not there:  
Should Dogs or ravenous Vulturs Him deface,  
Thy Fame would be eclips'd with foul Disgrace.

*Achilles* then; Ah! Who of all the Gods  
Sent thee, blest Virgin! from their steep Aboads?

*Juno*, said *Iris*, Me commanded down  
From Snow-cloath'd Spires on high *Olympus* Crown.

How shall I go, said He, 'mongst loud Alarmes  
And bloodie Conflicts, when They have my Armes?  
To charge the Foe my Mother me forbad,  
Till She had brought a Sute by *Vulcan* made;  
(*k*) Since none will serve, except great *Ajax* Sheeld,  
Who now in all this Service keeps the Field.

Then she; That They thy Armour have, we know;  
Yet on the Rampire Thou thy Selfe mayst show,  
And with thy Prefence make the Foe retireit,  
That so thy Friends may some Cessation get.

This said, she vanishing, *Achilles* rose;  
*Pallas* her Sheeld o're his broad Shoulders throwes,  
And a dark Cloud about his Temples roll'd,  
Edg'd with bright Fire, and purld with flaming Gold.

As from a Castle in a distant Isle

(*l*) Smoak storms the Skies, whilst Enemies the Pile  
All day disputing, frequent Fires at Night  
Guild darker Waves, and make the Ocean bright,

That

(*k*) He took not the Armes of *Patroclus*, either for that which he would not appear in Field in any other then his own, least it should render him contemptible to the foe, who being now Masters of the Field were high and insolent; or for that *Aeneas* had them then on, the better to amuse the enemy and make them conceit, seeing his old driver, *Patroclus* to have been *Achilles*. *Schol.*

(*l*) The Ancients their Cities being beleagured made a smoak and smother upon their Walls by day, and fires by night to invite their neighbours and associates to their assistance. *Schol.*

That their Allies may their Condition know,  
 And man out Ships against the pressing Foe:  
 Such sparkling Fires about his Temples shine:  
 Then going forth he walks upon the Line:  
 Nor with a Party on the *Trojan* falls,  
 But as his Mother charg'd, aloud He calls,  
 Whom *Pallas* echoes: Straight the *Trojans* were  
 In great confusion, strook with *Panick* Fear:

(*m*) As a shrill (*n*) Trumpet summoneth a Town,  
 Before the drawn-up Enemy sits down:  
 Such was his Voyce, presaging future Woe.  
 Their bogling Steeds affrighted backward goe,  
 Their discomposed Charioteers retire,  
 When they beheld his Browes impaild with Fire.  
 Thrice He aloud calls standing on the Bancks,  
 As often shakes their dissipated Rancks,  
 Thus thrice (*o*) twelve Heroes He of Life bereft,  
 Who from their Chariots faln, their Javelins left.

Whilst they the Body bore to their Redoubt,  
 And layd upon a Beer, sad Friends about  
 Him weeping throng; fresh Tears *Achilles* drownd,  
 When he perceived *Patroclus* deadly Wound,  
 Whom he sent out the *Trojans* off to drive,  
 With Horse and Foot, ne're to return alive.

Then the unwilling Sun great *Juno* bids  
 In Western Seas straight cool his fiery Steeds,  
 That so the weary *Greeks* might breath a while  
 From dire Hostilitie and endless Toyle.  
 The *Trojans* too their gotten Ground forsook,  
 And troubled, out their panting Horses took,  
 Calling a Councill ere they went to Meat;  
 All so astonisht were that None durst sit,  
 Since they *Achilles* on the Works beheld,  
 Who now had long absented from the Field.

K k k 2

Polydamas

(*m*) So *Sophocles* in his *Ajax Iora-*  
*rius*, (*Ulysses* in him) resembles *Min-*  
*erva's* voice to a Trumpet,

Ω θειὴν Ἀδίας φιλότης ἰμοὶ θεῶν,  
 Ως ἑυμαδὶς σε, καὶ ἀποπλεῖς ἡς, ὅμως  
 φάνημι ἄλκω καὶ ξυσσέμεζω φρενὶ,  
 Καλκὸς ὅμῃ καὶ δυνος ὡς Τυρσηνικῆς.

Thy voice O *Pallas*, whom I own,  
 Before all Gods, with ease is known:  
 Though Thou appearst not, it resounds,  
 And like a *Tyrrhen* Trumpet sounds.

(*n*) *Homer* writes this by a *prolepsis*  
 relating to the times himself liv'd in,  
 Trumpets being not known during the  
 Wars of *Troy*, they sounding then with  
 the Shells only of Fishes. *Schol.* Of these  
 the Ancients mention six sorts, the first  
 invented by *Minerva*, the second by *O-*  
*siris*, the third the *Galatian* Trumpet,  
 the fourth the *Paphlagonian*, the fifth  
 the *Median*, the sixth the *Tyrsenian*.  
 Eust.

(*o*) Either twelve in all, or twelve  
 at every shout, as before *Patroclus*  
 slew three times ten.



*Polydamas* for Prudence much renownd  
Of All in *Troy*, his Judgment most profound,  
(*Hector* and Him one Day brought forth to Light,  
This better could advise, That better fight)

Thus said; Though long our march, make no Delay,  
But draw our wearie Army in by Day.

Whilst stern *Achilles* 'gainst *Atrides* rag'd,  
So long the Foe we easily engag'd,

Then I believ'd their Navy We should seise;  
But now as much I doubt *Æacides*:

Whose haughty Soul, spurd on by eager Hope,  
Will not permit him here in Champaign stop,  
Where We have fought, but putting us to Flight,  
He'll for our Wives and wealthy City fight.

Trust my Advise, retreat, nor here engage,  
Since Nights Approaches stop *Achilles* Rage:  
Should we attend his Furie till the Day,  
Who then could that impetuous Torrent stay?  
But He would *Troy* assault with all his Power,  
Then Dogs and Vulturs would our Friends devour.

Ah! may such Tydings never blast my Eare:  
But if, though hard, my Counsell you will hear,  
March home, and there on lofty Turrets stand,  
Let your Redoubts and Bullwarks well be mand.

When budding Dawn hath Dayes bright Blossomes  
In Steel compleatly arm'd defend your own: (blown,

(p) So *Euripides* in *Phœnissis*,

Ἀσπιδὸς γὰρ ἐστὶν ἀμείνων ἢ θρασυῖος στρατηλά-  
της.

The warie ere sh'oredaring I prefer.

(p) There shall He greater Difficulties meet,

Then on these Plaines, us charging from the Fleet.

When He shall find the Service grown more tough

And His then Crest-faln Horses tyr'd enough,

He shall be glad to draw off all his Power;

Then let fierce Dogs and Vulturs Him devour.

When *Hector* frowning said; Thou still dost thwart  
My bold Designes; still my Opposer art:

Wouldst

Wouldst Thou We should within our Walls retreat?

Have We not been enough beleagur'd yet?

We through the World admired were of old

(q) For vaster Bancks of Silver, Brass and Gold;

Now our exhausted Treasuries are spent,

(r) And our Goods sold, to rich *Mæonia* sent;

Great *Jove* then angry, now atton'd again

Bids fire their Fleet, and drive them to the Main.

Foole! spatter not this Court with froathie Wit;

None shall thy Counsell take; none Ile permit,

To follow thy Advise: Refreshment take,

Double your Guards, and strong your Watches make.

(s) If any too solicitous takes Care

Of his got Wealth, let his Companions share,

And so his Goods to publick Use imploy;

Rather than *Greeks* let Any it enjoy.

Next early in the morning let us Arme,

And give them at their Navie an Alarme.

Then if *Achilles* will, He may engage;

I shall not fly, but boldly stand his Rage:

He Fame from me, or I from him shall gaine,

Since oft the Conqueror is in killing slain.

*Hectors* bold Speech the *Trojans* well receiv'd,

Whom *Pallas* of their Judgments had bereav'd:

His fatall Counsell took; not one Man stood

For grave *Polydamas*, though th' Advice were good;

Thence the whole Army to their Supper went:

But all that Night *Patroclus* they lament,

*Achilles*'mongst the wofull Mourners chief,

Ore-whelm'd in not to be decipherd Grief;

On his Friends Breast his Hands he laying fobs,

Vollowing out Sighs and suffocating Throbs.

As breaks a shaggie (t) *Lyon* from the Wood

After a Swain, who stole his salvage Brood;

Tracing

(q) *Priam* was accounted the most potent, and opulent Prince of all his contemporaries, having Golden Mines: So *Strabo* lib. 14. in *Abydos*.

(r) He means that their great Treasure was exhausted to pay and gratifie their Auxiliars, most of which were of *Lydia* or *Mæonia* and *Phrygia*.

(s) *Δαίμον γὰρ ὁ πλοῦτος καὶ φιλοφρονεῖν κακόν*, wealth making men timorous and unwilling to expose their lives, though for the defence of their dearest relations. Thus was *Constantinople* lost through the avarice of the Citizens, the vast Treasure that was found in it being able to have secur'd it against that puissant foe.

(t) The male *Lyon* never takes care of his whelps, but the female, who also hath the greatest beard, as the male the fairer main.



Tracing his Foot he hunts from Place to Place,  
 Rage and Revenge doubles the Monsters Pace;  
 Such were his Sighs, who to the Mourners said,  
 Ah! I a vain and fruitlesse Promise made,  
 Saying to cheer *Menæti*us, I his Son  
 Would bring to *Opens* when the War was done,  
 And we the Spoyles of wealthy *Ilium* shar'd;  
 But Humane Vows little the Gods regard;  
 For both our Bloods must *Trojan* Earth distain,  
 And *Peleus* Me no more shall entertain,  
 Nor my dear Mother; Here must I descend,  
 And Thee, *Patroclus*, mongst pale Shades attend:  
 Yet ere that I erect thy Monument,  
 Thee I'll with *Hectors* Head and Arms present,  
 And then twelve Noble *Trojans* shall expire,  
 To please thy *Manes*, on thy funerall Pyre:  
 Till then thy Corps I'll here imbalmed keep,  
 Where *Trojan* Dames shall round about Thee weep,  
 And Day and Night consume distilling Tears,  
 Exquisite Beauties whom our conquering Spears,  
 Purchas'd when We their Cities levell layd.  
*Achilles* his Attendants bids, this said,  
 To set a mighty Trevet on the Fire,  
 That they from clotted Gore the Corps might cleer.  
 This done a massie Caldron on They fix,  
 Then powre in Water, and put under Sticks;  
 Incircling Flames the Belly of the Pot  
 Beleagure round, the Liquor straight grows hot.  
 Soon as warm Bubbles wet the shining Brims,  
 They bath, and with <sup>(u)</sup> rich Oyle anoynt his Limbs,  
 Filling his Wounds with Balsome nine Years old,  
 Then laying on the Beer the Body roll'd  
 In purest Linning up, from Foot to Head,  
 And over all a pure white Garment spread.

(u) Gr. ἀλφάτος ἐννέτης, Oyle nine years old, such having a medicinall quality above that which is newer. Others make it ξερὰνκόν or some composition to prevent putrefaction, such as the Oyle of Cedar, &c. *Enst.*

This done, all Night they round *Achilles* fate,  
Lamenting much *Patroclus* wofull Fate:

When *Jove* thus to his Wife and Sister said;

Thou of *Achilles* Rage good use hast made:

The *Grecians* sure from thee descended are.

Then she; Stern *Jove*! such Language thou mightst  
One Man another may assise, although (spare:

They little of our deeper Counsells know:

But I, Heavens Queen, of Goddesses supream,

Thy Wife and Sister, a *Saturnian* Stem,

Of equall Extract, must not yet assuage

On a few *Trojans*, highly wrongd my Rage.

Whilst thus these Gods discourse, *Thetis* repaires

To *Vulcans* Roofes, emboss'd with Golden Stars,

Though lame, his Courts were wel contriv'd and large.

He sweating at the Bellows in his Forge

Had twenty <sup>(x)</sup> Tripods made, and richly guilt,

To stand about the Walls which he had built:

But on th' elaborated Handles yet,

Adorn'd with gilded Bosses, were not set.

As he himself thus busied at his Trade,

Thither the Goddesses her Addresses made;

<sup>(y)</sup> *Charis*, grim *Vulcans* Spouse, who much exceld

In beauty, *Thetis* entring first beheld;

And taking by the Hand to Her thus said;

What business, mighty Goddess! did perswade

Thee to our Court, Who ne're wert here before?

Approach, and tast our hospitable Store.

This said, the Way she gives her, then goes on,

And plac'd the Goddesses in a silver Throne:

Then hastning to her Spouse to him thus said;

*Thetis* is here, who wants thy speedy Aid,

insinuate the joy and delight which not only he that receives a courtesie takes in it, but he also that does it; he that confers though never so great a benefit, joying in it, according to that of *Hesiod*, — *χαίρει γὰρ τις καὶ μῆλα δίδει*, as he that loseth, though never so little, grieves and mourns. *Eust.*

(x) These Tripodes which were *ἀνδριάντες* and *ἀντικρινήες*, moving of themselves, were vessels *ἀναθηματικά* and *ἀπυροί*, not us'd about the fire, but hung up in the Temples of the Gods, being more for sight and ornament then service. Thus the *Rhodians* made Statues so to the life, that those that saw them took them to be alive, and chaine'd them down to prevent their escape: *ἀλλόσιον ἱερίσμον αὐτὰ, ἵνα δίδωεν μὴ κινηδέντα φύροισιν*. *ἰωήσονται δ' ἄρα οἱ νησιῶται διὰ τὸ τοῖς θεοῖς τὰ παρ' ὁλίγον ἀντικρινήεν τῶν ἀγαλμάτων ἐκίνοιν*. Such likewise were the Statues of *Dædalus*, indued not with motion only but also speech; of which thus *Hecuba* in *Euripides*,

*Ἴε μοι γένοιτο φθόγγος ἐν κραχίῳ,  
καὶ χερσὶ καὶ κόμαισι, καὶ ποδῶν βάσει,  
ἢ Δαίδαλος τέχνησιν, ἢ θεῶν πνοῇ.*

Could every limbe my thoughts declare,  
My hands speak, Arms, my Gate, my  
Hair,  
By *Dædalus* art, or else some God's more  
rare.

(y) *Charis* is made to accompany not with *Somnus* only, but also with *Vulcan*, διὰ τὸ ἐπὶ χεῖρας τῶν ἐκ πυρὸς δημιουργημάτων, to signifie the great excellence and use of such peeces of work as are forg'd out by fire, together with the high complacency men take in them, in the exquisite peeces of some accurate hand: For which reason *Vulcan* is joynd also to *Venus*, *χαρισμένη ἀρεσδίτη* the most amiable of all the Goddesses. He files *Charis* here καλὴ fair or lovely, διὰ τὸ περιπαρόμενον ἡδὺ μόνον τῷ λαμβάνοντι ἀλλὰ καὶ ἐκ δίδου, to

To



(z) *Juno* disdaining that without her concurrence *Jupiter* brought forth *Pallas*, to be even with him for it, brought forth *Vulcan* by her selfe, whom being borne lame, loathing his deformity, shee cast out of Heaven; though *Homer* makes his lameness not naturall but adventitious, long of *Jupiter*, who threw him into *Lemnos* for attempting to rescue his Mother, hung up by him with an Anvill at either foot. Of this lameness of his, how it was contracted, thus *Juno* in the Hymne to *Apollo*.

καὶ νῦν νόστιν ἔμειο τέκε γλαυκῶπι 'Αθήνην

Ἡ πᾶσι μακρότατι μετατρέποντι δδανάτοισι  
'Αὐτὰρ ὅγ' ἠπιδάνας ἤγονεν μετὰ πᾶσι  
θεοῖσι

Πᾶσι ἔμειο Ἡ φάος, ῥικνός πεδῆς, ὅν τέκεν  
αὐτῇ.

Πῶς ἀνὰ χερσὶν ἔλυσεν, καὶ ἔμκαλον ἐνέει  
πύλῳ.

Ἀλλὰ ἡ Νηρηΐς θυγάτηρ θεῆς ἀργεῖης, αἰ  
δέξατο, καὶ μετὰ ἧσι κασιγνήτοισι κοίμασθιν.

He without me brought faire *Minerva*

forth,

Heavens primest beauty, but my limping birth.

*Vulcan* most eminent amongst the Gods, I took by th' heels and threw into the Floods,

Whom *Thetis*, *Nereus* race, did pitying save,

And with her kindred fosterd in her Cave.

(a) *Eurynome* the Daughter of *Oceanus*, and *Tethys* the Mother of the three Graces, *Aglais*, *Euphrosyne*, and *Thalia*.

(b) *Παχέαις καὶ ἀποπυρραμῶσι*, Such as be defective in their lower parts, being still ably made upward, *Eust.*

To whom the God ore-joyd did thus reply;

Is *Thetis* here, (z) who Me preserv'd when I

Lay in great torture by my Mother thrown,

Who my imperfect Features scorn'd to own:

I then had sufferd, had not *Thetis* Me

Took in her lap and fair (a) *Eurynome*.

Nine years these Nymphs there kept me at my Trade,

Bracelets I them, Chains, Clasps and Carkets made,

In a deep Cave, whose Forehead froathie Suds

Wafht, when loud Winds incens'd the boysterous

None but *Eurynome* and *Thetis*, who (Floods:

Me thus preserv'd, my Forge and Work-house knew.

Some costly Guift I'le to the Heavenly Dame

Present, to Whom so much oblig'd I am:

But Thou an Hospitable Treatment get,

Whilst by my Bellows and my Toolles I set:

This said, the God straight from his Anvil rose,

And thence with shrunk-up Sinues limping goes.

His Bellows first removes, next up He locks

His Files and Hammers in a silver Box;

His Hands, his Face, (b) great Neck and Hairie Breast

Dries with a Sponge, puts on his regall Vest,

Takes up his ponderous Scepter, quits the Gate:

On Him a Train of golden Virgins wait,

As if alive, Who breeding had and Parts;

Chast, modest, fair, skilfull in *Pallas* Arts.

Then to the Goddess his Addresse He made,

And sitting down, her fair Hand grasping, said;

Why honour'st Thou, *Thetis* to Us most Dear,

Our humble Roof, Who ne're before wert here?

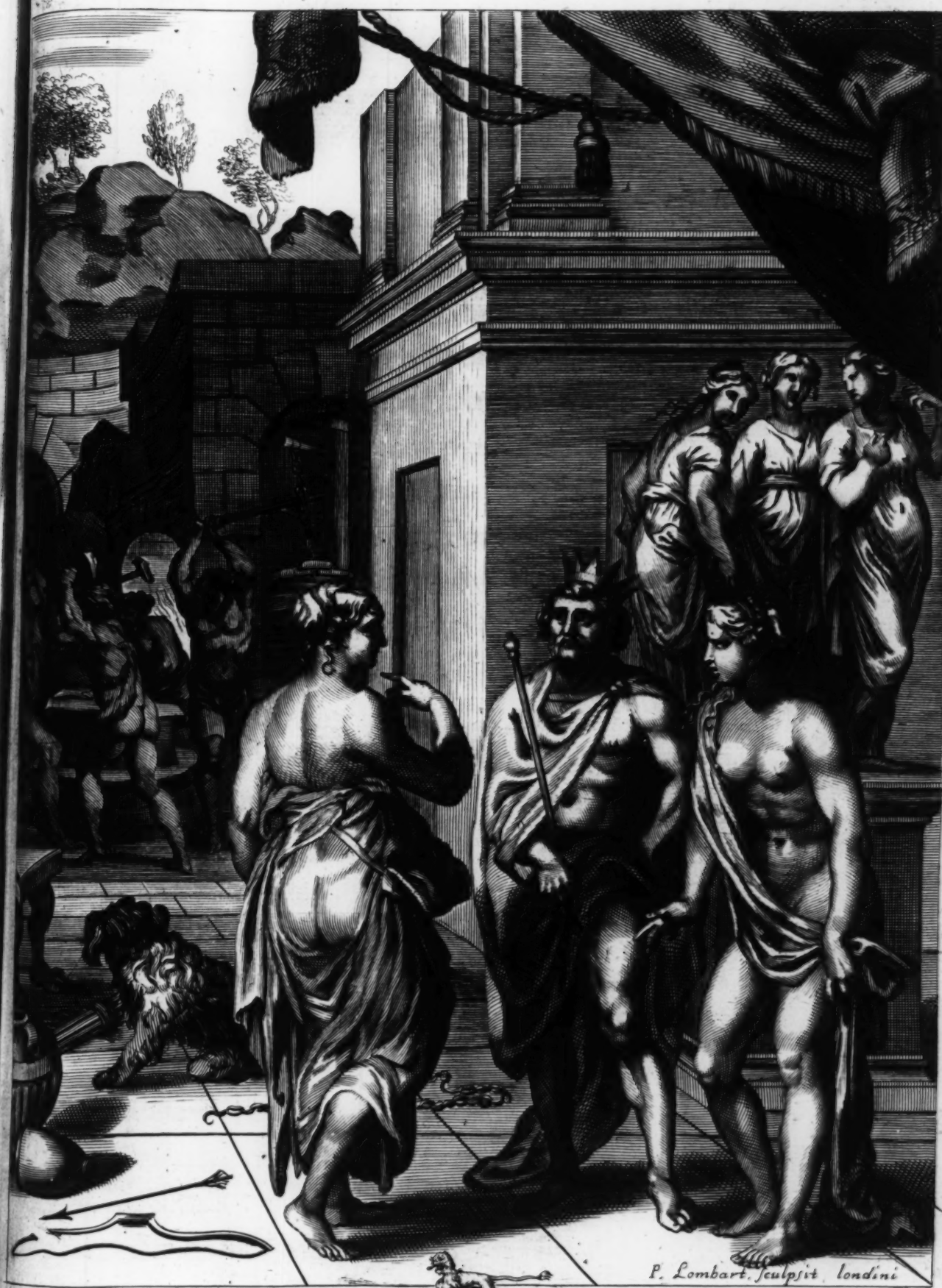
Your pleasure, Lady! your Commands I will

Gladly, if they be feacible, fulfill.

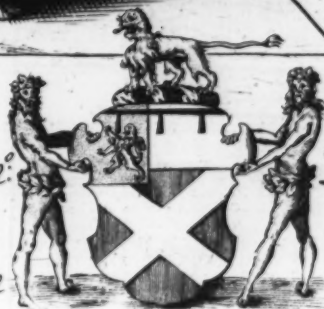
To *Vulcan* weeping *Thetis* then replyd;

Of all the Goddesses in Heaven reside,

I suf-



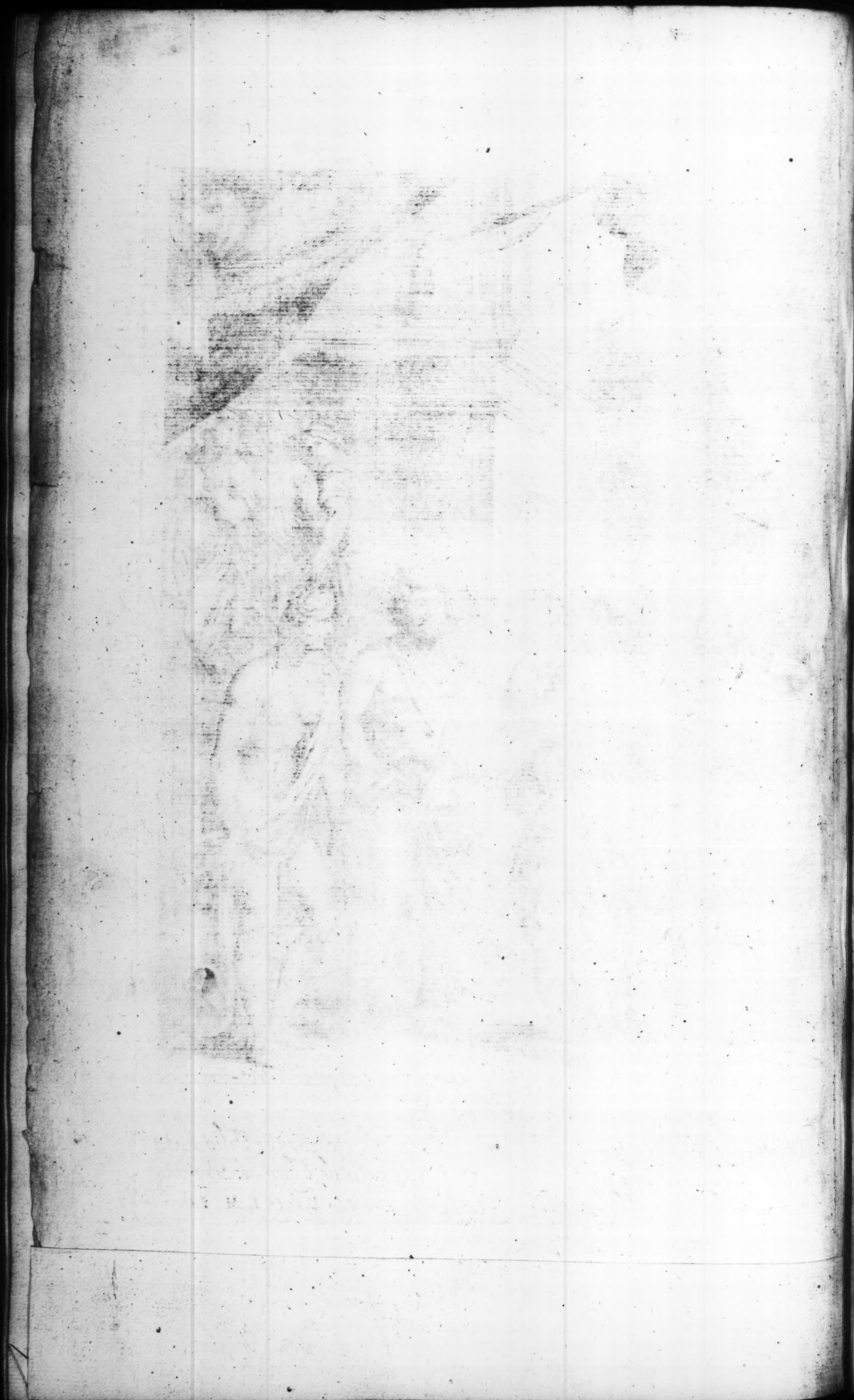
Honoratissimo Domino Dom:  
Maximo Honoratiss: Thomæ  
Bruce de Wharletō. Tabulam



Roberto Bruce Filio natu  
Comitis de Elgin, & Baronis  
hanc. D.D.D. L.M. I.O. Ver. 301.

Lib: 12.





I suffer most, since *Jove* on me bestowes  
 Sparingly Comforts, prodigallie Woes.  
 First <sup>(c)</sup> Me of all the Nymphs he forc'd to wed,  
 And 'gainst my Will to warm a Mortalls Bed,  
 Who now, with Age decrepit, keeps his House.  
 Next what is sadder than a Humane Spouse,  
 T'increase my sorrowes, I a Son brought forth,  
 The valiant Heroe ever trod the Earth;  
 And bred up like a Plant where Seasons smile,  
 Where pleasant Fountains feed a fertil Soyl:  
 Then sent to *Ilium* through the boysterous Main  
 Against the *Trojans*, whom I n'ere again  
 Shall see return to *Peleus* royall Court:  
 Though a sad life he lives, both sad and short,  
 Yet I, who am a Goddess, want the Power  
 That Life to ease, or add to it one Houre.  
 Him They a Beauty gave; Her from his Tents  
*Atrides* forc'd, whose loss He still laments.  
 Whilst *Hector* and his Troops the Foe surround,  
 Couping their Fleet and Armie in a Pound,  
 The *Grecian* Chiefs humbly implore his Aid,  
 And a large Promise of rich Presents made:  
 But He refusing to engage the Foe,  
 In his own Arms commands *Patroclus* goe,  
 And forth He sends him with a large Recruit:  
 All day They at the *Scean* Gates dispute,  
 And *Troy* had taken, but that *Phæbus*, who  
 Still crosseth our Designes, *Patroclus* slew,  
 (Then doing wonders) to raise *Hectors* Name.  
 On this Account I suppliant hither came.  
 Armes for my short-liv'd Son of Thee I crave,  
 Let him a Shield, Cask, Greaves and Corset have,  
 Since His, great *Hector* wears, *Patroclus* slain,  
 Whose losse *Achilles* still laments in vain.

L 11

Then

(c) *Apollodorus* relates how that  
*Jupiter* and *Neptune* being corrivalls,  
 either contending who should enjoy  
*Tetis*, *Jupiter* being by her refused, as  
 not willing to injure *Juno* who bred  
 her, was so highly incens'd at it that he  
 forced her to marry *Peleus*, a mortall,  
 whose embraces She for a long time  
 eluding by frequent altering her form,  
 was at length surpriz'd by him sleeping  
 in a Cave (betrayd to him by *Proteus*)  
 and forc'd to submit. Others make  
 them most formally and ceremoniously  
 married, in the greatest state and pomp  
 was possible, the Gods themselves pre-  
 sent at the solemnity.



Then *Vulcan* thus; Thy Palsion *Thetis* curb,  
 Let not such Cares thy quiet Breast disturb:  
 Would I as well could keep off cruell Fate,  
 And give his shorter Life a longer Date,  
 As make him Arms; I such for Him will mould,  
 That all the World shall wonder to behold.

This said, He straight revisited his Forge,  
 Blowes up the Fire, and gave to each their charge:  
 Twice ten huge pair of Bullskin Bellows roar,  
 And dying Flames with kindling Breath restore;  
 Sometimes he calmly blew, and sometimes stormd,  
 That so the Work might better be performd,  
 In crackling Flames he threw Steel, Tin and Brass,  
 Commixing Gold and Silver with the Mass.  
 A ponderous Anvile on the Stock he heaves,  
 This takes his Sledge, whilst That the Tongs receives,  
 And at one Heat shape a stupendious Sheeld,  
 Whose ample Margents glitter trebly steeld;  
 To which he straight a silver Baldrick joyn'd,  
 And with thick Plates five-double strongly lin'd.  
 But on the Sheeld in great varietie,  
 The Artist grav'd, the Earth, the Sea, the Skie,  
 Sun, moon and stars that guild Heavens ample Sphear,  
 The <sup>(f)</sup> Goat, <sup>(g)</sup> the Kids, <sup>(b)</sup> Orion and the <sup>(i)</sup> Bear,  
 And, <sup>(k)</sup> pointing at Orion, Charles his Wain,  
<sup>(l)</sup> Whose wheels ne're dip beneath the swelling Main.

(f) The seven daughters of *Atlas*, call'd *Pleiades* from their Mother, *Pleione* the daughter of *Oceanus*. They were companions to *Diana*, who being pursued by *Orion* and like to be forced by him, prayd to the Gods rather to transforme them, which they did, making them a constellation in the Shoulder of *Taurus*. Their names were *Maia*, *Taygete*, *Celano*, *Merope*, *Sterope*, *Alcyone*, and *Electra*, which last rather then be an eye-witnesse of the sacking of *Troy*, a City founded by her issue, deserted her Station, and so lessened their number, the *Pleiades* being since but six, which were formerly seven, one of them being now hardly visible. *Schol.* Others make them first transform'd into Doves, and thence by contraction call'd *Pleiades*. *Enst.*

(g) A Constellation consisting of seven Stars in the front of *Taurus*, call'd *Hyades* either from their site and position which resembles the Greek  $\gamma$ , or for that they are  $\delta\mu\epsilon\tau\epsilon\omega\nu$   $\eta$   $\nu\epsilon\tau\epsilon\omega\nu$   $\alpha\iota\mu\omega\iota$ , causing and prognosticating wet. They were the Nurses of *Bacchus*, whom *Jove* commiserating turn'd to Stars when they were persecuted by *Lycurgus*. *Schol.* Their names *Ambrosia*, *Coronis*, *Eudore*, *Dione*, *Aisyle*, *Polyxo*. From these *Hyades* *Bacchus* was call'd *Tis*.

(b) *Orion* quasi *Ouvion*, from that he was born of the seed of *Jupiter*. *Nephtune* and *Mercurie* wrapt him up in the Hide of a new slain Oxe and buried ten moneths in the ground, they so gratifying his Father *Oriens*, who was childless, for his high Civilities, and liberall entertainment. *Schol.* He was slain for attempting *Diana*, stung to death by a Scorpion purposely rais'd by her, whence by an antipathy *Orion* still sets ( $\alpha\sigma\tau\epsilon\mu\omega\varsigma$ ) when *Scorpio* riseth. *Orion* was of that Stature, that the Ocean it selfe, he walking on foot through it, came no higher then his shoulders, to which some conceive *Homer* here relates, in his  $\delta\iota\sigma\tau\epsilon\sigma$   $\Omega\epsilon\iota\omega\tau\epsilon\sigma$ . Of whose extraordinary hight thus *Virgil* *En.* 10.

Quam magnus Orion  
 Cum pedes incedit, medii per maxima Nerei  
 Stagna viam sciendens, humero supereminet undas.

So fall *Orion* through the swelling tides,  
 Marcheth on foot, the Waves scarce reach his sides.

(i) The greater, the lesser, call'd *Cynosoura* from his dog like tail, being unknown to *Homer*, as not found out till after, by *Thales*, one of the seven Sages. *Schol.* *Jupiter* being enamoured of *Callisto* the Daughter of *Lycaon*, *Juno* in revenge turn'd her to a Beare, which *Jupiter* remov'd into Heaven, fixing her nere the Northern Pole. The *Grecians* sayling by *Helice* or greater bear were thence call'd  $\epsilon\lambda\lambda\eta\omega\tau\epsilon\sigma$ , the *Phoenicians* being the first that sayled by the lesser. *Enst.*

(k) As in fear of him, he being an expert Woodman,  $\delta\iota\sigma\tau\epsilon\sigma$   $\eta\delta\epsilon\iota\tau\epsilon\sigma$   $\alpha\varsigma$   $\alpha\rho\chi\tau\epsilon\sigma$   $\tau\epsilon\sigma$   $\tau\epsilon\sigma$   $\kappa\omega\iota\eta\gamma\alpha\tau\epsilon\sigma$ . *Enst.*

(l) A thing not so peculiar to that greater Bear, but that other Constellations of the same Hemisphere enjoy the like privilege, the lesser Bear, the Dragon, the left hand of *Bootes* and *Cepheus* from his breast to his feet being never drench'd in the Ocean.

Next

Next he two <sup>(i)</sup> Cities to the life exprest ;  
 In one glad Nuptials and a solemn Feast,  
 Brides from the wedding Houses in great State,  
 With Torches grace the Streets, their Bride-grooms  
 Youths dance to Cornets, or the softer Lyre ; (waite;  
 Grave Matrons standing at their Doors admire.

Judges attentive set and Pleadors there,  
 As if before them some great Triall were,  
 About a <sup>(m)</sup> slaughter-Fine ; This testifi'd  
 That He the Mule<sup>t</sup> had paid, and That deni'd :  
 By Arbitration both would end the Suit;  
 Councell on each side pleading loud dispute ;  
 The Martialls Silence make; the Judges all  
 In polisht Marble sate amidst the Hall;  
 The Herald's Scepters in their hands, that They  
 Their Verdicts to declare, might make their way.  
 Two golden Talents lay for him to take  
 Who to the Merit of the Cause best spake.

Two Armies th'other City round inclos'd,  
 Who hard and doubtfull Articles propos'd;  
 Either the Foe must half their States injoy,  
 Or totally their Town they would destroy.  
 These Terms refus'd, They privately prepar'd  
 An Ambush; <sup>(n)</sup> Wives, Old men and Children guard  
 Their Walls mean while, whom *Mars* and *Pallas* lead,  
 (Large Figures both, in golden Habits clad,  
 The People lesse) the Gods the Fore-ground fild,  
 And standing off conspicuous were beheld:  
 At last they drew near to a Rivers banck,  
 For Ambush fit, where Sheep and Cattell drank :  
 Covering their shining Arms, there close They lay,  
 When they two Scouts beheld at distance stay,  
 Untill drawn forth their Flocks and Cattell were.  
 Next playing on their Pipes two Swains appear,

(i) *Agallias* makes these two Cities to be *Athens* and *Eleusina*, for that marriage, with its ceremonies and solemnities, were first invented by *Cecrops*, and practis'd in *Athens*: for that *Minerva* here first brought in the pipe at *Weddings*, who also gave that City its name. Here also sate the first Judicature that ever took Cognizance of murder, *Mars* being here acquitted for killing *Alirrhobius* the Son of *Neptune*, being indited for it before the *Areopagites*, so call'd from the place they sate in, *Mars* his Hill. *Maximus Tyrinus Orat.* 16. understands by these two Cities, one of the *Phaeacians* and another of *Ithaca*.

(m) Anciently he that had committed a murder commuted for it, compounding with the State or kindred of him that was slain, that he might not be necessitated to flee his Country: these monies they call'd *Σφύρατα* *Στοφύσια*. *Eust.*

(n) Hence *Plato* in his Books *de Republ.* would have women taught the use of Arms.



Suspecting nothing; then straight on they flew,  
 And driving off the prey, the Shepherds flew :  
 All rise from Councell, suddainly alarmd  
 From bellowing Steers, they mount compleatly armd,  
 And on the Rivers banck the Foe assail ;  
 From both sides Javelins fly more thick then Hail,  
 Strife, Death and Tumult rage in dreadfull Shapes,  
 This kills, That wounds, This falls, and That escapes.  
 Each Party bodies drag, their Weeds all o're  
 And glittering Arms distaind with purple Gore;  
 So to the life the Battell they maintain,  
 Bearing with equall Fortune off their slain.

(e) The Ancients giving their fallows  
 three tilts, at the Spring, at Summer,  
 and at seed time, according to that of  
*Hesiod, Esg. v. 460.*

Εἰς αὐτὴν πόλιν δέσποτος δὲ γεωμῆν ἔσ' ἀπαρ-  
 σαι.  
 Νείον δὲ ἀνίσχον ἐν κρησίζοντι ἀρεσεν.

*Plow in the Spring, again when warmer  
 plow,  
 And sow thy seed ere hard the Fur-  
 rows grow.*

There he engrav'd a spacious new plowd Field,  
 Which sturdie Rusticks<sup>(e)</sup> three time o're had tild,  
 The stubborn Gleab Sweat and hard Labour tame :  
 When they to th' end of the long Furrow came,  
 One them presents a brimming Bowl of Wine ;  
 They drink, then strive to finish their Design:  
 Ridges grow rough, and, wonderous to behold !  
 The new plowd Grounds lookd black though burnisht  
 And he a field had made of standing Wheat, (Gold.  
 On which well armd with Sickles Reapers set.  
 The golden Crop, now leveld, hides the Ground  
 Where late it stood, in Sheafs by others bound.  
 Three Binders there he with Attendants wrought,  
 Who *Ceres* riper Fruit in handfulls brought :  
 The silent King, a Scepter in his hands,  
 With a glad hart, crowning his Furrow, stands ;  
 Under an Oke his *Heralds* meat prepare,  
 Where on a slaughterd Oxe They highly fare :  
 Women the Reapers Supper ready make,  
 And store of purest Wheat well sifted bake.

To these next *Vulcan* plac'd a loaden Vine,  
 Whose purple Grapes on golden Branches shine ;  
 Their

Their Props were silver, but the Trench within  
Shadow'd look black, yet all the fence-work Tinn,  
Where in a narrow Path the Vintner walks,  
Plucking ripe Bunches from the loaded Stalks;  
Young Men and Virgins with a modest Mine,  
In baskets bear the Issue of the Vine,  
Mongst whom a Boy playd on his Harp and <sup>(p)</sup> sung  
The well set Parts and Voice concording rung;  
The Rusticks dance about him in a Round,  
They sing, they shout, and leaping beat the Ground:

There he his Skill on beauteous Cattell try'd,  
And their sleek Skins with Gold and Silver pyde;  
They bellowing run to Pastures from their Stalls;  
And where a River glides with murmuring falls,  
Four golden Heardsmen by the Cattell stand,  
Nine swift Dogs by them, ready at command:

Mongst these two hungrie Lyons seemd to pull  
With force and furie down a roaring Bull:

In Dogs and Shepheards come, but they break up  
The Beast, and off his Blood and Entrails sup;  
The Dogs, though fierce, not fasten but abstain,  
Fearing to be by such stern Monsters slain;  
And, at a distance standing, onely bark.

Here *Vulcan* drew a pleasant Vale and Park,  
Adorn'd with Woods, fair Cottages and Foulds,  
And fleecie flocks grazing on fertil Wouldes;  
There he <sup>(q)</sup> a dance contriv'd, whose tangling Hayes  
Shewd like that <sup>(r)</sup> *Laborinth* in former Dayes,  
Which *Dædalus* for *Ariadne* made,  
Indofty *Crete*; That not more turnings had:

*Lycus* the Son of *Minos* King of *Crete*, after his carrying away the Prize in their *Panatheneæ*, *Theseus* being newly come to *Athens* from *Aphidna* was condemned by lot to make one of that number, but coming to *Crete* was favoured by *Ariadne* the daughter of *Minos*, and by the ingenuity of *Dædalus* thus preserv'd: He gave *Ariadne* a bottome of thred to give to *Theseus*, which, tying one end of it at the entrance of the *Laborinth*, he was to unravell till he came to the midst of that maze, and to wind up again in his return, which observing, and having slain the *Minotaur*, he escap'd with safety. After such his deliverance he with the other youth and damsels imitated the puzzling *Meanders* and windings of the *Laborinth* in a kind of dance, the invention also of *Dædalus*, and exemplified here by *Vulcan* in *Achilles* his Sheild. *Schol.*

(p) *Gr.* Λίνον δ' ὡς ἔχλον ἄνδρ', he singing sweetly to his Instrument, λίνος signifying the strings on which they playd, which were anciently of Linnen, those made after of guts being accounted unholy and offensive to their Gods: or singing a Song call'd *Linus*, from one of that name. This *Linus* was the Son of *Amphimarus*, the Son of *Neptune* and *Urania*, famous for his Musick, and slain by *Apollo* for comparing with him (or as others) for presuming to alter the strings of the Harpe. His death was lamented even by the barbarous Nations, in so much as the *Egyptians* had an Elegie in memorie of him, which being call'd in the *Egyptian* Idiome *Manerion*, the *Greeks* call'd *Linus*, *Pausanias* in *Bæot.* This, as being an Elegiacke Poem, or *Iessus*, *Pamphos* the ancient *Athenian* Hymnographist call'd οἰτῶλινον. Of this *Linus* thus the *Epigramme*,

Ω Λίνα, πάντα θεοῖσι τιμῶντι, σὺ δὲ ἴδου καὶ  
Ἀθάνατος πρῶτον μάλος ἀνδρῶπιον ἀνδρῶν,  
ὃν ποδὶ δέξιτερῃ, μῦθους δὲ σὺ δρῶσαν αὐταῖ  
Μουσῶν βασιλῆα καλεῖσθαι ἔπειτα λίνος ἦλθ' ἀνδρῶν.

*Lynus, much lov'd of Heaven, whom  
Powers divine  
First taught to draw a happy line,  
The Muses mourn themselves for thee,  
When thou didst yield to Conquering  
destinie.*

And also *Hesiod*,

Οὐρανὴν δ' ἄρ' ἔπαιε Λίνον πολυέχρον ἦν,  
ὃν δὲ ὅστις βροτῶν ἔστιν ἀοιδὸς καὶ κροταλῶν  
Πάντες μὲν δρῶσαν ἐν ἱλαρίῳ ἦν ἡρῶν  
εἰσι  
Ἀρχαῖοι δὲ Λίνον καὶ ἀρχόντες καλεῖσθαι.

*Thou suck'st, O Lynus, at Uranias  
breasts,  
Whom Poets and Musicians at their  
feasts,  
Ere they begun or ended did deplore,  
And like a God at sacred sports adore.*

(q) Amongst the Ancients were two modes of dancing, the one ἰσοπαλός, the militarie dance, whose motions resembled the *Pyrrichian* measures, or those of the *Curetes*; the other call'd *Ilion*, used only in times of peace, whose motions were more like those us'd at the *Orgia* or Feasts of *Bacchus*. *Eust.*

(r) The *Athenians* paying an anniverfarie tribute of seven young Men and Virgins for basely murdering *An-*

The



The comely Youth and beauteous Virgins dance,  
 And hand in hand retreat and then advance;  
 Light Weeds the Damofels wore, the Youth had on  
 Vests whose bright gloss like wel-oyld Varnish shone:  
 He to the Virgins Chaplets did afford,  
 And to each Youth a silver Belt and Sword;  
 Swiftly they move, with comely Grace and Skill:  
 As when a cunning Turner plyes his Wheel;  
 So from their Figures they a thousand wayes  
 Pass and repass with intricate Hayes:  
 Whilst round with great delight the People throng;  
 Amidst Two danced, and curiously sung.  
 But the vast Margents of this wonderous Sheild  
 He with th'Oceans swelling Billowes steeld.

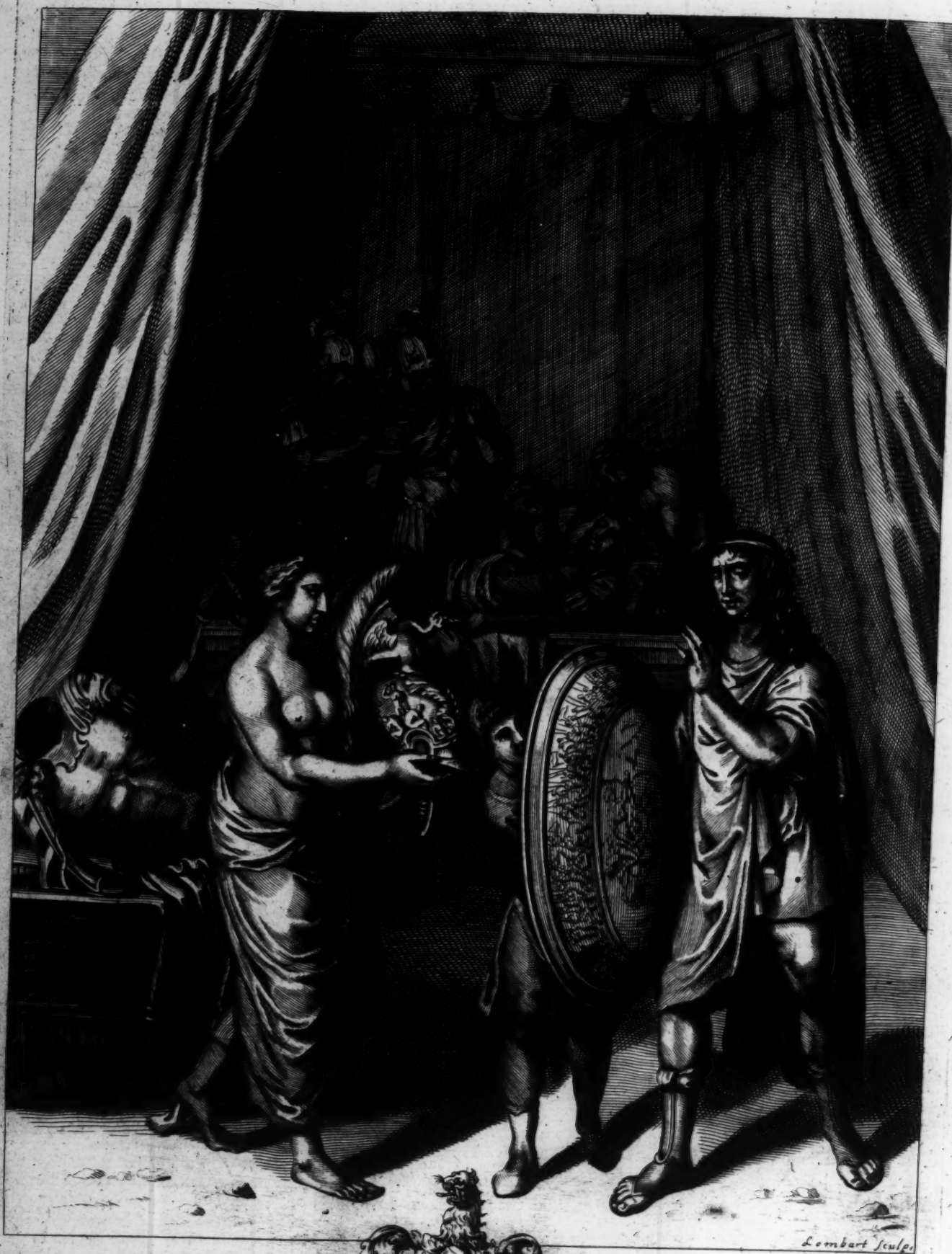
This admirable peece of Work thus done,  
 He made a Brest-plate which out-shin'd the Sun,  
 Much Art upon his glorious Helme exprest,  
 And rarely fitted with a golden Crest;  
 The *Buskins* next with plyant Mettall wrought.

These *Vulcan* to *Achilles* Mother brought:  
 Who stooping like a Falcon through the Sphears,  
 The Heavenly Present to her Off-spring bears.

HOMERS







Johanni Denham Regiorum  
Generali

Tabulam



operum Praefecto, & Curatori  
hanc. L. M. DDD. I. O.

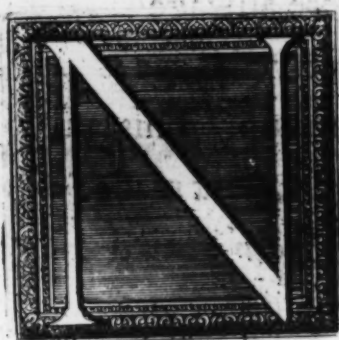


# HOMER'S ILIADS.

THE NINETEENTH BOOK.

## The ARGUMENT.

*Vulcanian Arms Thetis her Son presents.  
All quarells end, and former discontents.  
His promis'd gifts Atrides payes. All arme,  
Resolved to give the Trojans an Alarme.  
Haste to revenge his Friend Achilles makes.  
Xanthus his Steed prophetically speaks.*



OW bright *Aurora* rose from  
swelling Floods,  
Cheering poor Mortalls and  
Immortall Gods;  
When to the Fleet She *Vul-*  
*cans* Present bore,  
Where lay *Achilles* grove-  
ling on the Floor,

Weeping extreamly by his dearest Friend;  
Sad Mutes in Order round the Corps attend;  
There to her wofull Son addresse She made,  
And wringing gently by the Hand, thus said:

Rise



(/) Plato allows not his Law-giver to prohibit all mourning for the deceased, but such only as is unseasonable and immoderate. *Δακρύειν μὲν τὸν τελευτῶντα ἐπιτέλειν, ὃ μὴ ἀμωρόν, ἀλλ' ὅσον δὲ καὶ ἔξω τῆς οἰκίας φωνὴν ἐξαγγέλλων ἀπαγορεύειν, καὶ τὸν παρὲν αἰετὸν παρακαλεῖν τὸ φανερόν προσπαλεῖν τὸν ὁδὸν καλεῖν καὶ ἐν ταῖς ὁδοῖς περιπατεῖν φθιγγεῖν, καὶ περὶ ἡμέρας ἔξω πόλεως ἦν.* So he lib. 12. de Legibus.

(r) Thus *Lucretius* tells us, that men being not at first skilld in Chirurgerie, dyed eaten up of worms which ingendred in their wounds, lib. 5.

*At quos aufugium servarat, corpore, adesto.  
Posterior tremulas super ulcera tetra tenentes  
Palmas, horrifera accibant vocibus Orcum:  
Donicum eos vita privarant vermina sava,  
Expertes opis, ignaros quid vulnera vellent.*

But those who scap'd, soon after perished,  
Whilst they with trembling hands foul Ulcers hid,  
Calling for Death, worms did of life deprive,  
And inbred Vermine feasted on alive,  
Not knowing what to do, nor what wounds were.

(u) Either for that in its colour it much resembled that of wine, or because drunk, it much increased blood. *Eust.*

(/) Rise from the Corps; since Heaven would not pre-  
His Fate, let us no longer Him lament: (vent

*Vulcans* rich Present take; the like before

Ne're humane Eyes beheld, nor Mortall wore.

This said, She down her ponderous Burthen flung,  
(Stupendious Works) the high-proofd Metall rung;  
His sad Attendants stood amaz'd, nor could  
Such glittering Armes unterrifi'd behold.

But the bright Object swell'd *Achilles* Ire,  
And from his clouded Eyes struck sparkling Fire.  
He much admiring up the Wonder took,  
And viewing Peece by Peece, to *Thetis* spook.

This Guift we Mother may Immortall call,  
Since never Mortall had the like, nor shall.  
I now will arme; but much I fear, least Flies  
Should enter at the gaping Orifice,

And loathsome (r) Worms ingendring, in short space  
The Marrow taint, corrupting the whole Mass.

Then She; Son! take no care, those busie swarms,  
That on slain Heroes feast, and Men at Arms,  
I'll drive from hence, and keep the Body clear  
From noysome Putrification a whole Year.

But call a Councill first, and there asswage  
Against the King thy just conceived Rage:  
Then arme, and rowse thy Spirits up. This said  
Her Son She stronger and more valiant made:

*Ambrosia* (u) next with Purple *Nectar* bruis'd  
Into *Patroclus* Nostrills She infus'd:

Which should the Corps preserve, both firm and sweet.

Mean while *Achilles* went about the Fleet  
Warning the Princes; Those who bore no Arms,  
Pilates and Helmes-men, suttlers forth in swarms,  
When he appeard who left the Field so long,  
From severall Quarters to the State-house throng.

*Ulysses*

Lib. XIX.      HOMERS ILIADS.

(<sup>n</sup>) *Ulysses* first and *Diomed* appear,  
Payn'd with their Wounds, each leaning on His Spear,  
And took their severall places in the Court :  
Last *Agamemnon* came, by *Coon* hurt ;  
The Princes set, *Achilles* rising said ;  
    It had for Us been better e're We had,  
*Atrides*, for a Girle rais'd this Debate,  
And with harsh *Terms* provok'd commutuell Hate,  
That Her (<sup>o</sup>) *Diana* through the Heart had shot ,  
When I the Spoyles of rich *Lyrnessus* got :  
So many *Grecians* had not then expir'd,  
Nor *Hector* for His Prowess been admir'd:  
Our strife I fear the *Greeks* will long repent.  
Whats past lets wave, and though We should lament,  
Yet since emergent Dangers so disturb,  
Let Us swoln *Palsions* in our Bosome curb ;  
I now my boyling Anger will assuage :  
They are distracted sure that allwayes rage :  
Then draw the Army forth, and once more try,  
If Us the daring Foe will fight, or fly.  
But All will rather trust their Heels, I fear,  
Then stand the danger of my vengfull Spear.  
The Chiefs, when thus *Achilles* freely had  
Disclaim'd all former Discontents, were glad ;  
Then *Agamemnon*, rising from His Throne,  
Stood up, and to the Princes thus begun;  
    Bold *Greeks*, intrusted here with prime Commands,  
You should attentive be to one who stands:  
An able speaker with a silyer Tongue  
Lofeth much weight 'midst a disturbed Throng,  
Where He can neither speak, nor yet be heard.  
*Achilles* I to answer am prepar'd :  
But All to what I say attentive be,  
And you have often said as much to me,

(<sup>n</sup>) Albeit *Ulysses's* hurt was in his side, yet *Homer* makes him as well halt as *Diomed*, who was wounded in the foot, by reason of the sympathie of the parts of the body one with another. *Schol.*

(<sup>o</sup>) The Heathen ascribing the immature deaths of men to *Apollo*, of women to *Diana*, the same with *Hecate* and *Proserpine*.

When





*Domino Henrico  
Tabulam hanc.*



*Hildeyerd Armigero.  
L. M. D. D. D. I. O.*

*Lib. 19. Vers. 265.*

When my too swelling Pafsion You did blame :

Yet I not altogether guilty am,

But <sup>(p)</sup> *Jove*, and Fate, and Furies sent from Hell

Bewitch'd me at that meeting with a Spell ;

When from *Achilles* I his Captive took,

*Joves* Daughter Ate Me with frenzie struck :

With <sup>(q)</sup> tender Feet not on the ground She treads,

But proudly stalking goes o're Princes Heads ;

Confounding Mortalls in their cross Affaires,

And in their Pafsion, This, now That infnares:

She *Jove* intangling had of Him the ods,

Who is the Father both of Men and Gods ;

And *Juno* too out-witted Him alone.

When fair *Alcmena* her full time had gon,

With great *Alcides* in the *Theban* Court,

Thus to the Gods He boasting made report :

Know all you Powers who here assembled are,

What now this Bosome prompts Me to declare ;

<sup>(r)</sup> *Lucina* shall assift a Birth this day,

Who shall the neighbouring Realmes and Confines

Such and so bold a Heroe He shall be, (sway:

As those derive Their Pedigree from Me.

Then *Juno* plotting what She meant to act,

Said ; Promise keep, nor what Thou sayst retract.

Swear <sup>(s)</sup> the great Oath, One shall be born this day

Of thy high stock, that neighbouring Realms shall

He not at all Her subtile Project sents, (sway.

But swearing rashly, suddenly repents.

The Goddess then from steep *Olympus* flew

To stately *Argo's* Pallace, where She knew

<sup>(t)</sup> The beauteous Wife of *Sthenelus* had gon

<sup>(u)</sup> Seven months, and gave Her straight <sup>(x)</sup> a lusty Son;

<sup>(v)</sup> *Alcmena's* woomb, eas'd from all Pangs, then seals,

Then this to *Jove* as joyfull Tidings tels :

M m m

Listen

(p) *Pindar* cited by *Clemens Alexandrinus Strom.* 5. thus acquits God from being any way accessory to the offences of men. Ζεύς ὁ μὲν δὲ ἀπαντὰ δέσκαται, ἐκ αἵματος θνητῶν μεγάλων ἀχέων ἀλλ' ἐν μέσῳ καὶ τῶν κακῶν πάντων ἀνθρώπων δι-κῆν ὅσων ἀγνάν, ἐνομιμαὶ ἀκούσαν, καὶ πυνυ-τῆς Θέμυδης ὁλέων πάντας ὧν ἐν ἐνέγκτις σῶσιν.

(q) Because her access is secret and imperceptible, neither to be prevented nor discovered, for which cause he before calls her *ἡσυχότις*, because she walks in the dark.

(r) *Gr. Eleithyia* the Daughter of *Juno*.

(s) That by *Styx*, which oath they held inviolable, & not to be retracted.

(t) *Lucippe*, or as others, *Antibesia*.

(u) The seventh month is vitall, not from any astrall cause, but from the present innate robur of both Mother and Child; especially its forwardness, thriving and ripeness, mellowness and tenderness of its membraines, ligaments, and the other yeelding parts, and its agility and aptitude to seek more nourishment and larger space, then rather exciting its passage, being lesse of bulk, with the more ease and safety. Best Physicians of this present, and all former ages ever esteemed this birth naturall, and the best Lawyers legitimate. *Wharton*.

(x) *Euristheus* the Grand-child of *Perseus*, who being born the seventh month after his conception, had all things like timed, καὶ ἐπ' αὐτῷ brought forth the seventh month, for the service of his Table. *Schol*.

(y) Which She endeavoured faith *Pausanias* in *Boeot.* by witches and forcerie, all which yet was dis-appointed through the subtilty of *Historis* the Daughter of *Tirifias*, by her crying out from an adjoining room that *Alcmena* was delivered, at which report, the other frighted and cheated gave over their design. So he: *Eu.* faith, that the Fates to prevent the birth *Hercules* held their hands *digitis pectinatum insertis*, their fingers lock'd one within another, which loosing upon a wels running by and frightening them, their spell proved ineffectuall. Some feigned him to be nurs'd by a wels, and thence that creature to be consecrated to him.



Listen, great King! with joy to what I'll say;  
 A Child is born, who ample Greece shall sway,  
*Eurystheus*, *Sthenelus* Son, Thy Progenie,  
 Fit to command the Earth, as Thou the Skie.

Raging to hear Himself thus over-match'd,  
 He by Her Tresses subtile *Ate* catch'd,  
 Swearing that She, who made so many mourn,  
 Should never to *Olympick* Seats return.  
 Her down, this said, swinging first round, he hurl'd,  
 T' inhabit in this sublunarie World:

But oft *Jove* sigh'd when He his Son beheld  
 By stern *Eurystheus* to such Toyls compeld.  
 Such were my Sobs when I stout *Hector* view'd  
 Amidst our Fleet with *Grecian* blood imbru'd:  
 Now since I could not banefull *Ate* wave,  
 And *Jove* with dire Distractions made me rave,  
 I now shall strive Thy Favour to redeem,  
 And Thee appease with Gifts of great Esteem.  
 Then lead thy valiant Squadrons forth to fight,  
 And what *Ulysses* promised last Night,  
 When at thy Tent humble Address He made,  
 Before we take the Field shall here be paid.  
 Straight our Attendants from our Royall Tent  
 Such Gifts shall bring as Thou shalt well resent.

Then He, Great King! your profferd Gifts you may,  
 As you think fit, either detain or pay:  
 But We must first of rough Encounters think,  
 Nor flying hither thus for Safety shrink:  
 Arm then, a (a) mighty Work is yet to do,  
 That some with Terror may *Achilles* view:  
 When with My Spear the Enemy I rout,  
 Then let each *Greek* his *Trojan* single out;  
 Then, *Ithacus*! Thou who no Foyl can wrong,  
 Who, like a God, art valiant, swift and strong,

(a) The interring *Patroclus* or killing of *Hector*.

Draw not our Troops out fasting, where they may  
Not for a Brush, but probably all Day  
The *Trojans* fight, since both sides *Jove* inspires,  
And both with equall Strength and Furie fires.  
To take repast the Army straight injoyne,  
Viands our Strength recruit, and Valour Wine.  
The proudest He grows feeble wanting Meat,  
Before the Sun in Western Billows set;  
Although his Hart be good, his Strength will fail  
When Thirst and Hunger Him at once assail:  
But he whose Belly struts with Meat and Drink  
Shall stand all Day the Foe, and never shrink;  
His Hart keeps up, his Limbs no Rest require,  
Untill both Parties from the Field retire.  
Sending the People then to their Repast,  
Let *Agamemnon* see the Gifts be plac'd  
In open Court, that All who here have Voice,  
May view the Present, and Thy self rejoyce.  
Then let him swear He n'ere the Lady knew,  
And did with Her as Men and Women do,  
When Thou art thus appeas'd (what is but right)  
He to a sumptuous Feast shall Thee invite.  
And last, *Atrides*, if advise I may,  
Ponder Thy words, thy Actions better weigh.  
That Prince deserves no Blame who low descends  
Any, whom he hath wrong'd, to make amends:  
*Atrides* then; *Ulysses*, I'me o're-joy'd  
To hear so well thy Eloquence imploy'd;  
I am resolv'd to take that solemn Oath;  
But let *Achilles* stay a while, though loath,  
And all the Court, till they bring from our Tent  
Attoning Gifts, which here I will present:  
Be pleas'd renown'd *Ulysses* straight to get  
A band of chosen Youth, Who from our Fleet



The Gifts and Beauties hither may convey,  
Which you *Achilles* promis'd yesterday ;  
Next let a Boar *Talthybius* sacrifice  
To *Jove* and *Sol* : *Achilles* then replies ;

Great King ! the Trouble this will give you, spare  
Till we return'd at better leasure are ;  
Then I my wilder passions shall reclaim.

Those *Hector* slew, when *Jove* immortall Fame  
Conferd on Him, lye uninterred yet :

But since you must, goe, some refreshment get;  
Though I could rather wish that You would fight  
Fasting, and better treat your selves at Night,  
When We reveng'd our Honour lost have got :

But not one Morfell shall go down my Throat,  
Nor drop of Drink, since wounded in my Tent  
*Patroclus* <sup>(b)</sup> lyes, whom round his Friends lament :

Waving for Him these Cares not minding Food,  
I'll feast on Slaughter, dying Groanes and Blood ;

*Ulysses* then ; Thou who more valiant art  
Than I, and better far canst throw a Dart ;

Though for Design from Thee I bear the Fame,  
Who elder much, and more experienc'd am;  
Yeeld now to me, Martiall affaires look rough,  
And soon in Field the Best find work enough ;

When *Ceres* golden Fruit in handfulls fall,  
Sharp Sickles blunting, <sup>(c)</sup> yet the Harvest small,

Since as *Jove* turns his Counter-poyfed Scales,  
Now This alternatly, and That prevails ;

Let not the Belly mourn for those are slain,  
Though *Grecian* blood so often dyes the Plain,  
Since our hard Service grants no Time to breath :

Who ever dyes, the Corps to Earth bequeath,  
And patiently lament his losse till Night;  
But those survive after the bloody Fight,

Them.

(b) Gr. ἀνὰ πρόθυρον πύργου, i. e. his face or feet towards the door, the Heathens so placing their Dead before they burned or interred them, διὰ τὸ ἔξωθεν τοῦ ἀνδραμῆος εἶναι μνηστῆρας, ὡς αἱ τὰς οἰκίας, for that having left this life, they were never more to return to their former habitations; Schol. This was done by the nearest of kin, and was call'd *Collocatio* by the Latins, by the Greeks *πρόθυρος*, which Ceremonie is thus described by *Persius*,

— Tandemque beatulus alto  
Compositus lecto, crassisque lutatus a-  
monis  
In portam rigidos pedes extendit —

— And last of all,  
This seeming-happy man that would  
not doubt  
His Health, being composedly laid out  
On his high bed, his bier ; and now  
danc'd o're  
And ev'n bedurtd with th' abundant  
store  
Of Ointments ; stretcheth tow'rd the  
City-gate  
His cold dead Heels —

B. Holyday.

(c) Intimating either the slain  
to be more then the Survivors ;  
or the Victory not equivalent to the  
losse, understanding by the *Straw* or  
*Stubble* those that fall in fight, by the  
*Corn* or *Crop*, those that stand.

Themselves indulging should both eat and <sup>(d)</sup> drink,  
Then, though compleatly arm'd, they would not shrink.  
Who e're they be that tarrying at the Fleet  
Slight this Advice, perhaps may worser meet.  
Let us with doubled Ranks our Front enlarge,  
And in close Bodies the bold *Trojans* charge.

(d) *Aristotle* saith, that the *Carthaginians* abstain'd wholly from wine while they were in service; and that the *Argives* never engaging sober, were for this cause said by *Ephippus* to be constantly worsted, *πρὸς αὐτοὺς φευγόντες*. So he.

From thence, this said, Old *Nestors* Sons he led,  
*Meges*, *Meriones* and *Lycomed*,  
*Thoas* with these and *Menalippus* went,  
And brought the Gifts *Atrides* should present:  
Seven Trypods, twenty Caldrons, twelve fair Steeds,  
Seven beauteous Virgins deckt with costly Weeds;  
The eighth *Briseis*, elegantly fair,  
Ten golden Talents fly *Ulysses* <sup>(e)</sup> bare,  
The rest *Atrides* Servitors convey,  
And down amidst the mighty Concourse lay.

(e) *Gr. σῆμα* i. e. weighing, the Ancients not counting their coyn and riches, as we, but weighing them in a ballance, being thence stil'd *δολομαί*. Schol.

*Atrides* rose, *Talthybius* stept before,  
And straight presented Him th'attoning <sup>(f)</sup> Boar;  
The King takes out his Knif, which still he put  
In His Sword's scaberd, and the <sup>(g)</sup> Brissels cut,  
Then *Jove* implored with a zealous Prayer,  
Whilst all the Princes sate and silent were;  
*Atrides* round the expanded Arch survai'd,  
And thus with hands to Heaven erected pray'd;

(f) Being to swear he had not bedded *Briseis*, he sacrificeth a Hog, a creature of a contrary quality *φίλος* *ὑπὸν*, whence this Beast, as amongst Birds, the Dove and Patridge, was sacred to *Venus*, *ὡς κατὰ φύσιν ἵκε ἀφροδίσια*, for its salacity and heat. *Enst.* The *Atticks* after, at their taking any solemn Engagement, sacrific'd an Hog, a Ram, and a Bull. This Hog was a male, and such as was bred at home, it being not lawfull to sacrifice to *Jupiter* any wild or savage creature,

*ἔνθ' δ' ἰππὶβόαι καὶ δορυπτεροὶ ἄρματα χοῖ-  
εν.*

And sacrific'd to Jove a bristled Hog.

O *Jove*! in whom both Gods and Men confide,  
Who crown'st the Towers of Skie-saluting *Ide*;  
Earth, and thou Sun, and Spirits who beneath  
So torture perjur'd wretches after Death!  
If e're I Her so much as once did ask,  
Touch'd, or imbrac'd, or put on any Task,  
But kept Her up as Votress in my Tent;  
May all those Plagues the juster Gods e're sent  
To punish perjur'd Mortalls, fall on Me.

(g) He cuts the bristles in memory of the first and most antique cloathing, the first garments being pelts with the hair or wooll left on them *Enst.*

(h) They holding it unlawfull to eat of any creature slain at the taking any solemn oath, but either burning it, or casting it into the Ocean, *ὡς τὸ εἶναι θύον ἢ καὶ συνητὸν πράγματι τὴν θυσίαν τούτων γίνεσθαι, καὶ μὴ παρηνγεῖν ἢ καὶ χαρμώσων. Enst.*

This said, he kills the Boar, which in the <sup>(h)</sup> Sea

Tal-



*Talthybius* flings, for greeky Fish to eat.

Then spake *Achilles* rising from his seat:

*Jove!* Thou hast Us in all these Woes engag'd;  
Else I against *Atrides* had not rag'd,  
Nor ever He for my *Briseis* sent,  
But that thou would'st inflict this Punishment.  
Then take Repast, to fight I am resolv'd.

This said, the frequent Councill he dissolv'd:  
Straight to their Quarters all dispers'd repair,  
Whilst to his Tent the Guifts his Servants bear,  
And made the Damsels sit in order down,  
Turning the generous Steeds amongst his own.

But when *Briseis*, like bright *Venus* fair,  
Beheld *Patroclus* lying wounded there,  
The Corps imbracing, She with hideous skreeks,  
Tearing her Breast, soft Neck, and tender Cheeks,

Thus weeping said: O Thou! from whom I found  
So often Comfort in Affliction drownd,  
I left Thee living, but now find Thee dead;  
Thus cancel'd Sorrows fresher Griefs succeed.  
My Lord, on whom my Parents Me bestow'd,  
I mangled saw lye in the common Road;  
And my three Brothers, which one Mother bare,  
That wofull Day, ah me! All slaughter'd were:  
Thou then my Tears dri'dst when *Achilles* slew  
My Husband, and my Fathers Walls orethrew;  
Saying, *Æacides* should Me transport  
Through briney Waves to ancient *Peleus* Court,  
And there amongst his Friends our Nuptials keep:  
For thee, *Patroclus*, I could ever weep.

Thus said She weeping. All the Damsells groan,  
And in *Patroclus* Chance lament their own.  
But still the Chiefs *Æacides* advise  
Some Food to take, who fighting thus denies;

Who

Who ever loves me most, Him I intreat  
Not thus to trouble Us with proffer'd Meat;  
Incens'd till Night I fasting shall subsist.

This said, the Grecian Princes He dismiss,  
Th' *Atrides*, *Nestor*, and *Ulysses* though  
With *Phœnix* stay, *Idomeneus* too,

His wilder Passion labouring to assuage:  
But He in bloody Fight must vent his Rage,

Who sighing said; My most unfortunate  
And dearest Friend, Thou oft for Me hast got  
A favorie Dish, and on the Table plac'd,  
When We to fight the *Trojans* were in haste:  
Now here Thou slaughter'd ly'st: but for Thy sake  
I shall abstain and no Refection take.

What worser Chance could hap, unlesse to hear  
That My dear Father, ah! departed were?  
Who now perhaps my Absence may deplore,  
(Shedding salt Tears) who on loath'd *Helen's* score,

Lye here engag'd, in this destructive War;  
Or for my little <sup>(i)</sup> *Pyrrhus* may take care,  
Bred up at <sup>(k)</sup> *Scyros*, if He live; but I  
Thought that my selfe at *Troy* should only dye,  
And Thou return, my Son thence to transport,  
And shew him all the Riches of my Court,  
My Concubines, high Roofs, and great Estate.

*Peleus*, I fear, e're this hath stoopt to Fate,  
Or broak with Age and Sorrow keeps his Bed,  
Expecting still to hear when I am Dead.

Weeping He said, whilst Sighs fill all the Room  
Each minding their Relations left at Home,

When pitting *Jove* thus to *Minerva* spake;  
Daughter! wilt Thou thy Favourite thus forsake,  
*Achilles* not regarding, who His Friend  
Disconsolate and Fasting doth attend?

(i) *Agamemnon* and *Menelaus* lifting Forces for their Expedition against *Troy*, *Peleus* being foretold that his Son *Achilles* must dye at *Troy*, sent him in womans habit to his friend *Lycomedes*, who bred him with his Daughters. The Oracle declaring that *Troy* could not be sack'd without *Achilles* his assistance, the Grecians sent *Ulysses*, *Phœnix*, and *Nestor* to *Peleus*, who denying his Son to be with him, repay'd to *Scyros*, to *Lycomedes* his Court, where *Ulysses* personating the Pedlar, by mixing military Weapons amongst feminine Ornaments and Utensils, and *Achilles* his election upon it, discovered him. During his aboad there, *Deidameia* the Daughter of *Lycomedes* being impregnated by him, was delivered after of *Pyrrhus*, who succeeding his Father in that Expedition was call'd *Neoptolemus*, from his engaging in that War so young.

(k) An Island, one of the *Cyclades*.

Give



Give Him what Thirst and Hunger may allay,  
Pure *Nectar*, and divine *Ambrosia*.

This said, from Heaven the willing Goddess brings,  
Like a swift Eagle with expanded Wings,  
Celestial Food, and whilst they arme, distills  
Into his Breast what fainting Hunger kills.

Then back as fast speeds to *Olympick* Towers,  
Whilst eachwhere from their camp the Army poures,  
Thicker then fall swift Flights of feather'd Snow  
From cloudie Skies, when bleaker Tempests blow;  
So clos'd shone glittering Casks, and all the Fields  
Were bright with corslets, spears & ponderous shields:  
Splendor Heavens Vaults, and hideous clamour storms,  
And vaster Plains smile cloath'd in shining Armes.

His Teeth then stern *Achilles* arming gnasht,  
Flame from his burning Eyes, like Lightning, flasht,  
Grief gnawes His heart, His bosome swells with Rage,  
Preparing 'gainst the *Trojans* to engage.

His Buskins first up to his Calves he lac'd,  
With silver Buttons deckt, next on he brac'd  
That wondrous Work, his Shield, whose dazzling Light  
Full Moon out-glitter'd in the clearest Night;

As when at Sea a Fire the Sailor notes,  
Rising 'mongst Hills, from solitary Coates,  
Whilst He unwilling failes before the Winde,  
Leaving his Friends and native Soyle behinde;  
Such Beames were darted from *Achilles* Shield,  
Whose bright Reflections Heavens dark Regions  
Then claps his Helmet on, which Crests adorn, (guild.  
Bright as the glorious Usher of the Morn,  
Whose guilded Plumage wav'd with every Wind,  
And like a golden Grove in *Autumne* shin'd,  
*Vulcan* so thick had stuck them round the Cone.  
Soon as these Arms the Prince had fitted on,

Which

Which Him aloft like Wings expanded bore:  
Then chose a Javelin from His Fathers store,  
Which, large and ponderous, taking in his Hand,  
He the strong Staff shook like a limber Wand:  
*Chiron* the Gift cut for old *Peleus* down,  
The bane of Heroes, from tall *Pelions* Crown:  
His Steeds stout *Alcmus* and *Automedon*  
Conjoyn'd, their Barbs and Trappings putting on;  
Next in their foamie Mouthes clapt curbing Bits,  
The flowing Raines with care straight *Alcmus* fits:  
*Automedon* then mounting takes the Whip,  
In compleat Armes next up their Prince doth leap:  
Whose dazzling Shield the glorious Sun out-shin'd,  
And roughly thus his Fathers Steeds injoyn'd;

*Xanthus*, swift *Balius* and *Podarges*! know  
Another Charioteer you 'gainst the Foe  
Commands, whose dire Revenge no Stay will brook;  
Desert not Me, as you my Friend forlook.

Turning His head to him then *Xanthus* spook,  
Whilst his curl'd Main hung dangling on the Yoak,  
Inspir'd by *Juno*, thus; As still We have,  
So now, renowned Master! Thee wee'le save;  
Since thy sad Death approacheth, Us not rate,  
But that great God, and thy resistless Fate:  
Not by our Sloath, nor want of Speed we lost  
*Patroclus* Arms, which so the *Trojans* boast;  
A powerfull Deity, *Latona's* Son,  
Thy dear Friend slaughter'd, charging in the Van,  
Where He to *Hector* Fame and Life resign'd:  
Wing'd *Zephyre* We out-strip, the swiftest Wind:  
Yet like *Patroclus* Thou shalt Life conclude,  
By *Phœbus* and a *Trojan* Prince subdu'd.

Furies, this said, his further Speech deni'd,  
When, sighing, thus *Æacides* reply'd:

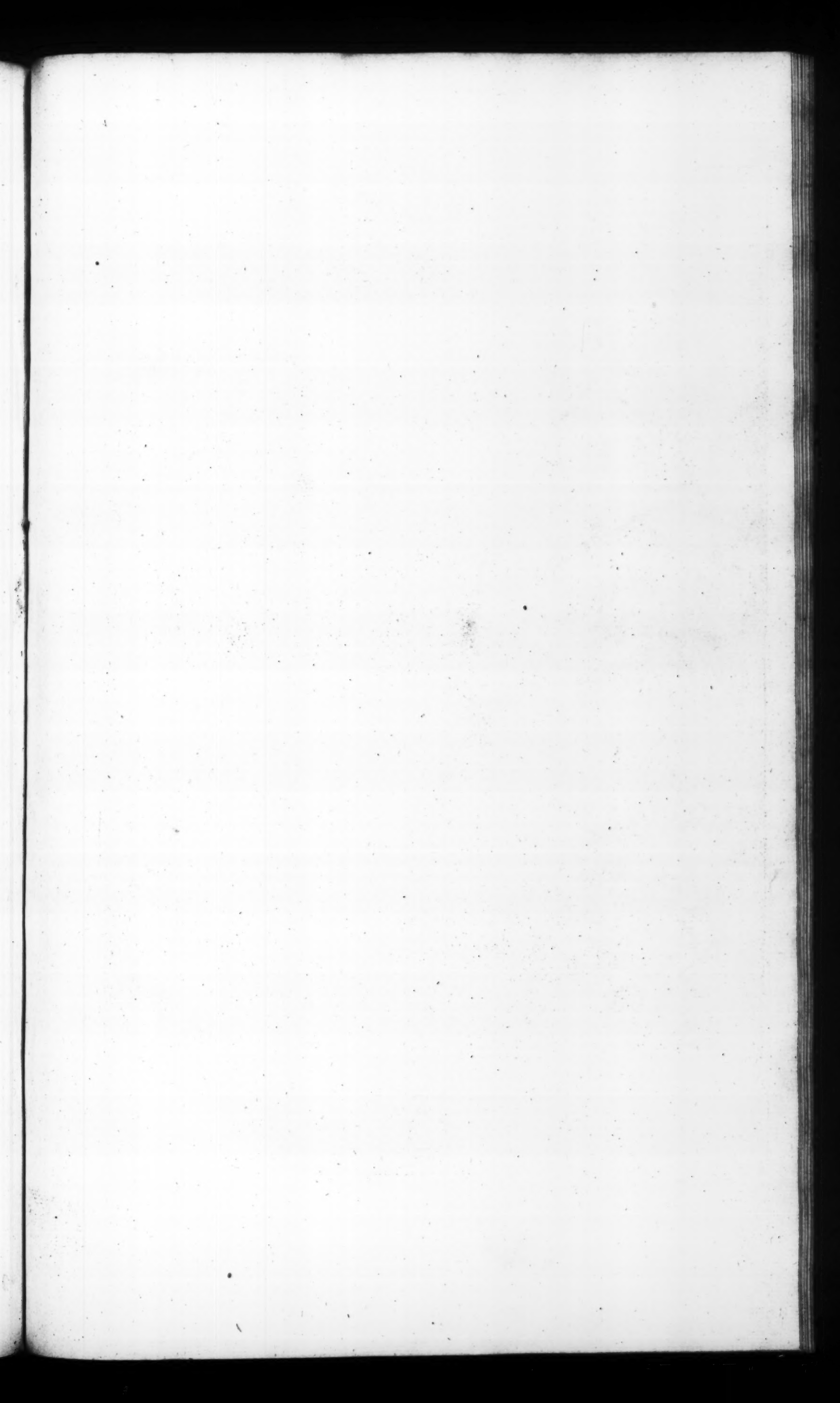
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Why



Why dost thou, *Xanthus* ! Me my Death fore-tell ?  
 It fits not Thee ; I know my Fate too well :  
 Far from my Parents I must dye, but first  
 Here I will satiate my revengfull Thirst  
 Upon the Foe. This said, with mighty Speed  
 Up to the Van-guard furiously He rid.

HOMERS







Francisco Roll: de Shapnrich  
Armig: Tabulam



in Comitatu Sommersett  
hanc.

Lib: 20 Ver: 10.  
L.M. D.D.D. I.O.



# HOMERS ILIADS:

THE TWENTIETH BOOK.

## The ARGUMENT.

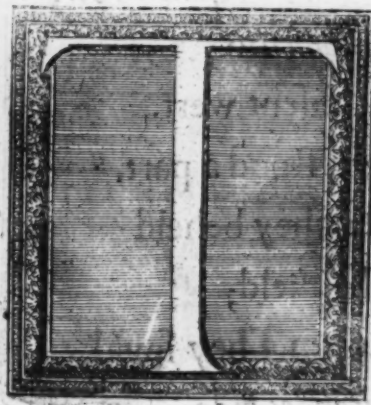
*Heavens King permits the Gods, the Court dismiss,  
Their Parties, Greek or Trojan, to assist.*

*Æneas and Achilles change a Lance:*

*The Trojan scapes. Young Polydorus Chance.*

*Hector Achilles ventures to engage,*

*Whom Phœbus rescues from the Heroes Rage.*



HUS the bold *Greeks*, drawn  
from their Fleet, prepar'd  
To charge the Foe, and Thee  
*Achilles*! guard.

Firm stood the *Trojans* on the  
(<sup>a</sup>) higher ground,  
When *Jove* bids *Themis* walk  
th' *Olympick* Round,

The Gods to summon to His Palace; straight  
In frequent Throngs a great Apparance wait:

Where but (<sup>b</sup>) *Oceanus* appear all Floods, (dy Woods,  
The Nymphes, (<sup>c</sup>) who haunt Springs, (<sup>d</sup>) Meads & sha-  
Their

N n n 2

(<sup>a</sup>) A rising ground call'd *Callicolons*, where the three Goddesses, contending who was fairest, were sur-veighed naked, and judg'd by *Paris*.

(<sup>b</sup>) *Homer* makes *Oceanus* only absent, lest the reverence of his presence, he being Father of all the Gods, should have prevented their animosities and heat. *Schol. Mythologists* making *Oceanus* to be the Horizontall circle or *Æquator* which parts the two Hemispheres, say, it was not fit for him to desert such his Station for fear of confusion. *Eust.*

(<sup>c</sup>) The *Naiades* and *Epimelides*.

(<sup>d</sup>) The *Hamadryades* and *Orestia-*  
*des*.



(d) He thus speaks of Neptune, that he disobeyed not the Summons, relating to the late difference between him and Jupiter.

(e) Juno sided with the Greeks, not only *ἵνα γαμήλια δαίμων*, as the Conjugal Deity, whose rights were violated by Helens rage, but also *διὰ τὸ βασιλικὸν πρὸς τῇ ἐκκλησίᾳ ἀρχῇ*, for that the Government of the Greeks was much more Monarchicall then that of the Trojans, Kingly government being understood by Juno, Besides all which,

*Manet alta mente repositum  
Judicium Paridis, spreteque injuria  
forma.*

Nor could those wrongs  
disgest,  
Nor Paris, Judgment rooted in her  
Breast.

A sin with that Sex unpardonable.

(f) Minerva took part with the Greeks, for the justness of their quarrell, and for that Troy was taken by a Stratagem, *διὸν περὶ τοῦτο ἔλαβον ὕπερ τὴν Τροίαν καὶ δόλος οὐκ ἔστιν* for which cause Hermes, *ὁ λόγιος*, is said also to assist them. Eust.

(g) Neptune assisted the Greeks, not only as an Enemy to Mars, and Friend to Minerva, but out of his old grudge to Laomedon, who defrauded him of his hire, and for that most of the Greeks were Islanders. Eust.

(h) Mars favoured the Trojans as an adulterer himself, and *ὡς ἀγαγὼν καὶ βίαι δαμάσσειν*, as President of all rapine and force. Besides being *ἀλόγιστος* rash and inconsiderate he took the contrary side to Minerva, Venus, who in this resembled her paramour, concurring with him. Eust.

(i) Diana appeared for the Trojans either *ὡς ἑπορεύετο τὴν χορὴν*, as the president of Dancing, a thing much us'd in Troy, or else as the Goddess of Archery, in which Paris, the cause of the War, excell'd.

(k) Xanthus is brought in as a neighbouring Stream, and that Vulcan might not want an Antagonist. Eust.

(l) As the Mother of Apollo, or for that the actions of the Trojans were *νυκτὸς καὶ λήθης ἀξία*, condemned to Night and oblivion, both which are meant by Latona.

Their polish'd Seats in Heavens Star-chamber fill,  
Which Vulcan built with admirable Skill :

(d) Neptune from Sea arose, and not disdain'd  
To take his Place, who thus to Jove complain'd;  
Why must We here so oft consulting sit ?

Must there be more Deliberations yet,  
About these Greeks and Trojans fresh Debate,  
Who now stand ready to decide their Fate ?

Then Jove reply'd; The Cause Thou may'st discern,  
Since Those who perish verge in our Concern :

Though I on steep Olympus Turrets sit,  
Viewing the Battell, yet I you permit  
To help Your severall Parties where you please :  
For singlie should this bold Æacides

The Trojans charge, He soon would rout them all,  
Who trembled but to see Him on the Wall ,  
And Troy thus raging sack despite of Fate.

Thus Jove ferments the Gods inveterate Hate,  
Who bandying straight in factious *functoes* meet ;  
(e) Juno, (f) Minerva, (g) Neptune to the Fleet  
And Hermes went; nor Vulcan made a halt,  
But nimbly limping march'd to the Assault:

(h) Mars arm'd and Phæbus to the Trojans drew,  
(i) Diana, (k) Xanthus and (l) Latona too ;  
And golden Venus ! Thou not absent wert.

So long as Gods and Mortalls stood a part,  
The Greeks insulted much, when they beheld  
Achilles so long absent from the Field;  
But fear surpriz'd the Trojans when They spy'd,  
Arm'd like the God of War, Pelides ride;  
But Gods with Men conjoyn'd, pernicious Strife  
Enrag'd both Armies, acting to the life :

Then to the Fight aloud Minerva calls,  
Now on the Strand, now standing on the Walls,  
Against

Against whom *Mars*, loud like a Tempest, roars,  
 Now from *Troyes* Bulwarks, now from *Simöis* shoares:  
*Jove* from the Skie Thunder and Lightning hurld,  
 And *Neptune* shook the Center of the World:  
 Mount *Ides* Foundations felt a trembling fit,  
 The *Trojan* Turrets and the *Grecian* Fleet;  
 (m) *Pluto* amaz'd starts with a hideous Yell  
 From his sad Throne, alaraming all Hell;  
 Fearing least *Neptune* should his (n) loath'd Abodes  
 Expose to Mortalls and Immorall Gods:  
 Such the dire Noyse, such were the dismall Cries  
 At this Engagement of the Deities:  
 (o) *Phæbus* 'gainst *Neptune* stood, ready to close;  
 (p) *Minerva* *Mars*, *Diana* Juno chose;  
 To *Hermes* opposite *Latona* stood;  
 Grim *Vulcan* singles out the swelling Flood,  
 Which (q) *Xanthus* Gods, Mortalls (r) *Scamander* call;  
 Thus the Celestialls were engaged all.  
 But stern *Achilles* *Hector* round about  
 The Campaign fought, and long'd to single out,  
 That for his Friend He just Revenge might take:  
 When straight *Apollo* to *Æneas* spake,  
 And like *Lycaon*, *Priams* off-spring, sets

Thus on th' Attempt; Where now are all thy Threats,  
 When with Our Princes feasted to the height,  
 Thou yanting saidst, Thou durst *Achilles* fight?

*Æneas* then; Why would'st Thou Me injoyn  
 To undertake so desperate a Design?

I will not first that Furies Charge abide,  
 Who routed Me and many more on *Ide*,  
 And from rich *Pedafus* and *Lyrnessus* drove  
 Our Heards, and sack'd those Cities, when great *Jove*  
 Deliver'd Me by Flight, or else I had  
 Faln by His Spear, since *Pallas* Him forbade,

Con-

(m) This passage is thus imitated by  
*Virgil* *Æneid*. 8.

*Non secus ac si qua penitus vi terra  
 dehiscens  
 Infernos referet sedes, & regna reclu-  
 dat  
 Pallida, diis invisa, superque immane  
 barathrum  
 Cernatur, trepidantque immisso lumine  
 Manes.*

As when a Earth-quake shews the dark  
 aboads,  
 And wofull Kingdoms hated by the  
 Gods,  
 The pit of darknesse with all Hell in  
 sight,  
 And pale Ghosts trembling at the  
 beamie light.

(n) The Gods abhor'd the sub-  
 terrean Regions *ὡς διαβύτων τόποι*, as  
 being the Receptacles of such only as  
 were mortal, whence *Styx*, that Ri-  
 ver they so much reverenc'd and  
 fear'd to swear by, is feigned to run  
 there, *Enst*.

(o) *Phæbus* and *Neptune*, i. the Sea  
 and Sun are made here opposites, for  
 that either suffers from the other, the  
 Sun rarifying the Ocean, and drawing  
 it up in vapour, whose interposition  
 again obscures his luster. Others ma-  
 king the Sun the originall of all pesti-  
 lentiall Maladies, (he and his Sister  
*Diana* having the Dominion of this  
 interior Globe) make the Ocean in  
 respect of the winds, which breathing  
 thence purifie the Aire, the cause of  
 health, and so oppose them in this re-  
 gard also.

(p) *Pallas* is oppos'd to *Mars*, *ἡ  
 ποιεῖ Ἀθλῶν τῶ ἀλόγῳ πρίντι*.

(q) So call'd for that it made what  
 ever wash'd in it yellow, as it did *Ve-  
 nus* her hair when she bath'd in it,  
 before her contest with *Venus* and  
*Pallas* who was fairest, *Paris* being  
 judge.

(r) So call'd *q. χέρουρος*, or *ἀπὸ τοῦ  
 οὐδαμματος*, for that *Hercules* warring  
 against *Ilium*, and being thirstie, dis-  
 covered its Springs by digging. *Enst*.



Conducted by Her Torch, any to spare,  
 But slaughter all, regardlesse who they were.  
 No Mortall can *Æacides* resist,  
 The Gods in danger allwayes Him assise,  
 And where He aims direct His fatall Lance;  
 But if those Powers would leave Us to our chance,  
 He should not Me so easily defeat,  
 Were He all Brasse, and fashion'd at a Heat.

Then *Phæbus*; First implore the Gods, since fair  
*Venus*, *Joves* Daughter, Thee, *Æneas*! bare;  
 His Mother must give thy bright Mother place,  
 Thine sprung from *Jove*, His but old *Nereus* Race:  
 Up then, and boldly change with Him a Spear,  
 Nor his proud Vaunts, nor ranting Language fear.

This said, His Breast He with such Courage warms,  
 That to the Front He speeds in glittering Arms,  
 Whom *Juno* spy'd towards *Achilles* make,  
 And to the Gods aloud thus calling spake;

*Pallas* and *Neptune*! My advice not flight;  
 Behold! *Æneas* will *Achilles* fight,  
 Set on by *Phæbus*; let us force Him back,  
 Nor let the *Grecian* our Assistance lack;  
 His Spirits recruit, that He from thence may learn  
 The greatest Gods engage on His concern;  
 For all those Powers against the *Greeks* conjoyn'd,  
 Compar'd with Us are Chaff and empty Winde:  
 From Heaven We came to Earths all-fostering Lap,  
 Least He now suffer any sad mishap;  
 Let Him hereafter undergoe what e're  
 The *Parcæ* spun when Him his Mother bare;  
 For if these dire Predictions be not clear  
 Yet to *Achilles*, much He then may fear  
 When Him some Power in Battell doth oppose:  
 Dreadfull are Gods when once declared Foes;

Then

Then *Neptune* thus; To reason, Queen! submit,  
 Nor vex your selfe with more than what seems fit;  
 I not advise, though We be stronger far,  
 Against those Gods to prosecute this War:  
 Lets to that Prospect yonder all repair,  
 Leaving the Battell unto humane Care:  
 If *Mars* and *Phæbus* first themselves engage  
 To stop *Achilles*, and oppose his Rage,  
 Then fall We on, and suddainly, no doubt,  
 We all those factious Deities shall rout;  
 Who conquer'd by our Prowels soon will fly,  
 Seeking their Safety in the arched Sky.

*Neptune* thus saying *Juno* thence convey'd  
 Up to a <sup>(f)</sup> Turret, for *Alcides* made,  
 Which *Pallas* and the *Trojans* did erect  
 Against the Whale their Champion to protect:  
 There They with all their Party of the Gods  
 Their places took, conceal'd in gloomy Clouds.  
*Callicolen* Spires the other Faction crown'd,  
 And *Phæbus*! Thee and *Mars* incircling round,  
 Consulted there to act what They design'd,  
 And all Engagement warily declin'd:  
 But *Jove* each Side exasperates, whilst the Fields  
 Glitter with Corflets, Casks, and dazeling Shields;  
 Earth thundring under Men and Horses feet,  
 Drawn up in bloody Bickerments to meet.

Out start two prime Commanders, and advance  
 Betwixt the Armies to exchange a Lance,  
*Æneas* and *Achilles*; but first comes  
 Shaking His Spear, shaded with dangling Plumes,  
*Æneas* guarding with His Shield His Breast:  
*Achilles* forth next like a Lyon prest,  
 Who all the Country summons to the Chace:  
 A while he stalks with a majestick Pace;

But

(f) *Laomedon* not satisfying *Apollo* and *Neptune*, who by *Jupiters* direction had hired out themselves to him, and environed *Troy* with a wall, *Neptune* sent up a mighty Whale into the Country, which devoured both the Inhabitants and the Fruits of the Earth. *Laomedon* consulting the Oracle about it, was answer'd, that the mischief would not cease till a *Trojan* Virgin were delivered up to the furie of the Monster. The lot falling on his own Daughter *Hesione*, he makes proclamation that who-ever should overcome the Monster should have the immortall Horses, which *Jupiter* gave to *Tros*, in exchange for *Ganymede*, for his recompence. *Hercules* undertaking the business, the *Trojans* with the assistance of *Pallas* fortifie a place where he might secure himself, if pursued by the Monster. *Hercules* destroying the Whale by casting himself into it, and tearing his entrails, *Laomedon* delivers him Horses of a mortall race, and reserves the other to himself, whereat *Hercules* being incens'd, beleagures *Troy* and carries it. *Eust.*



(\*) Naturalists say that the Lyon hath a sharp sting in the hairy part of his Tayl, and that he lashes himself with it, that so his pain may provoke him to fight more fiercely, and that he especially assaults him that hath hurt him, distinguishing him by a secret instinct amongst a multitude. So *Aristotle* and *Plinie*. *Lucan*, resembling *Cæsars* magnanimity to this of the Lyon, thus describes it, lib. 1.

*Inde moras solvit belli, tumidumque per  
annem*

*Signa tulit propere: sicut squallenti-  
bus arvis*

*Æstifera Libyes viso leo comminus  
hoste*

*Subedit dubius totam dum colligit  
iram:*

*Mox ubi se save simulavit verbere  
caude,*

*Erexitque jubas, vasto & grave mur-  
mur hiatu*

*Infremuit: tum torta levis si lancea  
Mauri*

*Hareat, aut latum subeant venabula  
pectus,*

*Per ferrum tanti securus vulneris ex-  
it.*

Then brooking no delay, the stream  
showre-sweld

He matches ore; so in a *Lybian* Field  
A Lyon viewing his stern foe at hand,

Till he collects his Ire doth doubtfull  
stand:

But straight when his tails swinge hath  
made him hot,

And rais'd his shaggy Main, from his  
wide throat

He roars, then if a *Mauritanian*  
Spear

Or Shaft have pierc'd his side, void of  
all fear,

Regardlesse of that wound, she rush-  
eth on.

*Tho. May.*

But when some forward Swain lets fly a Dart,  
He turns, and gaping foames; His salvage Heart  
His Bosome storms, His sides and shaggy Loynes

(\*) His sinewie Tail severely disciplines

Rage to awake, then charging takes his Chance  
To kill a Man, or perish on a Lance:

Such Strength and Courage fierce *Achilles* had,  
Who drawing near thus to the *Trojan* said;

Why ventur'st thou, *Æneas*! from thy Troop:  
Hast Thou a mind singlie with Me to cope?

Or else conciev'st, I slain, that *Priam* will  
Make Thee his Heir? No, know should'st Thou Me  
Thou never should'st his Territories rule, (kill,  
For He hath many Sons, and is no Fool:

Perhaps the *Trojans* promis'd Thee some patch  
Of Ground to plant or sow, for my Dispatch:

The businesse will prove difficult, I fear,

Since Thou hast trembled often at my Spear.

Hast Thou forgot since Thou out-strip'st the Wind,  
Leaving Mount *Ide* and all thy Heards behind;

And to *Lyrnessus* fledst, whose Walls I laid

Levell by *Pallas* and *Saturnius* aid,

And many conquering Beauties there enslav'd,

When *Jove* and other Gods Thee flying sav'd?

But now like Favour not from Them expect;

Let straight some friendly Squadron Thee protect;

Retreat, and once take Counsell of thy Foe:

By late Experience Fools their Folly know.

*Æneas* then; Think Me not one so slight,

Whom words should, as a tender Babe, affright;

I know to Rant, speak seriously, or Drole.

Our Ancestors Renown hath scal'd the Pole;

Yet I ne're saw thy Parents, nor Thou Mine:

*Peleus* and *Thetis*, They report, are Thine,

Me

Me *Venus*, pregnant by *Anchises*, bore;  
 Now one of Us our Parents shall deplore,  
 Since 'tis not fit that We with childish Prate,  
 Like Cowards, to our Regiments retreat.  
 But would'st Thou learn of what great stock I came,  
 Princes whose Acts are trumpeted by Fame?  
 Know, *Jove* got *Dardan*, who *Dardania* built,  
 (First at Mount *Ida*'s verdant Foot they dwelt,  
 Nor *Ilium* then fill'd all this spacious Plot:)

(\*) *Dardan* King *Erichthonius* begot,  
 A wealthie Prince: Proud of their generous Breed,  
 Three thousand Mares did in his Marches feed,  
 Whom *Boreas* cover'd like a black-maind Steed:  
 Twelve Colts they bore him could their Sire out-speed

(x) O're standing Corn, nor bruise the tender Grain,  
 And skelp o're broad-back'd Furrowes of the Main;  
*Erichthon* *Tros* begot; three Sons He had,  
*Ilus*, *Assaracus*, and *Ganymed*,  
 Whom, fairest of his Sex, (y) the Gods snatch'd up  
 To be *Joves* Taster, and attend his Cup.

*Ilus* *Laomedon* had, *Laomedon*  
*Priam*, *Tithonus* and *Hicetaon*,  
*Lampus* and *Clyti*; but *Assaracus*  
 Got *Capys*, He *Anchises*, and He us;  
*Priam* got *Hector*; so we Cousins are:

But Virtues *Jove* doth more or lesse confer  
 On Mortalls, as He pleaseth who best may:  
 Why prattle We like Children at their Play,  
 Spending thus idle Breath, enough to freight  
 An able Vessell of the primer Rate?

(z) Our Tongues are voluble, and store of Words  
 Invention on all Arguments affords,  
 Scatter'd on fresh Occasions here and there,  
 And what Thou say'st Thou shalt from others hear.

O o o

Let

(\*) *Dardanus* the Son of *Jupiter* by *Electra* the Daughter of *Atlas*, resenting highly the death of his brother *Jafon*, who perished by Thunder for attempting *Ceres*, leaving *Samothrace*, remov'd to the oppos'd Continent, where being kindly treated by *Tenecer*, the Son of the River *Scamander* and an *Idaan* Nymph, he wedded his Daughter *Batea*, and built *Dardania*, calling the Natives after the decease of *Tenecer*, *Dardanians*. He left two Sons, *Ilus* and *Erichthonius*, *Apollodorus* lib. 3.

(x) Resembling in this their Sire, the wind *Boreas*. The like fleetness *Virgil* gives his *Camilla*, *Æneid*. 7.

*Illa vel intacta segetis per summa volaret  
 Gramina, nec teneras cursu lassisset aristas;  
 Vel mare per medium fluctu suspensum tumentis  
 Ferret iter, celeres nec tingeret aquore plantas.*

She over standing Corn would run,  
 and ne're  
 In her swift motion bruise the tender  
 ears;  
 Or overbounding Billowes fly so  
 fleet  
 That water should not touch her nimble  
 feet.

(y) Being taken up with an Eagle, *Joves* Thunder-bearer. Some make him stoln by *Tantalus*, others by *Minos*.

(z) According to that, *In udsita est Lingua, hinc facile labitur*. The Tongue being seated in a moist place, is thence the more voluble.



Let Us no longer vainly thus contend,  
 Like senceless Women, railing to no end,  
 Venting gross Lyes 'mongst Truths, when they engage,  
 Stird up by weak Femality and Rage:  
 Words move not Me, which onely pierce the Eare,  
 We ere We part must interchange a Spear.

His ponderous Lance, this said, *Æneas* flung;  
 The Javelin fixing on His Target rung:  
 His Arme *Achilles* then thrust out at length,  
 Fearing the Weapon sent with so much Strength  
 Had pierc'd quite through, nor dreamt that *Vulcans*  
 To humane Force not easily would yeeld, (Sheild  
 Nor that *Æneas* well-aim'd Javelin could  
 Not pierce what He had fortifi'd with Gold;  
 Two Plates gave way, two more were yet to pass,  
 (The God wrought five, two Tin, one Gold, two Brass)  
 Pure Gold amidst th' intruding Point held fast.  
*Achilles* then his mighty Javelin cast,  
 Piercing his Target where the Brass was thin,  
 And slightly quilted with an untann'd Skin;  
 Close by the Skirts, the Bosses shook resound:  
*Æneas* daunted drawes His body round,  
 Holding his Buckler forth; the Point betwixt  
 His Arme and Side in th' Earth behind Him fixt;  
 But his Eyes dazell, struck with suddain Fear,  
 Seeing so dangerous a Neighbour there:  
 At which *Achilles* furiously comes on  
 With his drawn Sword; *Æneas* takes a stone,  
 Which two tall Men from ground could hardly raise,  
 Such as weak Nature brings forth now a dayes;  
 Yet He at ease did lifting high discharge,  
 Aiming to force his Helmet or his Targe;  
 Strong Guards 'gainst all Assaults of suddain Death.

Here Him *Achilles* had depriv'd of Breath,

With's

With's Falchion, but the Danger *Neptune* spy'd,  
And to the Gods in his behalf thus cry'd;

Ah! me, *Aeneas* by *Achilles* slain,  
Grim *Plutoes* Mansions straight must entertain,  
Whom *Phæbus* drew to enter thus the Lists,  
And his deluded Champion not assits.  
Why on Him faultless thus for others Gilt  
Shall Judgment passe, and his best Blood be spilt?  
Since frequent Offerings He with due Respect  
Payes Heavens Inhabitants, let's Him protect;  
And *Jove* would highly be offended at  
His timelesse Death, who may escape by Fate,  
Least *Dardans* Line should quite extinguish'd be,  
In which He more than all his Progenie,  
Begot on Mortall Beauties, takes Delight;  
For *Priams* Race hath lost his Favour quite,  
*Aeneas* Race their Empire shall maintain,  
And age to age o're the bold *Trojans* reign.

Then *Juno* thus; *Neptune* may use his Will,  
To save or let our Foe *Pelides* kill;  
But I before the Gods and *Pallas* too  
Ne're to help *Trojan* made a solemn Vow;  
No, not when fire shall *Troy* to Ashes turn,  
And hostile Flame King *Priams* Palace burn.

When *Neptune* this Her Resolution hears,  
(<sup>a</sup>) He breaks through clashing arms and ratling Spears,  
And making in *Aeneas* straight assits,  
Blinding *Achilles* with condensed Mists;  
Then from the *Trojans* Sheild the Javelin drew,  
And just before its raging Master threw:  
Next o're both Men and Horse *Aeneas* flung,  
Who nimble ran quite o're the crested Throng;  
So by the Gods Assistance reach'd the Rear,  
Where (<sup>b</sup>) his own Troops undiscomposed were:

O o o 2

(<sup>a</sup>) The Scholiast querying why *Neptune* rescued *Aeneas*, not *Apollo*, answers, that *Homer* makes *Neptune* do it to shew that piety and religion prevails even with those that are otherwise enemies, ὅτι ἡ μὲν ἀρετὴ καὶ τὸ θεῖον ἐν τοῖς ἐχθροῖς δυνάμει πρὸς τὸν σωτῆρα ἐκτρέφει.

To (<sup>b</sup>) The *Caucons*, a people within the *Trojans* Jurisdiction, or as others, the Nation of the *Paphlagonians*.



To whom then *Neptune*; Which of all the Gods  
 Deluded Thee, and set 'gainst so much ods,  
 To challenge one They favour more than Thee?  
 But now retire; if Thou once more should'st be  
 Engag'd against *Pelides*, spight of Fate,  
 Soon Thou would'st knock at *Pluto's* dismal Gate:  
 But when *Achilles* shall this Life forsake,  
 Then 'mongst the formost Execution make,  
 Since Thee no other *Greek* shall kill. This said,  
 The God departing routes the gloomie Shade:  
*Achilles* seeing clear, then spake; Ah! me,  
 My Javelin yonder, wonderous strange! I see,  
 But whom I aim'd it at, hoping I should  
 His Bosome pierce, I no where now behold:  
 Thou art, *Aeneas*! by the Gods redeem'd,  
 Though I thy Boasts as idle Breath esteem'd;  
 But Thou no more against Me wilt appear,  
 Who hast escap'd thus from my vengfull Spear:  
 Now my own Regiments I shall excite  
 To charge, and Ile some other *Trojans* fight,  
 Where best I may. This said, amid'st his Troops  
 The Heroe leaps, and fills them thus with Hopes:  
 No longer now, dear Friends! at Distance stand,  
 But draw up close, and charge them hand to hand;  
 'Twere hard for Me, though n'ere so strong and stout,  
 To fight so many, and such Bodies rout;  
 Nor *Mars*, nor *Pallas* ever 'gainst such ods  
 Would venture forth, although Immortall Gods.  
 What my whole Strength, what can my Hands and  
 Shall now be done; I never will retreat, (Feet,  
 But charge still through; nor shall the Foe rejoyce  
 To see my Spear, or hear my dreadfull Voice.  
 Then *Hector*, cheering up his Squadrons, said;  
 Be not at this *Achilles* thus dismaid;

I'll charge the Gods, if Words our Weapons were ;  
 But there's no changing with those Powers a Spear :  
 Nor makes that Threatner allwayes good His brags;  
 Though sometimes He prevails, as oft He flags:  
 Yet He and I shall play one bloody Game,  
 Were He all Brasse, and charg'd like raging Flame.

Encourag'd thus, They, eager for th' Assault,  
 Their Javelins raise : Shouts scale Heavens Marble  
 Then *Phæbus* said; Thee, *Hector* ! I injoyn, (Vault:  
 That Thou to fight *Æacides* decline,  
 But guarded with thy Troops 'gainst Him advance;  
 Else Thou may'st suffer by His Sword or Lance.

This said, He daunted at the Gods Commands,  
 Shelters Himself amongst His Trojan Bands :  
 But on *Achilles*, like a Furie, flew,  
 And first *Otrynthius* Son, *Iphition* slew,  
 Whom *Nais* under Snow-crown'd <sup>(c)</sup> *Tmolus* bare,  
 In wealthy *Hyde*, to vast Possessions Heir ;  
 Him with His Javelin, pressing on a main,  
 Meeting He struck, and cleft his Head in twain :  
 Down drops the Prince. *Achilles* then ; Lye there,  
*Otrynthius* Son ! whom Mortalls so much fear ;  
 Thou on that spot of Ground must Life forsake,  
 Born to large Mannors near <sup>(d)</sup> *Gygæas* Lake,  
 Whose fertill Margents fruitfull <sup>(e)</sup> *Hyllus* laves,  
 And *Hermus* vergeth swift with eddying Waves :

Thus said He ; but cold Death His Eye-lids seals,  
 Whilst Steeds his Corps bruise with their Chariot  
*Demolion* next, *Antenors* Son, He slew, (wheeles.  
 Piercing his high-proof'd Cask and Temples through ;  
 The glittering Point straight purple Gore distains,  
 A crimson Stream commix'd with reaking Braines.  
*Hyppodamas* then, as He alighted, sped,  
 Running Him through the Shoulder as He fled ;  
 Breath-

(c) *Tmolus* was a Hill, *Hyda* a City of *Lydia*, the Metropolis of *Sardiana*. Out of *Tmolus* rose *Pactolus*, one of the so fam'd golden Rivers.

(d) A Lake of *Lydia*, so call'd from *Gyges* the Son of *Candaules*.

(e) *Hyllus* a River running between *Thyateira*, and *Sardis*. *Hermus* a River arising in *Mysia*, and which taking its course through *Sardiana*, emptyeth it self into the *Phœcean* Sea.



(f) *Helice* an Island of *Achaia* where *Neptune* had a Temple, erected by *Nelus*, who enjoyned by the Oracle, led thither a Colony. If the Bull be low'd at the Altar, they conciev'd the God atton'd and pacified; if otherwise, sad and displeas'd. *Schol.*

(g) The Son of *Priam* and *Laotioe*, he having another of the same name by *Hecuba*, of whom *Enripides* in his Tragedie of her and *Virgil*.

Breathing His last, loud roar'd He like a Bull,  
Whom Rusticks round th' <sup>(f)</sup> *Helconian* Monarck pull,  
The God to please: So bellow'd He or more.

Next aimes his Spear at youthfull <sup>(g)</sup> *Polydore*,  
Old *Priams* Darling, and his youngest Son,  
Yet He his Brothers far could all out-run:  
His Father him to fight would n'ere permit,  
Who spurd by Youth, and trusting much his Feet,  
Ran to the Field, where Death Him over-took,  
Whom through the tender Chine *Achilles* struck,  
There where gold Buttons fasten'd close his Belt,  
Through his strong Corslet biting Steel He felt,  
The point by's Navill a wide Passage made;  
Faln on his Knees, Death casts o're Him a shade,  
On's left Hand leaning, loud for help He cries,  
With th'other gathering up his Entrails, dyes.

When *Hector* had his Brothers chance esp'd,  
Beholding in what miserie He dy'd,  
No longer could He hold, but out He came,  
His Javelin brandishing like dreadfull Flame.  
When forth *Achilles* saw Him boldly start,  
He comes, said He, who macerates my Heart,  
Killing my Friend: No longer Thou and I  
Shall from each other through Wars Arches fly.

Then frowning, thus He said; Pray, Sir, draw near,  
That thy best Blood may staine my vengfull Spear.

Who fearlesse thus, Think Me not one so slight,  
Whom Words will like a tender Babe affright;  
I can both droll, be serious, scoff and rant,  
Yet Thee in Prowess I my better grant;  
But, if Heaven please, this Javelin, though Thou art  
Much my superiour, may transpierce thy Heart.

This said, He threw; <sup>(h)</sup> *Pallas* drove back the Staff,  
Forc'd with her Breath, and kept her Minion safe,

(h) By moving the Aire with her hand, and so putting it besides its ayme, to do it with her own breath un-befeeing her, who threw away a Pipe when the winding it she perceiv'd disfigured her countenance; the Profession of a Piper being of no good report otherwise with the Ancients, as appears by this Epigram.

Ὡς ἀνδρὶ ἀνελίψ' ὀδὸς ποτ' ἐκ ἐρέουσιν,  
Ἀλλ' αἶμα τῷ φρενὶ δρ' ὡς νόος ἐκπύεται.

The Gods n'ere wisdom gave a piper  
yet,  
For when he plays he away blowes his  
wit.

At *Hectors* Feet the well-aim'd Javelin fell.  
In rush'd *Achilles* with a horrid Yell,  
Thirstie for blood, but *Phæbus* thence convaid  
*Hector* with ease veild in a hollow Shade:  
Three times He charg'd, and with his dreadfull Spear  
Pierc'd the soft Bosome of the yeelding Aire;  
The fourth time, punching the condensed Fog,  
Thus He exclaim'd; Again hast scap'd me, Dog!  
Thy Fate draws nigh, though *Phæbus* fav'd Thee now;  
(To whom Thou should'st return a gratefull Vow)  
Sure I shall kill Thee, though I now have mist,  
If any Deity would Me afsist:  
But now on others I'll my Furie wreak.

This said, He *Driopes* ran through the Neck,  
And left in Death's Convulsions on the Spot:  
Next *Demochus Philetors* Son He smot  
On the Knee pan, and with his Javelin stopt,  
Till with his Falchion off his Head He lopt;  
Next *Laogon* and *Dardan*, *Byons* Sons,  
He charg'd, at once on both inrag'd runs,  
And tumbling from their Chariots slaughters there,  
This his broad Falchion dyes, and That his Spear;  
But *Troas* on his Knees did Quarter crave,  
His Youth to pity, and his Life to save,  
Hoping that Words his Pasion would assuage,  
Whose Breast ne're calm'd, but alwayes boyl'd with  
Whilst his Knees close imbracing He implor'd, (rage.  
*Achilles* pierc'd his Liver with his Sword,  
Which with a gushing Stream his Bosome fills,  
Whilst Night his Eyes in lasting Darknesse seals.  
Next *Mulius* charging pierc'd from Eare to Eare,  
Stringing his Head upon his reaking Spear.  
*Agenors* Son *Echeclus* then He flew,  
His Temples cleaving with his Sword in two;  
A bloody



A bloody Flux his biting Falchion dyes,  
 Whilst Death and purple Fate close up his Eyes.  
 After *Deucalion* through the Wrist he ran,  
 Where all the Elbow nerves conjoyn in one:  
 He maim'd, expecting Death, attends the Foe,  
 Who Head and Cask lops at a single Blow,  
 And from him throwes; stretch'd lay He on the Plains,  
 Whilst from cut <sup>(k)</sup> *Spondyls* started out his Braines.

(k) The *Spondyls* or *Vertebra* of the *Rachis*, which are in all 24.

Next He at valiant *Rhigmus* takes his aime,  
 Who from sweet *Thracia's* fertile Confines came;  
 In's belly He his deadly Javelin fixt.  
 His Charioteer, *Aritheus*, slaughter'd next,  
 And through the Back, turning his Horses, speeds;  
 Who falls, and boggling leaves his frighted Steeds:  
 As when a Fire 'mongst jutting Summits burns,  
 And raging, spacious Groves to Ashes turns,  
 Then with conspiring Windes besets the Vales;  
 So like a Furie each where He assailes,  
 And with his Javelin slaughters flying Foes;  
 A purple Sea the Champaign over-flows:

(l) Instancing this as the ancientest of all other Grain.

As Steers conjoyn'd on well-laid Barn-floores beat  
 Out purest <sup>(l)</sup> Barley with their cloven Feet;  
 Thy Horses, so *Achilles*! through the Fields  
 Trample on dying *Trojan's* Arms and Shields,  
 Thy Axle dy'd with blood, and all thy Wheelles  
 Spatter'd with drops which dash'd from Horses Heeles,  
 Whilst thus Thou strov'st thy Honour to restore;  
 Thy conquering Hands distain'd with Crimson Gore.







Carolo Cotton de Periford  
Armigero. Tabulam



in Comitatu Stafford  
hanc. L.M.D.D.D.I.O.

Lib. 21. Ver. 96.



# HOMERS ILIADS:

THE ONE & TWENTIETH BOOK.

## The ARGUMENT.

*Achilles dyes with Blood Scamanders Waves :  
The River frets : gainst whom stern Vulcan raves ;  
Who burns his wood-cloathd Banks, & boyles his Floods :  
Xanthus recants. The Battell of the Gods.  
A bloody Conflict mixt with mutuall Rage,  
Whilst Heaven and Earth, and Men and Gods engage.*



U T when They came to <sup>(a)</sup>  
Xanthus flowrie Banks,  
There He devides their dissi-  
pated Ranks,  
And o're those Plaines the E-  
nemie pursu'd,  
Which were so late with Gre-  
cian Blood imbru'd,

When they from *Hector* fled : nor durst engage  
To stop the daring Heroe in his Rage :  
And *Juno* Them so blinded in their Flight,  
They knew not where to flye, nor how to fight :

P p p

Half

(a) It was called *Xanthus* by the Gods, that is them of ancient time, and that from turning the wooll or haire of any that were wash'd in it into a yellowish colour ; of men, that is them of later times, *Scamander*, a name impos'd by *Hercules*, who being ready to perish with thirst, pray'd to *Jupiter* to show him some Stream or Spring ; which he doing by casting a Thunder bolt, and causing a little water to appear, *Hercules* following the veine, and dilating it by digging, call'd its current *Scamander*, *quasi* *scandens*, from its releaving such his pain and pressure, *ὡς γὰρ ὁδὸν ἡμάτιν ἀνὰ τὴν ἑαυτοῦ*. Homer makes this River descended of *Jupiter*, because being but *χρημαῖος* a Torrent, it was fed especially with raine waters, *ὡς ὅτε ἔστι ἐν Διὶ*. Schol.



(b) Neptune made the Dolphin King of Fishes for their fidelity to him in discovering the retirement of Amphitrite when she fled his embraces; of which thus Oppian de Piscar. a. v. 385. &c.

Ποσειδώνος Ποσειδάων ἀγαμέλει,  
Οὐρανὸς δὲ κλέων κυανώπιδά νηπιόντα  
Μαιωμένην φεύγουσαν ἰδὼν λέγῃς Ἀμφίτριτίνην.  
Φρασάμενος δαλφίνος ἐν ἀκαυτοῖο δμοιοισί  
Κελδομένην ἠγύσειλας, &c.  
Neptune the Dolphin highly doth re-  
spect,  
Who Nereus black-ey'd Daughter did  
detect,  
Fair Amphitrite, who his Court-ship  
fled,  
And chose a Caves recess before his bed,  
Where seizing her his will he did obtain,  
And crown'd espousing Empresse of the  
Main;  
For this good service they great honour  
gain'd,  
And in his waterie Realms chief Pow-  
er obtain'd.

How the smaller Frie escape the Dol-  
phin, the most ravenous, and fleetest  
of all Fishes, for this see Aristotle Hist.  
Animal.

Of the Dolphins superiority in the  
Sea his speed and manner of hunting,  
thus the same Oppian *Αλιων. lib. 2. v.*  
*533. &c.*

Δαλφίνος δ' ἀγέλην αἰδὲς μέγα κοίταυσεν  
Ἐξοχὸν ἠγορέην τε καὶ ἀγλαίην κομώοντες,  
Ῥίπῃ τ' ἀκύνει δὲ αἰδῶν, βίβλ' ὅτε δύλασται  
Ἰππασίαι, &c.

The Dolphin rules the scalie Flocks, in-  
dow'd  
With strength and swiftness, of his beau-  
ty proud:  
He like a Lance discharg'd through  
Billows flies,  
And dazzling flames darts from his gla-  
ring eyes,  
Finding out Fish that frighted culk in  
holes,  
Or caves, and bed themselves in Sand  
like Moles,  
As Eagles Adonark it 'mongst fearfull  
Birds,  
As Lyons Tyrants sits 'mongst subject  
Heards,  
As much as cruell Serpents wormes ex-  
cell,  
So Dolphins Princes in the Ocean dwell:  
No Fish dares them approach, nor be so  
bold  
His eyes and dreadfull Visage to behold,  
Far from the Tyrant, fearing suddain  
Death,  
Frighted they flye, fainting for want of  
breath;  
But when the Dolphin hungrie hunts  
out food,  
The silver Frie in Troops amazed  
scud,  
Filling each way with fear; then Caves  
and Holes,  
Rocks, Bayes and Harbours fill with  
frighted Shoales.  
From all parts driven he selects the best,  
Choosing from thousands out a plenteous  
Feast.

Half of their routed Army on the Top  
Of Xanthus Margents in Confusion stop;  
Then with a dolefull Cry Themselves among  
His rapid Gulfes and swallowing Eddies flung:  
The Stream resounds, whilst They their Fates bemoan,  
Floating 'mongst boyling Whirlpits up and down:  
As Locusts scorcht from burning Camps retire,  
Pursu'd by eager Flames and hungrie Fire,  
Till their amazed Troupes find waterie Graves  
In a swoln Rivers gurgitating Waves;  
So from Achilles flying in They fell:

Scamander's streames with Men and Horses swell.

Here leaning 'gainst a Bush He left his Spear,  
And Fiend-like leaps into the Massaker,  
Arm'd only with his Sword: They frighted roar;  
He hacks and hewes, dying the Streame with Gore.

As from a (b) Dolphin through the brynie Waves  
To Rocks Fish scuddle and defensive Caves;  
So from the Foe they hurrie through the Foord.

His Hand now tir'd, when Slaughter duld his Sword,  
Twelve lovely Youths He chose, Who must expire  
Sad Victims on Patroclus funerall Fire:

These He like trembling Fawnes led from the Sound,  
With their own Belts their Wrists behind them bound,  
With which they up their looser Garments tuck'd,  
Commanding his Attendants to conduct  
Them to the Fleet: Then in amain He flew,  
Afresh with Blood his Fawchion to imbrue.

Where first Lycaon, Priam's Son, He met,  
As from the Stream He labour'd to retreat;  
Whom busie cutting down with well-edg'd Steel  
Wilde Figtree Branches for a Chariot Wheel,  
He from his Fathers Vineyard had convaidd  
Prisoner by Night, and a sad Captive made;

Thence

Thence then for *Lemnos* shipt, where he for Gold  
 To *Euneus* his royall Prisoner sold,  
 To whom enfranchis'd <sup>(c)</sup> *Eetion* did present  
 Many rich Gifts, and to <sup>(d)</sup> *Arisba* sent,  
 From whence in private He at *Troy* arriv'd;  
 Eleven Dayes feasting He his Friends reviv'd,  
 But on the twelfth the Youth *Achilles* catch'd,  
 And with sad Newes to *Pluto's* Court dispatch'd.  
 Him when *Pelides* spy'd, as He drew near,  
 Disarm'd, without a Shield or glittering Spear,  
 (All these He lost, when fainting in a Sweat,  
 With trembling Knees He struggled out to get)

(c) He was of *Imbros* an Island in *Eolia* not far from *Lemnos*, over against *Tenedos*.

(d) A City of *Thrace*, and Colonie of *Misylene*.

He said, These *Trojans* sure again arise  
 From *Stygian* Darknes to *Etheriall* Skies:  
 See! here *Lycaon* comes, Whom I so late  
 To *Lemnos* sent, scap'd from so hard a Fate;  
 Him th'Oceans swelling Waves could not restrain,  
 Which oft so many 'gainst their Wills detain:  
 But He shall taste our Steel; I'll try if slain  
 Once more, as now, He will appear again;  
 Or if this Earth will hold Him, which hath held  
 Those who for Prowess were unparallel'd.

Thus spak He standing, whilst the Youth drew nigh  
 To seise his Knees, extreamly loath to dye,  
 And yeeld to Fate; his Spear *Achilles* takes  
 Him to repulse with Death, as in he makes;  
 But as He stooping ran, and 's Knees imbrac't,  
 Behind him on the Earth the Lance stuck fast;  
 One Hand his Legs, the other graspt the Staff  
 Of the fix'd Spear, nor could He shake Him off;  
 Who thus implor'd; For pitty I now plead,

Who once thy Prisoner tasted of thy Bread:  
 You in our Vineyard Me a Captive made,  
 And from my Friends and Parents far convai'd



To *Lemnos*, where your Prisoner You for Gold,  
 That would have bought a hundred Oxen sold;  
 Now thrice as much accept: twelve Dayes, no more,  
 Are gon since last I touch'd the *Phrygian* Shore;  
 Sure my sad Fate and cruell *Jove* combine,  
 Who Me again thus to thy Hands resigns:  
 Me *Altes* Daughter, bright *Laotboe*, bare,  
*Altes*, who rul'd the <sup>(e)</sup> *Lelegs* bold in War,  
 Who reign'd in <sup>(f)</sup> *Pedafus* near the *Satnoen* Shore,  
 Her *Priam* wedded, Her and many more;  
 Two Sons She had, Thou <sup>(g)</sup> one of them hast slain,  
 And purpled with his Blood the verdant Plain;  
 Now like misfortune Me attends, I fear  
 I shall not scape, and my sad Fate drawes near:  
 But this Plea more why Thou my Life should'st spare;  
 Not Me one *Venter* and stern *Hector* bare,  
 Who in *Patroclus* breast his Javelin dy'd.

Thus beg'd the Prince, thus harshly He replyd;  
 Talk not to Me of Pleas and Randsome, Fool!  
 Nor whining Mercy crave, like Boyes at School:  
 Whilst my dear Friend surviv'd, I Quarter gave,  
 And did the Lives of many *Trojans* save,  
 Selling them off; but now that He is gon,  
 I'll pardon none, none shall escape, not one  
 That falls into my Hands must hope for Grace;  
 But least of all old *Priam's* curst Race:  
 Sir, you must dye, Tears lavish'd are in vain;  
*Patroclus*, thy superiour much, is slain,  
 And I of royall and divine Extract,  
 One, as Thou see'st, of *Symmetrie* exact,  
 Tall, strong and young, like Fate expecting, Here  
 Must perish by a Shaft or well-aim'd Spear.

At this despairing, He the Lance lets goe,  
 And kneeling both Hands rears to move the Foe,  
 Who

(e) *Strabo* saith these *Leleges* were *Leleges*, a Nation that frequently shifted their Habitations, as did also the *Pelasgi*.

(f) This was not that *Pedafus* in *Caria*, but a City near *Troy*, situate by the River *Satnois*, subdued by *Achilles* at the beginning of the Seige.

(g) *Polydor*. *Priam* had another Son, named also *Polydorus*, by *Hecuba*, of whom see *Euripides* in his *Hecuba*, and *Virgil* *En. lib. 3*.







J. Faithorne

Domino Edwardo Mansell  
Baronetto. Tabulam



de Margam Com: Glamorgā  
hanc. L. M. D. D. D.  
I. O.

Who on the Throat gave him a deadly Gash,  
Till bloody Streames his new-drawn Falchion wash;  
He falling on his Back extended lay,  
The parch'd Earth moystning with a purple Sea:  
Him by the Heeles then stern *Achilles* took,  
And thus insulting threw into the Brook;

*Lycaon*! lye Thou there, till Fish surround  
Thy soaking Corps, and suck thy bleeding Wound;  
Nor shall thy Mother at thy Funerals weep,  
But Thee swift *Xanthus* hurry to the Deep;  
And where his Waves 'mongst Brine themselves dis-  
Thy juicye Flesh shall scalie Monsters gorge: (charge;  
May All so fall or fly, till *Troy* we take!  
Nor *Xanthus* Streames shall You securer make,

To whom you sacrifice so many <sup>(b)</sup> Bulls,  
And Steeds alive throw in his swallowing Pooles:  
Thus perish for my Friend, and Those whom You,  
Charging our Navie, in my Absence flew.

This said, *Scamander* more and more incens'd,  
Studied how best his Force He might against  
*Achilles* use, and this his Fury stop.

Mean while the Heroe sets on *Asterop*,  
*Pelegons* Son, shaking his ponderous Spear,  
Whom to broad *Axius Peribœa* bare,  
*Acesameneus* eldest Daughter, whom  
The Flood compressing pregnant made her Womb:  
Up comes the Prince, whilst *Asterop* in each Hand,  
A Javelin peis'd, and boldly made a Stand;  
Him *Xanthus* had <sup>(i)</sup> encourag'd, who disdain'd  
With his Friends slaughter thus to be prophan'd;  
When drawing near Him thus *Pelides* spoke; (Stock?

Who art Thou? what thy Country? whence thy  
That Thou so stoutly thus dar'st stand my Rage:  
Sons of unhappy Parents Me engage.

Then

(b) They consecrated Bulls and Horses to all greater Streames; the Bull, *ἐν ἱερῷ τῷ Ἰχθυὶ καὶ ταύρῳ* ὡς τὸ ὕψος διὰ τὸ μὴ κινεῖσθαι, as representing their roaring; the Horses, *ἐν ταχέϊ τῷ ἵππῳ* ὡς τὸ σπῆλαιον καὶ τὸ ταχέϊον, to denote their fleet current. Hence the Bull was the usuall sacrifice of *Neptune*, or the Ocean. *Eust.* The Bull was sacred also to *Apollo* and *Mars*; So *Virgil lib. 3.*

*Taurum Neptune, taurum tibi pulcher Apollo.*  
*Neptune* a Bull, a white Bull *Phœbus* right.

Whence that Poet in the same Book, *En. 3.* makes him that offered a Bull to *Jupiter non litare*, to exasperate rather the deity then atone him causing him purposely to present the God with an improper sacrifice, the better to bring in the future dire Ofsent: *Respicens ad futura, hostiam contrariam fecit*; so *Macrobius Saturn. lib. 3. cap. 10.*

(i) *Xanthus* assisted *Asteropæus*, either as he fled to him for protection, *διὰ τὴν ἀσπίδα ἰχθύος*, or else as descended from the River *Axius*, *Eust.*



(k) Of the *Paonians* some used Bowes, and these were commanded by *Pyrrhus*, others Spears, led by *Asteropæus*, who as coming late with his Le-  
vies to the assistance of the *Trojans*, is not at all mentioned in the Catalogue; how ever some have made bold after this verse of it

Αὐτὰρ Πυρρίχῃσι καὶ Πάριον ἀγκυλοτόξ-  
ῃσι.

to insert this,

Πηλεΐδην δ' ὕδρ' ἀειδέϊος Ἀστροπαῖος.

(l) A River of *Paonia* in *Thrace*.

Then he; Why question'st Thou from whence I  
I from <sup>(k)</sup> *Paonias* fertile Confines came, (am?  
And brought eleven dayes since a bold Brigade,  
From Countryes far remote, to *Priam's* Aid.

(l) *Axius* my Grandfire, Who with silver Waves  
A pleasant Soyl and flowrie Margents laves;  
*Axius* got *Pelagon*, skilfull at his Lance,  
*Pelagon* Me; but let Us try our Chance:

Thus spake *Asteropæus* in a Rant,  
At whom *Achilles* shakes his Ashen Plant:  
But He, whose either hand a Spear could weeld,  
Straight both discharg'd; one lights upon his Sheild,  
Which fortifi'd with Gold did Steele resist;  
The other raz'd his Elbow to his Wrist,  
And warm Blood drawing from so slight a Wound,  
Behind him flying fixed in the Ground.

*Achilles* at *Asteropæus* sent

His Javelin next, but mist of his Intent,  
Hitting upon a swelling Summit, where  
Up to the midst He sheath'd his fatall Spear:  
Thrice at *Achilles* Lance He plucks and hales,  
Thrice wags the Staff, and thrice his strength him fails,  
But striving next to break the yeelding Ash,  
His Belly He laid open with a Slash,  
That his warm Bowels reaking on the Ground,  
His Soul descended to the *Stygian* Sound.

*Æacides* then leaping on his Breast,  
The warm Corps stript, and thus Himself exprest;  
Lye there; 'tis hard for Thee with one to strive  
Of heavenly Extract; Thou do'st but derive  
Thy self from *Axius*, I from great *Jove* spring,  
*Peleus* Me got, the *Myrmidonian* King,  
*Æacus* Him, *Jove* *Æacus*, whose Power  
Transcends all Streams which swallowing Seas devoure:  
Such





(o) From this expression of *Homers*, those that succeeded portraied still Rivers in the effigies of Bulls, either from their plowing or turning up the Earth like Oxen; or because the Pastures bordering upon Rivers, being more rank and rich, made the Oxen in better case, and so caus'd them to bellow oftner and louder, *Scholias.*

(p) *Aristotle* mentions a kind of Eagle whose bones are black, whence some here read it *μαλανόν*; but others read *μαλανόανον*, as if it were so denominated from its dark sight. *Enst.*

By this *Achilles* had forsook the Banks,  
'Gainst whom *Scamander* drew his waterie Ranks,  
And up his Billowes mustering fiercely charg'd;  
Then Bodies, roaring like a <sup>(o)</sup> Bull, disgorg'd  
Thick on his Margents, yet the living faves,  
Guarded 'mongst eddying Pools, and swelling Waves;  
When a huge Sea, enough a Ship to wrack,  
Brake on his Shield, and drove Him staggering back.  
Here He a stately Elme tore, large and tall,  
From fixed Rootes, and with it Banks and all,  
Whose Branches him might like a Fence-work flank,  
And crosse the River threw it like a Plank:  
Mounted on this, He daunted to the Plain  
For Safety flies; the God pursues amain,  
And at his Heels discharg'd a frowning Wave,  
To stop his Rage and flying *Trojans* save.

What Distance one may throw a Lance, so far,  
Like th' <sup>(p)</sup> Eagle, swiftest of all Birds that are,  
*Scamander* He out-strips to higher Ground;  
Upon his Breast his rattling Armes resound:  
As fast the Flood pursues the Prince to reach,  
Then falls behind Him in a thundring Breach.

As when a skilfull Gardener Water brings  
His Plants to comfort from refreshing Springs,  
And with his Spade clears all obstructive Mould,  
The purling Stream, o're murmuring Pebbles rowld,  
Through Grounds declining speedy Passage makes,  
And Him who cuts the Channell soon o'retakes;  
So Waves pursue Him; When He made a Hault,  
Standing resolv'd to try if in th' Assault  
Some God would Him assift, a Billow dash'd  
Upon his Breast, and his broad Shoulders wash'd:  
He desperate then amongst the Billowes leaps,  
Sent to supplant Him in his faltering Steps,

Shuffling

Shuffling beneath his Feet the slipperie Sand ;  
Viewing Heavens ample Vaults He then complaind,

O *Jove* ! will none of all the Gods appear  
In my behalf, but let Me suffer here ?  
Oh ! save Me now, hereafter Me destroy.  
Could your celestiall Court no God imploy,  
Nor Goddesses, but my Mother ? No Power else  
To mock Me with deluding Oracles ?  
She said That I should by *Apollo's* Ire  
Near *Ilium*, wounded with a Shaft, expire.  
Would I had perish'd by bold *Hector* ! So  
A valiant Prince had slain a valiant Foe.  
Now Fates combine Me basely to destroy,  
Here must I suffer like a Shepherds Boy,  
Drown'd in a swelling Flood, when muster'd Rills  
In guttering Torrents tumble from the Hills.

*Neptune*, this said, and *Pallas* both appear  
In humane Shapes, and gently drawing near,  
Him, with a mild Aspect, by each Hand took ;  
When thus the Earths Foundation-shaker spoke ;

Let not these Billowes Thee so much deject ;  
We, no inferiour Gods, shall Thee protect :  
*Pallas* and I great *Joves* Commisision have ;  
Thou shalt not sinck beneath a swallowing Wave.  
Soon Thou shalt see the Flood Himself confine  
To his own Channell ; but We Thee injoyn  
Not to retreat before that Thou inclose  
Within their Walls thy dissipated Foes,  
And *Hector* kill : This said, the Gods depart,  
Whilst from the River with a joyfull Heart  
He onward speeds, where rolld in plashie Fields,  
Slain Hero's Corslets, Casks and bossie Shields,

Q q q

Beating



Beating his Thighs about his Ankles clung,  
But could not stop whom *Pallas* made so strong.

*Xanthus* not yet had drawn within his Banks,  
But rather more incens'd his waterie Ranks,  
And thus to *Simois* his Brother spake;

Let our joynt Prowels drive this Furie back,  
And since the *Trojans* fly, our Force imploy  
To ruine Him who else will ruine *Troy*:  
Then rise with Speed, the Enemy resist,  
Muster thy Fountains, and rough Torrents list,  
Thy waterie Squadrons fill, and reinforce,  
Rowling down Stocks and Stones to stop his Course,  
Who, now victorious, dares the Gods assail:  
Nor shall his Strength or Beauty Him avail,  
Nor glorious Armes, which in our deepest Flood  
Eclips'd shall suffer in opacous Mud;  
But I'll prepare for Him a sandy Bed,  
And over Filth and loathsome Ordure spread;  
Nor shall the *Grecians* e're collect his Bones,  
So deep I'll lay Him under Slime and Stones,  
Saving their Care his Body to interr,  
Since there shall be his goodly Sepulcher.

This said, afresh He charg'd, arm'd with a Flood,  
Which roaring foam'd with Carkasses and Blood;  
The purpled Stream his murmuring Waves enlarg'd,  
And mouthing Billowes thick themselves discharg'd.

But *Juno* for *Achilles* much dismay'd,  
'Gainst this Assault call'd <sup>(g)</sup> *Vulcan* to his Aid;  
Dear Son! draw up and muster all thy Flame,  
Fight Waves with Fire, and raging *Xanthus* tame;  
And I'll from Sea raise <sup>(r)</sup> winds by powerful Charms,  
To help Thee burn the *Trojans* and their Arms;  
By turns the West and Southern Windes shall blow,  
Incircling with a Crown of Fire the Foe.

Burn

(g) *Juno* calls *Vulcan* to *Achilles* his rescue in respect of the contrariety of Fire and Water, sending two Windes which blew out of contrary quarters, *Notus* and *Zephyrus*, that the one drying and refreshing, the other might inflame. *Eust.*

(r) From *Juno's* causing these two Windes to blow from off the Sea, *Plutarch* observes *Homer's* excellency in naturall Philosophy, the Windes owing their originall to moisture, exh'ed and rarified into Clouds, Winde being no other their ἀήρ πύωρ impulsed *Aire*, according to that of *Lucretius* lib. 6.

*Ventus enim fit, ubi est agitando percussus aer.*

Windes are th' impulsion of the troubled *Aire*.

Burn Thou those stately Trees his Margents shade,  
In his own Channell him with Flames invade;  
Nor let fair Words nor Threatnings stop thy Ire,  
Unless I bid Thee hold and quench thy Fire.

This said, the God rais'd all his Power, which first  
On those *Achilles* slaughter'd quench'd its Thirst,  
And all those Plashes that had drown'd the Plaines  
Fire soon licks up, and all the Marshes draines:

A Garden so drown'd with Autumnall Raines  
The Owner glads, when <sup>(s)</sup> *Boreas* it regaines;  
So *Vulcan* clears the Fields, the Bodies burns,  
On *Xanthus* then his yellow Squadron turns,  
Pines, Sallowes, Tamerisk, Lotus, which in Ranks  
With Cypress, Osiers, crown'd his shadie Banks:  
The numerous Daughters of the pleasant Flood  
Straight were consum'd, Eeles bedrid lay in Mud,  
And Fishes which 'mongst silver Billowes glide  
Beneath his boyling waters gasping dy'd.

When *Xanthus* thus; Not any Power thy Ire  
Can, *Vulcan*! stand, nor meet thy raging Fire:  
Draw off thy Troops, and let *Achilles* drive  
The Foe to *Troy*: Why should We Gods thus strive?

Thus He implores, whilst in his Waves he broyles;  
As when with blown-up Fire a Caldron boyles,  
The rich Larde trying of a Sty-fed Boare,  
When Flames increase supply'd with Fewell store:  
So his chaf'd Billowes, spent with raging Heat,  
Not kept their Channell, nor could well retreat;  
When thus to *Juno* He himself addrest;

Why doth thy Off-spring thus my Waves infest,  
And others spares? not I, nor these my Floods  
More guilty be then those combining Gods,  
Who help the *Trojans*; but I shall forbear;  
If Thou command'st the solemn Oath I'll swear,

Qqq 2

No

(s) *Gr. βορρηνος*; *Boreas*, he meanes  
the winds called *Etesia*, which arising  
two dayes after the Dog-star, blow  
constantly for forty dayes together,  
qualifying so the heat of the Sunn,  
much improved by the influence of  
that Starr, *Spond. vide Plin. lib. 2.*  
*cap. 7.*



No more my Friends to ayd, no not when *Troy*  
The *Grecians* shall with hostile Flames destroy.

Straight pitting *Juno* heard the Stream complain,  
And thus to *Vulcan* said; Dear Son! abstain:  
Us it becomes not, though We have the ods,  
Siding with Mortalls to afflict the Gods.

This said, grim *Vulcan* quench'd his raging Flame,  
And back the River to his Channell came.  
Thus *Xanthus* conquer'd, both Sides disingage,  
And *Juno* bridles her impetuous Rage;  
But th'other Gods their Interests pursu'd,  
Stir'd by Contention up and bitter Feude,  
Who clamouring charg'd; Earth & vast Skies resound.  
*Jove* heard them where *Olympick* Spires He crown'd,  
And smiling saw them ready now to charge;  
Nor long they stood; *Mars* thundring on his Targe  
(<sup>c</sup>) First arm'd *Minerva* meets, and roughly said;

And why do'st Thou the Gods to *Armes* perswade?  
Hast Thou forgot since *Diomed*, by Thee  
Set on, so boldly charg'd and wounded Me?  
Now shall We audite sure all old Accounts,  
And Thou shalt pay for many such Affronts.

This said, He strook her Shield, on which no Dint  
*Joves* blazing Thunderbolts could e're imprint:  
The Javelin enter'd, yet not Passage found,  
To taste her Virgin-blood, or make a Wound:  
When She retreating lifted up a Stone,  
Which limited the Fields, a ponderous one,  
And hits him on the Neck: fain on the Ground,  
He hides seven (<sup>u</sup>) Acres; his huge *Armes* resound;  
In dust his Tresses powder'd: *Pallas* smil'd,

And thus insulting said; Alas, poor Child!  
Know'st Thou not yet that I thy (<sup>x</sup>) better am?  
Beleev'st thou, Fool! on Me to purchase Fame?]

Thy

(<sup>c</sup>) *Enstathius* observes ἐπὶ γένεσιν μάχης Ἀθηνᾶς καὶ Ἀρεως εἰ μὴ αὐτὸς ἐπαρσῇ κατὰ γένεσιν, that *Minerva* never encounters *Mars* but when he first gives the assault, wisdom never betaking her to *Armes* but when she is forced to it, for self-preservation.

(<sup>u</sup>) Πεντακτῶν, seven of which *Mars* here covered, contained an hundred feet or sixty six cubits.

(<sup>x</sup>) *Minerva* had the preheminance of *Mars* in these three respects; first for that she was born of one parent only, and he a male; secondly, for that she was brought forth σμωρυπὴς ἐπαλσις, and so *Armes* connaturall to her; lastly, that she was born upon *Jupiter's* signall Victory over the *Titans*, she being thence stiled Ἀθηνᾶ νικητήν, not only to keep up the memorie of that eminent defeat, but to hint as well τὴν προνέουσαν αὐτὴν νικητικὴν, the prevalence and potencie of wisdom, as being ever victorious in all her designs, *Enst.*

(6) Thy angry Mother thus for all thy Faults  
Chastiseth Thee, but most for thy Revolts,  
Who tak'st the *Trojans* part, assisting those  
Whom much more it concern'd Thee to oppose.

This said, She quits the Place: *Venus* amaz'd  
Runs in, and by the Hand her Minion rais'd,  
Drawing short Breath, fainting and much dismaid;  
Which *Juno* spying thus to *Pallas* said;

See how that (2) piece of Impudence leads off  
Her Champion *Mars*! let Her too have enough.

This said, She gladly to the Combat hafts,  
And thrusting *Venus* on the Bosome, casts  
Down with her Paramour: then scoffing said;

May all thus suffer who the *Trojans* aid!  
Had they such Champions been as now Thou art,  
Who *Mars* assisting play'st so well thy Part,  
Then We long since an end of War had made,  
And *Trojan* Towres in dusty Ruines laid.

Whilst *Juno* smil'd, *Neptune* to *Phæbus* said;

Why stand We thus, as if expecting Aid,  
At distance not engaging? must We stay  
Till other Gods Exemplars shew the Way?  
Let's not for Shame, no Blowes exchange'd, retreat  
To Heavenly Courts and *Joves* imperiall Seat.

(a) Begin, Thou younger art; first to engage  
Suites not with my Experience nor Age.

Hast Thou forgotten when *Jove* sent Us down  
For pay (b) to serve a yeare *Laomedon*?

Then (c) I a Wall about proud *Ilium* form'd,  
Impregnable, and Towers not to be storm'd,  
Whilst Thou the royall Heards (d) fedst on the Side,  
And verdant Summits of wood-cloathed *Ide*:  
But when the gratefull Houres had brought the Day,  
That We were to receive our promis'd Pay,

*Laomedon*

(1) *Juno*, so *Hesiod* in his *Theogon*.

Λαοδοτῆν δ' ἥεν θαλερὸν ποιήσαι ἄ-  
κοιπν,  
ἥδ' ἥεν ὃ ἄρηα καὶ εἰλεῖδαν ἔπαυε.

*Juno* he wedded last, who *Mars* and  
fair

*Hebe* to him and *Eilithya* bare.

By this he means the imprecations  
of Mothers against their un-natu-  
rall seed, by which they invoakd and  
invited the Furies to avenge the indig-  
nities done them, *Eust.*

(2) *Gr.* κωδύμα. *Homer* joining  
two creatures together, the Dog and  
Flie, the most remarkable for impu-  
dence of all others, to set forth the  
transcendence of this Vice in *Venus*,  
one being much too short to expresse  
it, 'Εκ δὲ ἀναίδων τελευτῶν τὸ τε κωδύς καὶ  
τῆς μύτης διὰ τὸ ὑπερελάδων τὴν ἀναίδειαν,  
*Schol.*

(a) It becoming the heat rather of  
youth to commence any inconsiderate  
action, Age having furnished such as  
be ancient with more moderation  
and prudence, *Spond.*

(b) A punishment impos'd upon  
them for their combining with the o-  
ther Gods to bind *Jupiter*, a designe  
disappointed by *Thetis* her revealing  
it to *Jupiter*.

(c) Some making *Neptune* only to  
wall *Troy*, as here *Homer* and *Virgil*,  
*Æn.* 9. others intitle it only to *A-*  
*pollo*. So *Ovid* in *Epist. Paridis*.

*Ilium* aspicies, firmataque turribus altis  
*Mania*, *Phæbaa* struata canore *Lyra*.

*Troy* thou shalt see, and Walls whose  
Towres aspire  
To kiss the Clouds, built by *Apollo's*  
*Lyre*.

*Herodotus* saith that *Laomedon* im-  
ploying the monies design'd for the sa-  
crifices of *Neptune* and *Apollo* upon  
their building the Walls of *Troy*, gave  
the occasion of this fiction.

(d) From which the attribute of  
*Nominus*, i. e. *Pastorall*, was appropri-  
ated to him; an appellation then espe-  
cially given him, when they deprecate  
the Plague, or any other spreading  
infection, men beleiving such maladies  
to be sent by him, for that the Pestil-  
lence frequently begins with the Mur-  
rain of Cattell, of which he is the  
guardian or keeper, *Eust.* & *Schol.*  
Others by his feeding *Laomedon's*  
Heards, understand the influence of  
that Planet upon vegetatives, his kindly  
heate causing Grasse and Hearbs to  
spring and grow.



*Laomedon* his Contract not regards,  
But threatning Us discharg'd without Rewards,  
Vowing that He would bind thy Hands and Feet,  
And send to Isles far distant in his Fleet;  
Nay with his pruning Knife our Eares to crop:  
Then nettled We departed with small Hope,  
Chafing to be thus baffled of our Right.

(e) *Apollo* being not so vindicative as *Neptune*, besides being highly honoured in *Chrysa*, *Cilla*, *Tenedos*, nay *Troy* it selfe, forgot and forgave the former indignities done him, a latter, albeit lesse curtesie, expiating a former, though greater unkindnesse; ἡ δὲ πλεονεξία χάρις ἔσθ' ἐλάσων ἢ δυνάμει μᾶλλον ἐγκλημα λῦσι, *Schol.*

(e) On this Account do'st Thou for *Ilium* fight,  
Rather then joyn with Us 'gainst perjur'd *Troy*,  
And Root and Branch that curst Race destroy?  
Then *Phæbus* said; My Judgment blame as flight,  
If I with Thee for wretched Mortalls fight,  
Whom Earths production feeds, who, brittle Clay,  
Flourish like Leaves a while, as soon decay:  
Let Them engage, whilst We draw off. Then first  
*Phæbus* retreats, fearing to have the worst.  
When chast *Diana* thus her Brother blam'd;  
Fly'st Thou from *Neptune* thus? art not asham'd  
On him eternall Honour to bestow  
And Victory? What means that useles Bow?  
Let Me not Thee in *Joves* high Palace more  
Hear proudly vantage say, as heretofore,  
That singlie Thou great *Neptune* durst engage,  
And all his muster'd Billowes mouthing Rage.

(f) Fond provocations are best answered with silence.

This said, (f) He not reply'd: when thus her Spleen  
*Juno* declar'd against the Forrests Queen;  
How dar'st Thou, Impudence! with Me contend?  
I'll match Thee shouldst thou thy whole Quiver spend:  
Though *Jove* permits Thee play a Tyrants part,  
(g) Women to kill, what ever their Desert;  
Yet easier 'tis o're Hills and jutting Craggs  
Wilde Beastes to chase, and follow flying Stags,  
Then rashly with superior Powers to cope:  
But if Thou wilt encounter, mock'd by Hope

(g) The untimely deoath of Females being ascribed to her, as mens to her Brother *Apollo*, *Enst.* Besides *Diana* presided at Births, being thence stiled λοχία, Women having easiest labours when the Moone is at full; πανσληνις ἐντεκνωτοῖσι αἰ γυναικας, *Id.*

Me to subdue : Come, put it to th' Event,  
That thy Fool-hardiness Thou may'st repent.  
Here both her Wrists She in her left Hand catch'd,  
And then her Bow off with the other snatch'd,  
Which beating about her Eares the Goddess laughs ;  
Whilst in the Scuffle dropt out all her Shafts :

*Diana* weeping flies : As from a Hawke  
A fearfull Dove seeks shelter in a Rock,  
Cutting soft Aire, to scape her eager Foe ;  
So fled the Goddess leaving there her Bow.

When thus to bright *Latona* *Hermes* said ;  
(<sup>u</sup>) I all contest with Thee shall still evade :  
Hard with *Foves* Wives it is to be at ods ;  
And Thou wilt boast amongst th' immortall Gods  
Me thou hast vanquish'd : Then her Shafts and Bow,  
Which scatter'd lay where dusty Breezes blow,  
She gather'd up, and to her Daughter bare.

*Diana* to *Foves* Palace cuts the Aire,  
And sets down weeping at her Fathers Knee:  
Sobs shake the Virgins Heavenly Vail, but He  
Indulgent to the Quiver-bearing Maid  
Plac'd Her next to Himself, and smiling said ;

Who, dearest Daughter ! thus unkindly us'd,  
And like a Malefactor Thee abus'd ?

She sighing then reply'd ; *Juno*, thy Wife,  
Who still foment's Contention here and Strife.

Thus they ; but *Phæbus* straight to *Troy* repair'd,  
Suspecting Walls were no sufficient Gard,  
But that the *Greeks* might enter, spight of Fate :  
The rest to Heaven, unlike affected, get,  
And near great *Jove* celestiaall Places fild,  
Whilst stern *Achilles* Men and Horses kild :

As when curl'd Clouds scale Heaven, a Town on Fire,  
When angry Gods to punish it conspire,

(h) Εἰσιπλυνδὲς ὁ Εἰρῆνης, *Mercurie* being still for peace and amitie, whence in the *Odyssees*, ὅ. he desires to accompany with *Venus*, though he were bound to her as *Mars*, with an iron chain, to intimate τὸ τῶν φιλονεικῶν ῥητόρων ἀπαφεσθῆναι ἐν γραφαῖς καὶ ἀπὸ χάριτος, the amiableness and sweetness of well-pend lines ; hence the *Pelagæ* pictured their *Mercuries*, the elder especially, ἐν τιμῇ καὶ ὁρῶντες signifying thereby τὰς λογίας, μάλιστα γέροντας, γρηγορότερας ἢ τῶν ἐπὶ νεαλόντων καὶ ἐπὶ χρόνου ὄντων, that the Oratorie of such as were ancient was much perswasive and prevalent, and then theirs who were young and unexperienced.

All



All, Greef and Labour share; *Achilles* so  
 Afflicts the *Trojans* both with Toyl and Woe.  
 But *Priam* on a Tower *Achilles* views,  
 And how the routed *Trojans* He pursues;  
 Thence straight descending hastens to the Walls  
 And thus to th'out-Gards and bold Warders calls;  
 Set ope the Gates, and hold them with your Hands,  
 Till we receive our dissipated Bands:  
*Achilles* close pursues, and fraught with Rage  
 Kills all; some great Misfortune I presage:  
 But when our Friends recover Breath within,  
 Then bolt and barr them fast, lest He get in.

This said, the Gates unbarr'd they open set,  
 Through which in throngs they long'd-for Safety get,  
 Whilst in betwixt *Apollo* leaping stav'd  
 The *Grecians* off, and flying *Trojans* sav'd:  
 They through the Ports into the City burst,  
 From dusty Champaigns choak'd with burning thirst.  
 After *Achilles* with his Javelin came,  
 Greedy to lavish Blood, and purchase Fame:  
 Then *Troy* th' had enterd, and their Business done,  
 Had not *Apollo* mov'd *Antenor's* Son  
*Agenor*, and stood by, Him to assist,  
 Leaning against th' old Beech, conceal'd in Mist:  
 Spying *Achilles*, much perplext, He made  
 A stand, and sighing to Himself thus said;  
 Ah! wretched me, shall from *Pelides* I  
 Fly the same Way that Others routed fly?  
 Then me he'll seize, and without Mercy kill:  
 He let him chase the broken *Trojans* still,  
 And cross the Plains run to *Idean* Woods;  
 Then, when grown late, bath'd in refreshing Floods,  
 Return to *Troy*. What idle Plots I lay  
 As if when I should speed another Way,

He would not it descree, and seize Me straight:  
 How should I then scape Death and cruell Fate?  
 He of all Mortalls is most strong and stout.  
 What if I stand Him here, and fight it out?  
 Stick-free he's not, nor hath more Lives then one,  
 And (They say) mortall, though a Goddes Son:  
 But Him *Jove* favours still; This said, He stood,  
 Resolv'd to fight, and make his Station good:

So stands a<sup>(i)</sup> Panther put from shady Grounds,  
 The Huntsman flighting & his loud-mouth'd Hounds,  
 Who hurt, with pain grown desperate, takes his Lot,  
 To kill his Foe, or dye upon the Spot;  
 So bold *Agenor* stood, disdaining Flight,  
 In posture stern *Æacides* to fight,  
 And brandishing his Javelin thus He spake,

Beleev'ft Thou, Fool! *Ilium* this Day to take?  
 'Twill cost more yet; many within their Lives  
 For their dear Parents, Children and their Wives,  
 And *Troy's* defence will spend; but e're We part,  
 Receive thy Fate, Thou who so dreadfull art!

This said, He threw, and hit Him on the Shin;  
 The Busking rung, repulsi'g Steel with Tin,  
 So well the high-proof'd Metall *Vulcan* forg'd.  
*Pelides* next his ponderous Spear discharg'd,  
 But *Phæbus* so much Honour not allow'd  
*Achilles* then, but in a hollow Cloud  
 Fetcht off *Agenor*, ending the Dispute;  
 Next turns *Achilles* from his Foes Pursuit,  
 Him facing like the Prince; the God then flies,  
*Achilles* following swiftest Windes out-vies:  
 Whilst o're the Plains *Phæbus* towards *Xanthus* made,  
 And slowly ran, and dallying with Him play'd,  
 His Hopes deluding, in the *Trojans* get  
 And from the Field in safety Home retreat,

R r r

Throng-

(i) In all other kinds of beasts the males are most courageous, but in Beares and Panthers the femals, which last hath this property, to summon and spend all her power upon the first incounter, wherein being disappointed, she presently faints. *Oppian* makes the Panther to expresse this courage in defence of her young; *Κωνσ. γ. 131, στ.*

Παιὶ δὲ πρὸς ἀνδράσι, καὶ ἀγροῦνται μέ-  
 γονται  
 Καὶ τὴν πρὸς σφίσι τῶν τετραπόδων δα-  
 μίλων,  
 Ἀπὸν ἀνδράσι σιωπῶντα μερόπαιον.  
 'Οὐδὲ ποτ' ἔρριψαν ἵππεσ' ἐν ἀγῶνι θύραθεν  
 'Οὐ πηδῶν ἐπὶ σὺν ἀκροπόλεω ἀνδρῶν,  
 'Οὐ χαλκῶν σιλαγῶν, καὶ ἀσπίδων σίνη-  
 ρον,  
 'Οὐδὲ βολὰς ἐλπίων τε θοῶν, μυλῶν τε  
 δαμνῶν,  
 Σπινδυσιν δ' ἢ ἀρόδῃ θανόν, ἢ τέλῃ σπ-  
 ῶσι.  
 They charge the forward Huntsmen,  
 and will spend  
 Their dearest Blood their Off-spring  
 to defend;  
 Dare Regiments of well-arm'd Soldi-  
 ers fight:  
 Not any Face of Danger them af-  
 fright:  
 To save their Race they fear no plu-  
 med Stormes,  
 From twanging Bowes, nor shrink  
 at dazzling Armes,  
 Stones thrown as thick as Hail, nor  
 Javelins flye,  
 Resolv'd to save their Progeny, or dy.



Thronging the Streets; none tarry'd in the Field  
 To question who escap'd and who were kild;  
 But struck with panick Fear all Honour flight,  
 And breaking in preserv'd themselves by Flight.

**HOMERS**



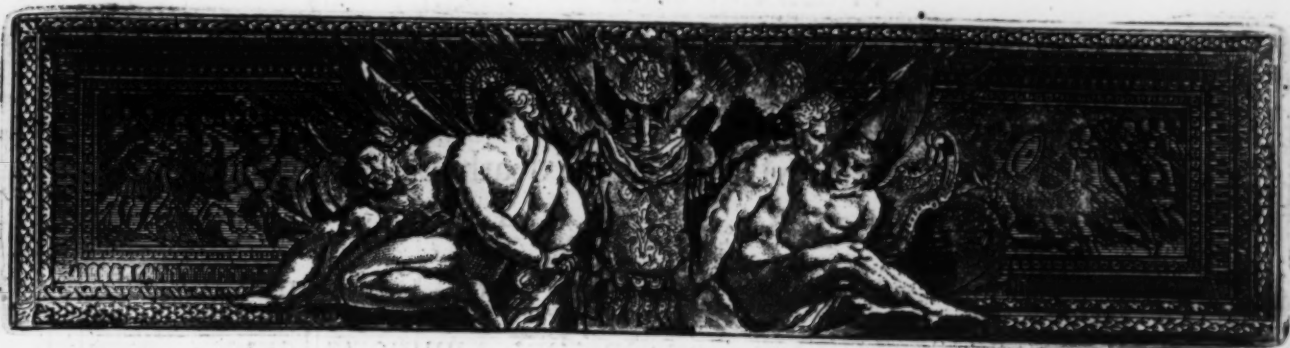




Honoratiss. Domino Do:  
ejusdem stirpis. et Agnominis  
Sanford. et Badlesmere.



Lib: 22  
Alberico de Vere, vicesimo  
Comiti. Oxoniæ. Bar. Bolebec,  
Tabulam hanc. L.M.D.D.D. 10.



# HOMERS ILIADS:

THE TWO & TWENTIETH BOOK.

## The ARGUMENT.

Phoebus Achilles mocks. Pallas deceives  
Hector, and to Pelides Fury leaves;  
Who killing drags Him at his Chariot Stern:  
His Wife and Parents from a Tower discern  
The woefull Object: Sad Complaints and Cries  
Echoe through Troy: loud Clamour scales the Skies.



O rush'd the Trojans in, as  
o're the Lawnes  
Pursu'd to Shelter speed a  
Herd of Fawnes;  
Where, Thirst allaid, They  
wipe off trickling Sweat,  
And leaning stand upon the  
Parapet;

Whilst to the Walls pursuing Squadrons throng,  
Whose bossie Shields athwart their Shoulders hung.

But Hector, instigated by his Fate,  
Expecting stood without the Scaean Gate:

R r r 2

When



When thus *Apollo* to *Achilles* spake ;

Why striv'st Thou fondly Me to overtake,  
Nor *Phæbus* know'st, still frantick thus with Rage,  
And Mortall dar'st a deathlesse God engage?  
Why Me to chase an Army do'st Thou wave,  
Whose routed Troops now Walls and Bulwarks save?  
Kill Me thou canst not, I immortall am.

Who next replies : *Phæbus* ! Thou art too blame,  
Thou spightfullest of Gods ! Me to divert  
In my Pursuit ; else many had false short,  
And biting th'Earth before their Walls expir'd ;  
So I eternall Honour had acquir'd :  
Which Thou hast done, because for this Affront  
I want the Power to call Thee to Account.

To *Troy*, this said, He speeds ; As in the Course  
With well-match'd Chariots runs the Conquering  
Taking long stretches o're the Plaines at ease ; (Horse,  
So free and lightly mov'd *Æacides*.

Him *Priam* first saw gliding through the Field,  
Like that bright Star whose Rayes in Autumne gild  
The Morning's gloomy Tracts with glittering Light,  
Dimming the fainter Beauties of the Night,

(\*) Others make this Dog-star to be the Dog of *Erigone*, transform'd into a Star upon this occasion. *Icarus*, an *Athenian* by birth, entertaining *Bacchus* was gratified by him with the invention of Wine, and the planting and ordering of the Grapes. He acquainting the neighboring people with the invention, they taking too liberally of the Liquor, awaking after sleep, and conceiving themselves to be poisoned, fell upon *Icarus* for it and slew him ; the Dog, which attended his Master, returning to *Erigone*, revealed to her by his howling what had pass'd, who upon it hung her selfe. After an infectious disease infecting the *Athenians*, sent by *Minerva*, they, according to an Oracle, honoured *Icarus* and *Erigone* with an anniversary solemnity, giving it out that they were all metamorphos'd to Stars. *Schol.* *Icarus* being after this call'd *Bootes*, *Erigone* *Virgo*, the Dog alone retaining the name of his species.

(a) *Orions* Dog, whose Luster all transcends,  
But the sad Omen (b) sicklie Times portends :

(b) As occasioning Cansons or Feavers, call'd thence *κνωκἀματα*, *Enst.* Of the intense heat of this Star, and its sad influence upon humane Bodies, and the whole frame of nature, thus *Manilius* elegantly lib. 5.

*Cum vero in vastos surgit Nemeans hiatus  
Exoriturque Canis, latratque canicula flammans,  
Et rabit igne suo geminans incendia Solis :  
Qua subdente facem terris, radiosque movente  
Dimicat in cineres Orbis, satumque supremum  
Sortitur, languetque suis Neptunus in undis,  
Et viridis nemori sanguis decedit, & herba,  
Cuncta peregrinos orbes animalia querunt,  
Atque eget alterius Mundus. Natura suis morbis  
Ægrotat morbis, nimios obfessa per astus,  
Inque rogo vivit, tantus per sidera fervor  
Funditur, atque uno cœu sint in lumine cuncta.*

But when the gaping Lyon mounts the Skies,  
And the two Dogstars breathing flame arise,  
The Suns heat doubled with combusive beames  
Kindles the ayre ; Earth charg'd with sweltring gleames  
To ashes fights, as in its Funerall :  
*Neptune* sits parboild in his watery Hall.  
Beasts seek (since burnt are Pastures, Trees and Plants)  
A cooler World ; its selfe another wants,  
Longing to change : sick Nature, selfe beset,  
Lyes tortur'd with her own intestine heat,  
As on her Pyre : their influence such alone,  
As if all Stars conjoynd their flames in one.

So

So shin'd his Armes: Aloud old *Priam* cries,  
 Beating his Breast, Tears trickling from his Eyes,  
 And *Hector* thus, standing before the Gates  
 Resolv'd to fight *Æacides*, intreats;

Stay not, dear Son! attempt Him not alone,  
 Urging thy Fate, lest Thou be overthrown;  
 Cruell *Achilles* hath of Thee the Ods:  
 Ah! would He were no dearer to the Gods  
 Then unto Me! soon Dogs should him devoure,  
 And I once more enjoy a happy Houre.  
 He many of my Children slew, or sold  
 To Isles remote: now no where I behold  
*Lycaon*, nor my Darling *Polydore*,  
 Amongst these Troops, whom my *Laöthoe* bore:  
 Them, if alive, with Gifts of great Esteem,  
 Which *Altes* me presented, I'll redeem;  
 But if descended to grim *Pluto's* Court,  
 Though We their Parents mourn their loss, yet short  
 Will be the peoples Greef, if Thou forbear  
 To fight that Fiend, and wave his Fatall Spear.  
 With-draw and save Us all, nor Him afford  
 Eternall Honour falling by his Sword:  
 Pity thy Father in this woefull state,  
 Whom *Jove* hath pleased with so hard a Fate  
 To bring to utter Ruine, now grown old:  
 What Myriads of Woes shall I behold,  
 My slaughter'd Sons, my Daughters ravish'd see,  
 My Court destroy'd, and from the Nurfes knee  
 Their tender Babes snatch'd by the cruell Foe,  
 And in one Sea their Floods commixed flow!  
 Then Dogs shall Me devoure, false by the Sword,  
 (c) Whom I so often fed from my own Board,  
 Who glutted with (d) my Blood, grown drouisie, shall  
 Stretch'd on the Floore lye snoring in my Hall:

A young

(c) Such as were wealthy keeping  
 not Dogs onely, but other creatures  
 also, and that only for ostentation.  
*Eust.*

(d) *Eustathius* saith, that Dogs by  
 drinking humane blood become mad.



A young Man slain looks comely laid out Dead,  
But when an old Man's hoarie Beard and Head,  
And Members Dogs defile, what greater Curse  
Can fall on Mortalls, or Misfortune worse?

This saying, He his silver Tresses rends;  
Yet *Hector* (such his Fate) not condescends.

His Mother then her Bosome open laid,  
And thus, her <sup>(e)</sup> Breasts denuded, weeping said;

Dear Son! ah! reverence These, and pitie Me;  
If e're these Teats have stild Thee on my Knee,

And lull'd in golden Slumbers, not ingage,

Nor meet thy bloody Persecutors Rage:

Thee should He kill, Thee, *Hector*! whom I bore,

How shall thy Wife and I thy Death deplore,

Bathing thy Hearse with many a briny Shower,

When at his Tent fierce Dogs shall Thee devour?

Thus They with powerfull Motives him assaile;

Yet neither Tears, nor Arguments prevaile,

But fix'd He stood *Achilles* to engage.

A Serpent so, with <sup>(f)</sup> Venome swoln and Rage,

Lyes lurking for a Prey, and frowning waites,

Coyld up before his Mansions narrow Gates;

As valiant *Hector* tarried in the Field,

Resting against a Tower his mafsie Shield;

Should I, ah me! He said, draw near the Wall,

Then first on Me *Polydamas* would fall,

Who Us perswaded that unhappy Night,

When so *Achilles* rag'd, We should retreat:

Ah! would I had; then such a gallant Hoast

I had not by my indiscretion lost:

(e) Τερψεία μονονεχὴ τὸν ὕδν αἰτῶσα τῇ  
χείρῳ, begging by this her gesture a re-  
vialiation of what she had done for him, a  
returne for his education, she baring  
τὰ κατὰξάντα ἐκείνου καὶ ἐρέξαντα μέρη,  
those parts which bore and fed him. Of  
which requital *Oppian* thus, giving an  
instance of it first in men, and then in  
brutes, the Goats *Kωνγ. β. v. 345, &c.*

Ὡς δὲ βροτοὶ γένεσιν πεπονημένοι ἀργαλίοισι  
τήρεσσι καὶ δεσμοῖσι, πόδας βαρύν, ἀλγέα  
ῤιγνόν,

Ἀβλήχρον παλάμας, τρυμνὸν δέμας, ὅψιν  
ἀμαυρόν

Ἀμφαπαζόμενοι ποτὶ δὴ ποτὶ πέμπιν  
ἔχουσιν,

Τιννύμενοι κομῶν παιδοτροφίης ἀλεγεινῆς

Ὡς αἰγῶν κῆρυ φέλας κομῶσι ποτὶας

Τηρομένης, ὅτε δὲ ῥυμὰ πολύσυνα γυῖα πεινῶσι

Βρομῶν μὲν τ' ἐρέχουσιν ὑδροσὺν ἀνδριμό-

σας

Ἀμφαπαζόμενοι συμπάσας, ποτὶ δ' ἀργα χεῖλε-

σιν ἀκροῖς

Εκ ποταμῶν φορέουσιν ἀφυσσόμενοι μέλαν ὕδωρ

Γλάσσοι δ' ἀμφιέποντες ὅλον χεῖρα φαεινῶσι

Ἐἰ δὲ νῦν τοὶ βροχίθεας μόνω γένεσιν

αἰέρας,

Ἀντιπρὸς καὶ παλάμῳ ἔλκοι νεοδηλέας ἀμ-

νός.

As pious children care of Parents take,  
Grown old, decrepit, palsied, blind and  
weak,

When with a filial affection they  
The charges of their breeding them  
repay:

So youthfull Goats look to their aged  
firs,

When shorter breath from streightned  
Lungs respites,

Cropping the sweetest grasse, which  
chew'd they bring

Them with pure water from the living  
Spring;

And with their tongues they carefull  
lick them fine,

Making their rougher Coats all over  
shine;

Take the Damme onely in thy meshie  
bands,

Her young ones will come fawning to  
thy hands.

*Eustathius* observes further, that she  
denuded both these parts, that so de-  
monstrating her self ἑλὴν μητέρα, a perfect mother, as having not born him only in her Wombe, but suckled him also at her Breast,  
she might the rather for this prevaile with him.

(f) *Gr. Βίβρωνος καὶ φάσμα* fed with poysonous Herbs; which some understanding of a kind of Herbe ῥολῆς γαννητικῆς, which engen-  
ders choler, others understand it of creatures of a venomous nature, which the Serpent eates as wanting poyson of his own, having  
none but what he assumes; such as Ants and *Cantharides*; of the former of which *Eust.* writes, that whosoever but breathes into  
their holes and receptacles, his tongue will presently be ulcerated, and that by reason of the pestilentiall aire that issues thence,  
occasion'd by their constant feeding upon Serpents. *Hesichius* saith, that if any but look into them, their lips will swell. Of this pro-  
perty of the Serpent, to chew poyson ere he assault any creature, see *Ælian. Hist. Anim. lib. 6. cap. 4.*

The

The *Trojans* and their Wives (as well they may)  
To my disparagement, I fear, will say;  
Bold *Hectors* Rashness hath undone us All.  
But should *Achilles* by my Prowess fall,  
Or fighting for my Country I by Him;  
Lost Reputation so I might redeem.

What if I should lay down my Cask and Shield,  
Set by my Spear, and to *Achilles* yeeld;  
Promise that *Helen* with her vast Estate  
*Paris* brought Home, the Cause of all Debate,  
Her Lord should reinjoy; Say I'm content  
To make of all our Wealth a (g) Divident;  
And that I'll force the People swear, They shall  
Conceale no Treasure, but discover all?  
Why talk I thus? I'll ne're petition Him,  
Who hath for Me no Pity nor Esteem:  
He finding Me disarm'd no time will slip,  
But easie, as a woman, kill and strip.

(b) He'll not be mov'd at all with Stories vain  
Of Okes and Rocks, fond Tales which entertain  
Credulous Virgins and admiring Youth,  
Who swallow things impolsible for Truth:  
No, We must fight it out, and by the Sword  
Know to whom *Jove* the Honour will afford.

Thus He resolves, whilst on *Achilles* comes,  
Like *Mars* his Crest, adorn'd with dangling Plumes,  
Shaking a Lance, his Armes like Lightning shone,  
Like blazing Fire, or like the rising Sun.

When *Hector* saw *Æacides* draw near,  
He stay'd no longer, struck with suddain Fear,  
But leaves the *Scean* Gate, and swiftly flies:

As a sharp (i) Hawk after a Pigeon hies,  
This speeds for Life, the Quarry That to catch;  
So 'twixt the Heroes equall seems the Match.

(g) Beleagured Cities using anciently to compound and purchase their peace by parting with the moyety of their estates, of which custome see *Homer lib. 18.* in his description of *Achilles* his Shield.

(b) *Achilles* being not so soft and easie of belief as men of the primitive ages, who conceived children to be borne of Rocks and Trees, because they there found them expos'd, the poorer people leading then a pastoral life, and having no houses. *ἔκωω ἀπ' αὐτῶν τὸ ἦδος ἐστὶ καὶ ἀρχαῖα καὶ ἱερὰ ἔκωω, ὅποιοι πάλαι πρὸ ἡμεῶν ἱεῖνοι ὡς λέγεται ἔχασ ἀπὸ δρυὸς καὶ ἀπὸ πέτρας γίνεσθαι, so Eust.*

(i) Thus *Oppian* commending the speed of the *Spanish* race of Steeds, compares them for fleetness to the Eagle, Hawk and Dolphin, *Kweny. lib. 1. v. 280, &c.*

κύνεοι τε καὶ μῦν' ἰναρτὸν ἰσχυροῦσι  
Αἰετὸς αἰετίζουσιν ὀρνυμένων γυμνασίων,  
Ἡ κίρκος ταχὺ καὶ παντοδύναμος περὶ γυμνασίων,  
Ἡ δὲ λατὶς πολὺ δυνάμειον ῥοδίζουσιν  
Τῶν τε ἰσχυρῶν καὶ ταχέων ποδῶν ἡγεμόνων.

But yet the Spanish Jennet farr out-  
speeds  
Scouring the dusty Champagne Par-  
thian Steeds,  
These with swift Eagles, who divide  
the aire,  
Shaking out winged *Boreas*, may com-  
pare,  
Not long-wing'd Fa'cons ground of  
them can gaine,  
Nor Dolphins who like shafts shoot  
through the Maine:  
Yet they are slender, weak, and  
courage lack,  
Though fewer stretch to the Goale  
they take.

Close



(k) Thus *Herodotus* tells of the River *Thearis* in *Scythia*, that it was fed with 38 Springs, which issuing all from the same Rock were some of them warme, others cold, *Herod. in Mel-pom.*

Close by the Walls They take their ready Course  
Up to the Prospect, where their Chariot Horse  
They us'd to breath, where the wild Figtree grew;  
From thence to *Xanthus* pleasant Margents flew,  
Where two rare Springs supply his eddying Streames;  
(k) One hot still smoaks, and like a Furnace steames,  
The other in the Summer Solstice would  
Be more then Snow, then Hail or Chryftall cold:  
Two Cisterns there, at which in times of Peace,  
Before the *Grecian* Navie crost the Seas,  
The *Trojan* Dames and their fair Daughters came  
To wash their Garments in the cleansing Stream:  
Hither *Achilles* *Hector* chaf'd; This well  
Could run, but th'other had no Parallel:  
For no mean Prize they strove or sporting Strife,  
A Princes Blood the Palme, and *Hectors* Life.

(l) Hence *Strabo* collects the ancient *Ilium* to be otherwise situated then the latter, using this for an argument amongst others, that *Hector* and *Achilles* ran thrice about that, whereas they could not run once, probable, about the other, for that a continued back of Mountains would have interrupted their course, *ἢ δ' ἢ οὐδ' ἔκπρωτος ἀειδρομὸν ἢ περὶ τὴν πόλιν ἔχει π' ἔυλορον* ἢ γὰρ ἐστὶ περὶδρομὸς ἢ νῦν διὰ τὴν σωτήριον ῥά-  
χην, ἢ δὲ παλαιὰ ἔχει ἀειδρομὸν. So He.

As swift as Charioteers their Chariots drive,  
When they for Prizes of great Value strive,  
Either a Trypod, or a beauteous Dame,  
Honouring some Princes Pyre and funerall Flame,  
About the *Trojan* Bullwarks (l) thrice They ran,  
Whilst all the Deities sate lookers on.

Then spake the Sire of Gods and Men; Ah Me!  
One whom I much respect I yonder see,  
And needs must pity, (oft the brawnie Thighs  
Of *Bullocks* He to Me did sacrifice  
On fertil *Ide*, as oft in *Troy* imbu'd  
Our Altars) by *Æacides* pursu'd.  
Let Us consult: Shall We the Heroe spare,  
Or let Him suffer by *Achilles* Spear?

Then *Pallas* thus; Wouldst Thou, O Father! save  
One by the Fates predestin'd to the Grave?  
We shall not All consent. Then *Jove* reply'd;  
I am not serious, Child! in Me confide;

I kind-

She prompt before, this said, glides swiftly down  
From towry Spires, which steep Olympus crown.

But stern Achilles after Hector ran,  
As th' eager Hound pursues a timorous Faune,  
From Covert put, who to fresh Shelters speeds,  
O're Hills, o're Dales, through Shrubs and tangling  
He hunts close on the Foot, senting the Trace, (weeds;  
And still the Game approaching mends his Pace:  
When towards the Trojan Bullwarks speed He made,  
Expecting there from ready Archers Aid,  
Achilles turns him to the open Plain;  
Yet still He strives defensive Walls to gain.

(<sup>m</sup>) As in his Sleep one dreames pursuit He makes,  
Who flies not scapes, nor Who pursues o'retakes;

(<sup>n</sup>) So, nor could Hector from Achilles go,  
Nor yet Achilles reach the flying Foe.  
Then had not Hector wav'd his timeless Fate,  
But that Apollo in so great a Straight,  
Brought to his failing Spirits fresh Recruit.  
Pelides gave a Signall none should shoot  
Fearing to be defeated of his Fame:

When a fourth time They to the Fountaines came,  
Jove taking up his golden Ballances,  
The various Fates of both the Heroes weighs;  
When Hector's heavier Scale sunk to the Ground,  
Achilles Beam knockt at Heavens starrie Round:  
Then Phœbus left Him, whilst the Illustrious Maid  
Drew to Achilles, and thus smiling said;

Now, now the Greeks great Honour shall acquire,  
And slaughtering Hector by thy Hand expire;  
He shall no longer scape, though Phœbus be  
For him to Jove a Suppliant on his Knee;  
But stay and breath till Hector I engage  
To stand thy Charge, and meet thy fatall Rage.

S f f

This

(<sup>m</sup>) This simile is thus rendred and dilated by Virgil. *Æn. lib. 12.*

*Ac velut in somnis oculos ubi languida  
pressit  
Nolle quies, nequicquam avidos exten-  
dere cursus  
Velle videmur, & in medijs conatibus  
agri  
Succedimus, &c.*

As when sleep scales our Eyes in silent  
Night,  
We seem in vain t' endeavour speedy  
flighe,  
But fainting in the middle down we  
fall,  
Striving to cry for help, but cannot  
call.

(<sup>n</sup>) The Scholiast inquiring the reasons why Achilles being much fleetier of the two, did not yet overtake Hector, concludes with this. That Hector keeping close to the Wall of Troy, the better to be protected by those that stood upon it, Achilles for fear of being hurt from them, kept at a greater distance, and so fetching the larger compass ran over twice as much ground as Hector in the same measure of time; So the greater Celestiall Orbes, though their motion be much speedier then that of the lesser Spheres, come yet in their diurnall revolutions but to the same point with the other, as fetching a greater circumference, according to the magnitude of their Orbes, in as little time.



This said, *Achilles* gladly makes a Hault,  
And leaning on his Spear expects th' Assault :  
Then like *Deiphobus* Address She made  
To *Hector*, and the Heroe thus betraid ;

Why should *Achilles* drive Thee where He list ?  
Come, stand thy Ground, and I shall Thee assift.

*Deiphobus*, said He, I love Thee more  
Then all my Brothers ; Us one Mother bore ;  
But now for Thee I greater Kindness have,  
Who thus adventurst singly Me to save.

My Parents (She reply'd) and many more  
Upon their Knees with Tears did Me implore  
To keep the Town (so much are They dismayd)  
But (such my Love) All could not Me perswade.  
Come, let Us charge Him home, and roughly greet ;  
Then shall We know, If ours He to the Fleet,  
Or We his bloody Spoyles shall Home convey.  
This said, She to *Trepan* Him leads the Way :

When fearless, *Hector* thus : I shall no more  
Fly Thee, *Æacides* ! as heretofore :  
Tis true, swiftly about I thrice this large  
And well-fenc'd City fled, but now a Charge  
From Me expect, resolv'd to take my Lot,  
Or Thee to kill, or perish on the Spot :  
But first you Gods ! who ablest Vouchers are  
Of humane Contracts, both in Peace and War,  
Attest now ours : I shall not treat Thee ill,  
If *Jove* so please Thee hand to hand I kill ;  
Taking thy Spoyles, thy Body I'll bestow  
Upon thy Friends ; Thou the like Favour show.

Who thus reply'd ; Ne're Article with Me ;  
Lyons as well with Huntsmen may agree,  
Or Lambs and Wolves : One of us Two must dye,  
And here to *Mars* a bleeding Victim lye :

Muster

Muster thy Power, thy scatter'd Force unite,  
 And pitch thy Valour 'bove a common Height;  
 Yet think not to escape; Thee *Pallas* shall  
 By Me subdue, and I Revenge for all  
 My friends thou slaughterd'st take. This said, He threw;  
 The Lance, He stooping, o're his Shoulder flew,  
 Fixing in th'Earth, which *Pallas* back convaid  
 To Him unseen: then *Hector* boasting said;

Th' hast mist: My Fate little from *Jove* Thou knowst,  
 As Thou giv'st out, and subtlie mak'st thy Boast,  
 That daunted I my Prowess should mistrust:  
 Ne're through the Back shalt Thou Me flying thrust,  
 But through this Breast; Now try to wave this Dart:  
 Ah! would to *Jove* 'twere reeking in thy Heart!  
 Then would our War be easie, Thee once gon,  
 Who to the *Trojans* hast such Mischeif done.

(o) Hence among the *Lacedaemonians*  
 ἐκ τῆς δόξης ὅτι οἱ τοῦ Ἀχιλλέως ἀνδρὸς ἀνέστη, ὅτι ὁ  
 Ἀχιλλεύς τὸν ἑαυτοῦ, he that received a wound  
 on his back was denyed all the rights  
 of interment, being cast out unburied  
 to deter others from turning their  
 backs on the Enemy.

This said, He did his ponderous Spear discharge,  
 Which lighting on the Center of his Targe  
 Hard Steel repuls'd: *Hector* enrag'd and sad  
 To see his Lance (who not another had)  
 Thus spent in vain, aloud his Brother calls  
 To borrow his, who kept within the Walls;

Which He misdoubting said; My Fate draws near;  
 Fondly *Deiphobus* suppos'd I here,  
 Whom Bullwarks gard: *Minerva* Me betray'd:  
 No longer I shall cruell Death evade:  
 Once *Jove* and *Phæbus* Me esteem'd most dear,  
 And often sav'd, Who now must suffer here:  
 Not Coward like, but so will I expire,  
 That my last Act all Ages shall admire.

This said, his Sword He drawes, and at Him flies:  
 As a swift Eagle stooping cuts the Skies  
 To seize a timorous Hare, or tender Lambe;  
 So *Hector* brandishing his Fauchion came.

Ss

*Achilles*



*Achilles* stoutly meets Him in his Charge,  
 Screening his Bosome with his ample Targe:  
 Foure stately Crests his glittering Helmet grac'd,  
 Where *Vulcan* thick the dangling Plumage plac'd;  
 And as the Morning Star, which shines more bright  
 Then all those sparkling Gems adorne the Night,  
 Glitter'd his Javelin's Poynt, whilst on He came,  
 And, casting *Hectors* ruine, took his Aime  
 Where best He might on Him imprint a Wound,  
 Arm'd in *Patroclus* Spoyles: This straight He found,  
 Observing where his Cask and Corslet play,  
 There certain Death might find a speedy Way.  
 Then strikes, and hits so dextrously the Joynt,  
 That through his Neck He ran the fatal Poynt,  
 Yet mist the \* *Larynx*, down in Dust He fell:

\* The Wind-pipe.

*Pelides* then; Couldst Thou *Patroclus* kill,  
 And think thy selfe secure, from Question free  
 At this our strickter Audite, flighting Me?  
 Know, Fool! that He a great Revenger left  
 Behind Him, who hath Thee of Life bereft;  
 And whilst the *Greeks* his Monument do reare,  
 Dogs shall thy Limbes and greedy Vultures teare.

Then *Hector* thus, now faultring in his Speech;

(p) Thee by thy Soul and Parents I beseech,  
 Let Dogs not wrong my Corps, which to redeem  
*Priam* will Presents send of great Esteem,  
 That so the *Trojans* may my Pyre erect:

*Achilles* then; No Mercy, Dog! expect,  
 Nor Me thus in my Parents name intreat:  
 Thee, were I able, I alive would eat.  
 Should twenty times thy Ransome to restore

Thy Corps thy Parents send, and promise more;  
 Nay, should in Person aged *Priam* come,  
 To beg thy (q) Body with a mighty Summe,

Thy

(p) Hence *Plutark lib. de aud. Poet.* observes that whereas *Homer* makes never any *Grecian* taken alive, or beg for quarter, he makes the *Trojans*, many of them, not only to be taken captive, but to supplicate also for life, as *Adrastus*, the Sons of *Antimachus*, *Lycan*, and even *Hector* himself for buriall, and that his Corps might be restor'd to his Parents.

(q) They that writ after *Homer* observe, that *Achilles* not returning *Hectors* Corps to *Priam* but for a certain weight of gold, met himself with the like retaliation after he was shot by *Paris*, his body being not restor'd till ransom'd with the like sum; So *Eust.* who for it voucheth *Lycophron*,

Thy Mother should not mourn thy Obsequies,  
But Vultures tear Thee: *Hector* thus replies;

I knew that Thou inexorable wert,  
Nor Prayers could move thy adamantine Heart;  
Yet I shall be reveng'd; by *Phæbus* Ire  
And *Paris* Shaft Thou wounded shalt expire.

This said, his Spirits spent, He groaning dyes,  
And to the Shades his Soul repining flies,  
Loth Youth and Strength to leave; Then this Reply  
*Achilles* sternly makes: Thou now shalt dye;  
And, when the Gods so please, I'll take my Chance.

This said, He from the Body drew his Lance,  
And laying by, stript off his bloody Armes.

The *Greeks* about faln *Hector* throng in Swarmes,

(r) His Limbs admiring, so exactly made,

Then the Corps wounding each to other said;

This Champion with more Safety now We greet,  
Then when with hostile Flames He fir'd our Fleet.

So him They scofft, and fresher Wounds imprest,  
When thus Himself *Æacides* exprest;

You Leaders! since Heavens great Inhabitants  
Have given up *Hector* to our vengfull Lance,  
Who to the *Greeks* alone hath done more Harme  
Than all the *Trojans*, let's the City storme;  
That We may know if yet They will maintain  
Their Walls, or yeeld, their prime Commander slain.  
Why thus propose I, when *Patroclus* lyes  
Now at our Navie, wanting Obsequies?  
Whom whilst I live and draw this vitall Breath,  
I shall remember; and though after Death  
Oblivion reignes, yet I'll not Him forget.  
Now march, glad *Pæans* singing, to the Fleet,  
Dragging the Corps in Triumph from the Field:  
Great Honour We have gain'd, and *Hector* kild,

Whom

(r) *Hector* was so goodly a personage, that a youth of *Sparta*, as *Plutarch* reports, of whom it was given out that he much resembled him, was trodden to death by the great concourse of people that came from all quarters to see him, and that not out of any indignation conceived against him, but only out of admiration, *Enst.*



Whom all the *Trojans* as their God ador'd.

This said, He 'bove the Heele his Ancles bor'd,  
Near the great <sup>(1)</sup> Tendon; then puts through a thong,  
With which the <sup>(2)</sup> Corps He at his Chariot hung;  
Next, mounting with the Spoyles, his Horses whips:  
The Steeds free-metal'd hurry to the Ships,  
Dragging the Body; Dust that golden Haire  
And Face besmeares, which late so lovely were:  
Great *Jove* the Foe permitted to defile  
The *Trojan* Prince thus in his native Soyl.

Soon as his Mother did from farr discern  
His honour'd Head trail'd at a Chariots Sterne,  
Shreeking She rends her Hair, casts off her Veile:  
*Priam* too mourns, and loud Him All bewaile;  
Cryes ring through *Troy*, as if the marble Frames  
Of Gods and Mortalls sunck in hostile Flames.

Scarce could they keep th'old King within his Walls,  
Who frantick down to his own Subjects falls,  
Kneeling in Dust, requesting One by One;

Ah! let Me forth, He said, I'll go alone,  
And at the Navy that accursed Wretch  
Implore, whose monstrous Actions none can match.  
He on my Years, perhaps, may Pity take,  
And grey Haires reverence for his Fathers sake;  
That We Contemporaries are I'll urge;  
Though Him He bred to be the *Trojans* Scourge,  
But specially to Me a torturing Bane,  
Who hath so many of my Children slain;  
Yet more than for Them all I grieve to part  
With *Hector*, his sad Loss will break my Heart.

Ah! that these Armes his Body might infold!  
Then I and his unhappy Mother would  
Sate our Grief, and Him with Tears bemoan.

Thus weeping He, whilst all the Concourse groan.  
Then

(1) Call'd hence *tendo Hectoris*,  
from *Hector* being drag'd by it.

(2) *Didymus* saith it was the cu-  
stome of the *Thessalians*, to drag the  
Corps of such as had slain any allyed  
or related to them about the *Cippus*  
or Monument of their deceased friend:  
a practice begun by *Simon*, who so  
us'd the dead body of *Euryradas*, who  
had slaughtered his Brother *Thrasymus*:  
who further palliats this *Achilles*  
his unhumane usage of *Hector*'s  
Corps (who yet so civilly treated *E-*  
*tion* as to interr him unrifled, with his  
Armes upon him) by the like indig-  
nity intended to his slaughter'd friend,  
whose head he threatned, severed  
from his body, to set upon a pileor  
broach, *Iliad. c. v. 177.*

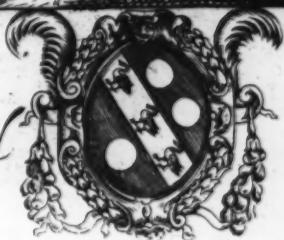
καρὰ δὲ δὴ θυμὸς ἀνέστη  
Πηλεΐδῃ ἀνὰ σκολόπαι τιμὸν δ' ἀπαλλῆς ἀπὸ  
δρεψῆς.

περὶ τοῦτον δὲ ἔχῃ οἱ ἀμυνόμενοι, ἀλλ' οἱ  
ἀρετῆς, ἔε being to be blamed who  
first offers an injury, not who returns it.  
Schol.

καὶ αὖ γὰρ οὐκ ἔστιν ἀμυνόμενοι, ἀλλ' οἱ  
ἀρετῆς, ἔε being to be blamed who  
first offers an injury, not who returns it.  
Schol.



Georgio Clerke de Wattford  
Armigero. Tabulam



in Comitatu Northampton  
hanc. L.M. D.D.D.  
I.O.

Lib. 22. V. 395.





*J. H. W. H. W.*

*Marmaduco Roudon*  
*In Comitatu Eboracensi*



*Armig: ex Familia Roudonorum*  
*Oriundo Tabulam hanc.*

*Lib. 29 V. 150.*  
*L.M.*  
*D.D.D.*  
*I.O.*

Then *Hecuba* her Sorrow thus express'd;  
 Why live I, wretched! thus with Cares oppress'd,  
 Son! after Thee? Thou Fountain of all Joy  
 And Honour both to Me and those in *Troy*!  
 Thou whom They living honour'd like a God,  
 Now art descended to the *Stygian Flood*:

She weeping thus. *Andromache* not yet  
 Heard how her Lord remain'd without the Gate:  
 In private She beguile the tedious Houres,  
 Working a curious Web with gaudy Flowres,  
 And bade her Damsells get <sup>(u)</sup> a Bath gainst Night,  
 To cheer her Lord, returning from the Fight;  
 Not dreaming how such Comforts useless were,  
 Since *Pallas* slew Him by *Achilles* Spear;  
 When from the Tower She heard a dismall Yell:  
 Down from her trembling Hands her Shuttle fell,

And thus She said; Straight two of You prepare  
 To waite on Us; my <sup>(x)</sup> Mothers Voice I hear:  
 What meanes this dolefull Cry? I fain would know;  
<sup>(y)</sup> My Heart beats high; Ah, Me! I scarce can goe:  
 Some sad Disaster this portends, I fear,  
 To *Priams* Sons; Ah! may I never hear  
 Such woefull Tydings! but much more I doubt  
*Æacides* hath singled *Hector* out,  
 And chas'd from *Troy* about the spacious Plaine,  
 Where He <sup>(z)</sup> (too daring) may, woe's Me! be slain;  
 For on th'opposing Foe He oft would set,  
 (His Troops out-stript) disdaining to retreat.

This said, like one distracted out She flew,  
 Trembling with Fear, attended on by Two:

seem, were it not obstructed by the intervening Vessels, deserting its naturall Scituation, to sally out at the mouth, yet receives it no detriment by that its so sudden, impetuous and irregular commotion, by reason of its near location to the lungs, which, being a porous and spongie Body, breaks its force. *Eust.*

(z) *Eustathius* observes that *Andromache* saith not here that *Hector* had such resolution and courage, but it him, ἡ μὲν ἔχουσα and this to express the greatness of it, it ruling and possessing him, not he it, οὐ γὰρ αὐτὸς, φησὶν, εἰχεν ἀγλῶσεα, ἀλλ' ἐκείνη αὐτὴν εἰχεν ὡς δια δαμόζουσα· ὃ δὲ πᾶν ἀγλῶσεα δηλοῖ τὸν ἔκτετα. So He.

(u) Cold Bathes, in which the ancient Heroes us'd to wash off their sweat, being call'd by way of Adage, ἡράκλεια λουτὰ *Herculean Bathes*, his being no other then running water, such as issued from a living Spring; those that came after him, no less in excuse of themselves then abuse of him, intituled him both to warmer Bathes and softer Couches.

(x) Gr. ἀδίστην ἰουστὴν, my venerable Mother-in-Law. Where *Eustathius* observes that whereas *Helen* calls her Father-in-law, *Priam*, ἀδίστην καὶ δαυδὴν, reverend and formidable, *Andromache* here stiles her Mother-in-law *Hecuba* ἀδίστην, only venerable, and that to hint that reverence is many times attemper'd with awe and fear, and otherwhile void of it. So Youth come *de sub ferula*, from under their Masters tuition, respect their Tutors more then fear them; So one friend respects another, and men their Benefactors. *Pausanias* tells us that at *Athens* *Aidos* and *Apheleia* (these were the Nurses or *Pædagogues* of *Minerva*) had an Altar erected to them upon the top of that Goddesses Temple, παλαιὸς Ἀδωῶν, of the City *Minerva*, and this by way of *enigma*, to intimate γένναι τὸν διδασκόμενον ἢ τὰς τοῦ θεοῦ φέρουσιν Ἀδωῶν, ἢ τὰς τοῦ ἀλλοῦ τέχνας ὡς Ἀδωῶν ὀνομασίῃ, αἰδοῦ τε τιμῶντες τὸς διδασκάλους, καὶ ἀφελῶς αὐτοῖς προσφύεσθαι καὶ ἀπειθεῖν δια μὴ ἐισθῆναι τὸ γὰρ εἶναι τὸ δόκτος μετῆργον, πυνεῖαν τε ἔχει ἀπειθεῖν, καὶ τὸς διδασκάλους λυπεῖ, that such as learnt the Politicks, or any the Arts or Sciences of which *Minerva* is President, should demean themselves candidly towards those that taught them, giving them all due respect and observing their distance, for to be too familiar with them or over-inquisitive, as it argues an ill disposition of nature in the Scholar, so it discourageth much and disheartens the Tutor.

(y) Albeit the Heart so palpitates and beates in *Agonies*, that it may

When



(a) *Andromache*, swoons at the sight of *Hector* slain, but not so his Mother *Hecuba*, for surprizing *Andromache* unexpectedly and all together, it took her unprepar'd, and so unable to withstand it, she was born down by it, whereas the knowledge of his untimely fate approach'd not his Mother but by degrees, and thence made not in her the like impression. *Schol.*

When to the Tower She came and gather'd Throng,  
And looking down saw *Hector* drag'd along  
There by remorseless Steeds before the Walls,

(a) Her Spirits suffocated, down She falls;  
Off flies her Veile, and regall Ornament,  
And Crown which *Venus* did to her present,  
When *Hector* in renowned *Etion's* House  
Her with an ample Dowry did espouse:  
When coming to her self, her Spirits regaind,  
Thus She aloud and bitterly complaind ;

Us two, Ah ! *Hector*, one disastrous Star  
Mark'd at our Birth like Miseries to share,  
Thee born in *Priams* Palace, Me at *Thebes*,  
Where shady *Placus* shelters fertile Glebes ;  
There *Eition* bred Me up with tender Care ;  
Ah ! Would We ne're had drawn this vitall Aire !  
Since Thou to *Pluto's* shady Court art gone,  
Thy Wife a wofull Widow left alone,  
Thy Childe an Orphan, since Thou canst not be  
Deceas'd a Help to Him, nor He to Thee ;  
Who though he scape this fatall War, yet shall  
Into a thousand sad Disasters fall :

His faire Estate prove some Usurpers Prey,  
And all his Friends after this fatall Day  
Shall Him dis-own, as Thee They never knew :  
Then will salt Tears his tender Cheeks bedew,  
Till thy Acquaintance seeking through the Town,  
This plucking by the Cloak, That by the Gown,  
Some One will from his Goblet let Him sip  
No more, perhaps, then wets his parched Lip :  
Then (b) a proud Stripling shall from laden Boards  
Drive Him with Blowes and contumelious Words,  
Saying, thy Father feasts not here, be gon ;  
Then weeping to thy Widow comes our Son,

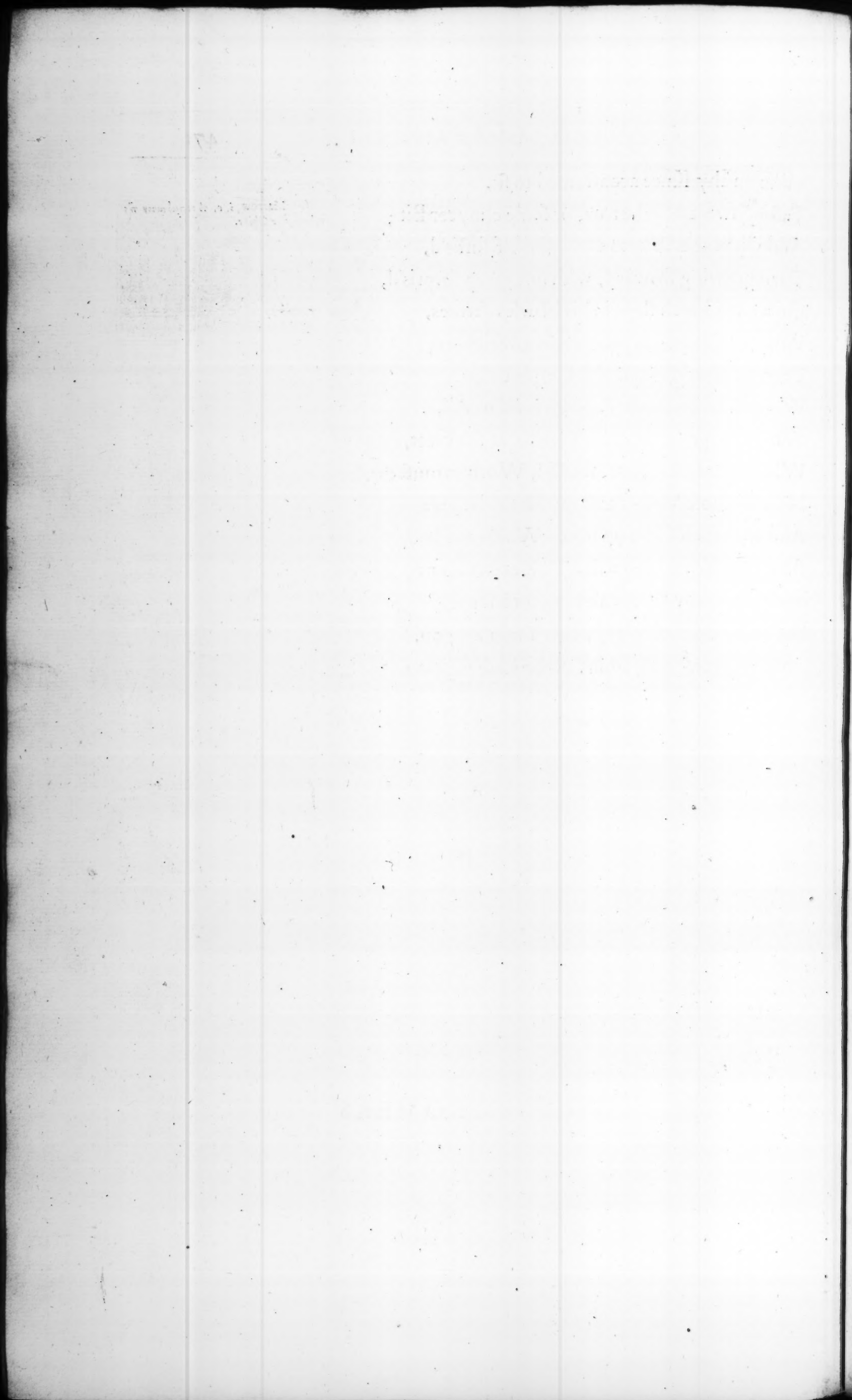
Who

(b) *Gr. ἀμφοδάλῃς, ἰ. κατὰ ἀμφοτέρους τὰς γυνεῖς δάλλων ἢ τοὺς ἐυδαίμονων*, that is, such a child both whose Parents were living : Such only as these might make the *Eirisione*, which was a branch of Olive, tyed about with locks of wooll, and hung with severall sorts of fruit, vowed first to *Apollo* by *Theseus*, when going to *Crete* against the *Minotaure*, he was driven by ill weather upon the Island *Delos*, and paid the God at his return, the *Minotaure* being slain by him. This *Eirisione* was yearly consecrated to *Apollo*, and set up before the doors of his Temple, at the Feast call'd *Puanepsia*.

Who on thy Knee accustomed to fit,  
 Tasting sweet <sup>(c)</sup> Marrow, or some choycer Bit;  
 And when the Wanton had himself suffis'd,  
 Then growing froward, with soft Sleep surpris'd,  
 On a soft Couch slept in his Nurfes Armes,  
 Who now expos'd lyes open to all Stormes;  
 Though Him *Astyanax* the People call,  
 Whose Fathers single Prowess sav'd us All,  
 Whom stript, far from his Parents, at the Fleet,  
 When greedy Dogs are feasted, Wormes must eat.  
 Now all those Vests I and my Damsels made,  
 And with such Care up in our Wardrobe laid,  
 As useless Toyes remorseless Flames shall burn,  
 Since They thy Obsequies cannot adorne,  
 But onely honour *Troy*, when Thou art gon.  
 She weeping thus, whilst all the Ladies groan.

(c) Marrow, i. e. τὸ νοστιμώτατον τῆς  
 τροφῆς, the *Chine*.





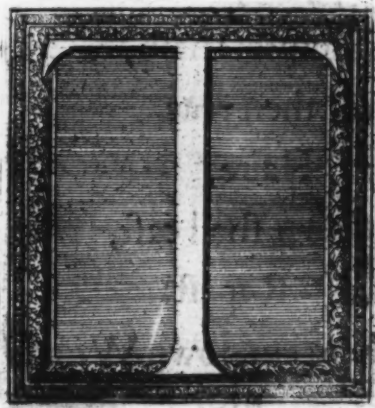


# HOMER'S ILIADS:

THE THREE & TWENTIETH BOOK.

## The ARGUMENT.

*Patroclus Obsequies : whose funerall Flames  
Pelides kindles, and exhibites Games :  
At Chariot-racing Diomed the best :  
The Spartan and Antilochus contest :  
They run, They wrastle, throw the Bar, and Fight,  
Their Grief and Sports concluding with the Night.*



THUS through the City all  
the People mourn'd :  
But when the Grecians to their  
(a) Camp return'd,  
Dispers'd They hasten to their  
severall Tents :  
Whilst sad Æacides his Regi-  
ments

*Gr Ελλάσποντον, the Sea as far as the  
Sigenon being call'd the Hellespont, the  
rest beyond that, πλάτος Ελλάσποντος, the  
broad Hellespont. Eust.*

Imbodied keeps, and thus to part forbids ;

Take not forth yet, dear Friends ! your weary Steeds,  
First nearer draw, where We Patroclus may

(b) Lament, and to the Dead last Duties pay :

T t t 2

Your

(b) Which their grief they expres-  
sed not by any articulate pronounciati-  
on, but by often iterating those accents  
and interjections of sorrow, ὦ and ᾠ,  
whence Eust. derives the word us'd  
here by Homer, διμύζω, a verbe made  
in imitation of the two particles, ὦ-  
τά, ᾠνομα πεποίηται.



Your Horses then unharnes'd, there We'le sup.

This said, He leads his mourning Squadrons up,  
Who thrice surround the Corps; Earth & their Armes  
They wash with Tears, provok'd by *Thetis* Charmes:  
*Achilles* then, upon *Patroclus* Breast

Laying his Hands, his Sorrow thus exprest ;

Hail, dearest Friend ! to Thee, though dead thou art,  
I have kept Promise, and perform'd my Part :  
Drag'd *Hector* Dogs shall eat, and at thy Pyre  
Twelve *Trojans* to thy *Manes* shall expire.

This said, before the Hearse He *Hector* <sup>(c)</sup> threw;  
Straight All disarme, and forth their Horses drew ;  
Then round their Admirall Themselves they plac'd,  
And there with various Dishes pleas'd their Tast.

Store of <sup>(d)</sup> fat Beeves, Sheep, Goats & Swine were slain,  
And rosted at quick Fires ; a purple Main  
About the Hearse the slaughter'd Cattell made :  
From thence to *Agamemnon* they conveigh'd  
*Achilles*, for his Friend in Pasion yet,  
Who straight commands a Bath his Heralds get,  
Which warme, *Pelides* Spirits might restore,  
Cleansing his Limbs from Dust and clotted Gore ;  
Who thus, refusing, vow'd ; By *Jove*, no Bath  
Shall Me refresh, or ought that Comfort hath,  
Till I my Friend lay on the Pyre, then rear

His *Obelisk*, presenting Him my <sup>(e)</sup> Haire,  
<sup>(f)</sup> Since Me like sorrow never down shall cast,  
Whilst I survive ; but let us take <sup>(g)</sup> Repast:

And, great King ! early bid them cut down Wood,  
Enough to waft Him o're the *Stygian* Flood,  
And to consume the Corps, that All who mourn,  
To their Occasions sooner may return.

This said, the Princes all assenting brought  
A plenteous Treatment, and long Tables fraught.

When

(c) Gr. *σπνία*, He laying him groveling, contrary to the custome of the dead ; *ἵνα μὴ ὕπνιος γαυρίῃσιν ὀσμὴν κείνῳ, Eust.*

(d) Gr. *βίαις ἀγροῖς*, that is white for colour, or with fat after they were kill'd and flead, they sacrificing only black Cattell to the dead, *Eust.*

(e) Cutting off the haire of the Head being not only a demonstration of grief for any deceased, but ἀφοσίωσις *πνις*, an attestation of the honour and respect we beare the dead, *ὡς τῷ φίλῳ κεφαλῇ τὰ κατὰ κεφαλὴν ἀναπνεύματα κόσμευ, ὃ πρῶτον μὲν ἡ κόμη, as parting for their sakes with the greatest ornament of the Head, the Haire, Eust.*

(f) As foreknowing that his Father and Son should both survive him. *Eust.*

(g) Gr. *συγεῖν μεδάμεθα δαΐην*, He calling this Supper *συγεῖν* (ad or haterfull, *ὡς ἐπὶ ταύτῃ μεδάμεθα, ὅς ἐστι συγὲς ἀπεισιν, as made in honour of the dead, one who was to pass Styx, Eust.*

When Thirst and Hunger both appeased were,  
All to their severall Quarters straight repaire.

Then on the Margents of the Sea-wash'd Bay  
Amidst his *Myrmidons* *Achilles* lay,

Lamenting his dear Friend, when unawares

Soft <sup>(b)</sup> Sleep, the curer of consuming Cares,

Seal'd up his Eyes, his Spirits to recruit,

Exhausted much in *Hectors* long Pursuit:

When just before him stood *Patroclus* Shade,

<sup>(c)</sup> Such Eyes, such Limbs, and in like Garments clad.

Sleep'st Thou? (said He) Am I so soon forgot?

Living thou lov'st Me, dead regard'st Me not:

Me, ah! interr, Who am from *Stygian* Coasts

And long'd-for Passage driven by happier Ghosts:

There I attend till *Charon* Me transport

To glad Repose in *Pluto's* silent Court.

Ah! give thy helping Hand; my Body burn,

Since from the Shades I never shall return,

Nor more with Thee alone consulting sit:

That Fate which at my Birth the Stars had writ,

Hath snatch'd Me hence, and Thou e're long must fall,

Greatest of Heroes! near the *Trojan* Wall:

But make Me happy in this one Request;

Let our collected Bones together rest,

Since at thy Court We both one breeding had,

When with my Father an Escape I made

From *Opous*, where at <sup>(k)</sup> Play, I 'gainst my Will,

The Off-spring of *Amphidamas* did kill:

Then did thy Father *Peleus* condescend

T' adopt Me thy Associate and Friend.

Ah! in that golden Urne our Reliques save,

Which Thee thy Goddess Mother <sup>(l)</sup> *Thetis* gave.

*Achilles* then; Why from infernall Strands (mands?

Com'st Thou, dear friend! with these so strickt com-

All

<sup>(b)</sup> Homer makes sleep to seize *Achilles* after his hard dayes duty, to intimate, saith *Enst.* that sleep is not to be entertain'd or indulg'd till labour hath dispos'd us for it.

<sup>(c)</sup> *Antisthenes* was of opinion that the Soul was *εμιασχήμων τῷ σώματι* con-figured, had the like figure and lines with the Body, but *Chrysippus* makes them after death *σφαίρεινός*, of a Sph-ericall figure, *Enst.*

<sup>(k)</sup> *Gr.* ἀμφ' ἀσφαλτοῖσι χαλκίδας. Now *astragalus* or *talus* was the middle bone in the hinder legs of such creatures as were *διχάλα*, had cloven hoofs, it being not found in any such as was either *μόνουχοι* or *πλουχίδας*, whose hoofe was either whole, excepting only the *Indian* Ass, or parted into more divisions then two. With these the *Grecians* us'd to play, throwing out foure at once, whose severall chances amounted to thirty five, denominated from Gods or Heroes, famous men, or infamous strumpets, &c. as *Stasichorus*, *Euripides*, &c. The most fortunate cast was called *Venus*, which then was, when every bone that was thrown upon the Table out of a *Pyrus* or *turricula*, appear'd in a different forme and figure from the rest. Who so threw this chance swept all, whatever it was they played for, drink or mony; So *Martial lib. 14. Epigr. 14.*

*Cum steterit nullus vultu tibi talus eodem,*

*Munera me dices magna dedisse tibi.*

A different face when every *talus* shoves,  
Fortune on thee a liberall stake be-  
stowes.

and *Horace ad Pompeium Varum*;

*Quem Venus arbitrum  
Dabit bibendi?*

Whom *Venus* shall designe  
The Regent of our Wine?

The lowest chance, which lost all, was  
stiled *Canis* or *Xios*, of which thus  
*Propertius*,

*Me quoque per talos Venerem qua-  
rente secundos,  
Semper damnosus subsilire Canes.*

When I with luckie hand would *Venus*  
throw,  
The cursed Bones the Dogged chance  
still show.

<sup>(l)</sup> This Cup was given *Thetis* by *Bacchus*, for her kind treatment and reception of him, when being pursu'd by *Lycurgus* he took Sanctuary in the Sea. This Cup was bestowed on *Bacchus* by *Vulcan*, for his entertainment given him in the Island *Naxos*.



All shall be done : but stay a little Space  
To make Grief pleasant by our sweet Imbrace.

(m) Gr. περιγυῖα a metaphor ἀπὸ  
φυγμῆδος from the scritchings of  
Owles.

His **Armes** (this said) He lovingly extends ;  
But straight the <sup>(m)</sup> murmuring Shade like Smoak de-  
At which *Achilles* starts up much dismaid, (scends :  
And thus, in an admiring Posture, said ;

Soules that return from the infernall Seat  
Are empty Shades, devoid of Life and Heat.  
*Patroclus* Ghost come from the *Stygian* Strands  
Here I beheld, Who left Me strickt Commands.

These words their Grief fermenting rais'd fresh Tears:  
And now the rosie-finger'd Morn appears,

When Mules and Muliteers *Atrides* gets  
To bring in Wood, and o're the Party sets

(n) *Meriones* was made Overseer  
of such as were sent for wood, as be-  
ing best vers'd in that worke, the *Cre-  
tans*, of which Country himself was,  
having some servants from this Office  
of bearing wood called by the Natives  
μαλῶνες. Eust.

<sup>(n)</sup> *Meriones* : They march with all their Toolles,  
Cordage and Hatchets, driving on their Mules,  
Through rough & winding Pathes, now up, now down.

Soon as they reach'd steep *Ides* Skye-kissing Crown,  
Tall Okes with rusling Branches spread the Ground,  
Which laying on their Beasts They firmly bound :  
Descending then through Shrubs and yeelding Clay,  
Deep Tracts they make, longing for better Way ;  
And as their Captain bade, the Drivers bore,  
And laid the Truncks in order on the Shore,  
There where *Achilles* for his Friend would rear,  
And for Himself, a stately Sepulcher.

(o) ὅς τις μάλῳ ἐκ Μερωνίδης δι-  
τιχθῆσαν ἐπὶ τῇ τοῦ νεκροῦ. He putting  
his men in Battalia for the greater ho-  
nour of his deceased Friend, who him-  
self was a Souldier. Eust.

Here, store of Fewell for the funerall Pile  
Provided, down They sate and breath'd a while.

(p) Ἐπεὶ πολλοὶ ἤρξαντο τοῖς νεκροῖς, ὡς  
διὰ πᾶσι τοῖς σώματος ἀπὸ τῆς κεφαλῆς  
τὸ ὑποπτεῖν ἀποσπῆσαι, διὰ δὲ τῶν ζώντων τὴν  
μὴ συνῶντα ζῶσα ἔσθαι ἰπὶ αὐτοῖς, ὅσα  
τε ἐστὶν ὁδὸς, καὶ ὅσα μὴ ἵππων ἔσθαι. They  
cast their Haire on the Corps of their  
Friends, as the first fruits of the body,  
gratifying the dead with a suitable pre-  
sent, whence they sacrificed such Cattell  
only to the deceased as were naturally  
barren or disabled for propagating, such  
as were excelled. So Eust.

Then his bold *Myrmidons* *Achilles* bids  
To clap on glittering Arms, and joyn their Steeds ;  
Straight mounts the Champion and the Charioteer,

<sup>(o)</sup> Horse make the Van, a Cloud of Foot the Reare :  
'Twixt these his Intimates *Patroclus* bare,  
Covering his Body with their cut-off <sup>(p)</sup> Haire.

Sometime they cut the hair off their  
Beasts also, as did *Mardonius* at the in-  
terment of *Massivus*, as *Herodotus* re-  
lates.

*Achilles*

*Achilles* as chief Mourner All precedes,  
His Friend conducting towards th' infernall Shades.

When to the Place They came, He bade Them rest  
The Corps, and Heaps of piled Wood congest;  
Himself a part to cut his Tresses stept,  
Which vow'd to *Sperchius* He untouch'd had kept;  
Then looking on the Sea, thus sighing said;

In Vain my Sire a Vow Thee, *Sperchius*! made,  
And promis'd, safe his Son returned home,

(*q*) These Tresses with a compleat *Hecatomb*;

That fifty Rams should at thy Fountain slain  
Load thy great Altar in thy sacred Fane:

But Thou not heardst his suit. Then since no more  
I shall revisit Thee, my native Shore,

This Present shall be thine, dear Friend! This said,  
He in *Patroclus* Hands his Tresses laid.

At these sad Words their Sorrowes fresh begun,  
And They had mourn'd untill the setting Sun,  
But that *Achilles* to *Atrides* said;

Command, great King! (since Thou art best obey'd,  
And They have wept enough) All to retire  
To their Repast, whilst We attend the Pyre:  
Upon the Rites let none but Leaders waite.

This said, the King dismiss the People straight.  
The Chiefs a Pile, a hundred Foot each way,  
Erect of Wood, then on the Body lay;  
Next Beeves and Sheep the Pyre plac'd round about,  
From which *Achilles* takes the Suet out,  
Covering the Corps with unctious (*r*) Fat all o're,  
And round set Jarrs of Oyle, and Hony store:  
Then on the Pile (*s*) foure stately Horses threw;  
Nine Dogs He had, of which He slaughter'd two;  
Next twelve young *Trojans* killing, on He laid,  
To feast the Flames; then to *Patroclus* said;

Haile,

(*q*) The Youth, when they came to Age, cut off their Haire and consecrated it to some River, the Heathen conceiving these τῶν ἀναπφορῶν ἀνδρῶν ἢ διὰ ταύτην δὲ τὴν αἰτίαν καὶ εἰς τὰς ποταμούς (ἐκ τῶ ποταμοῦ τῆς νυμφῶς, so *Enst.*) ὕδωρ ἐκδύζον, τῶντων τε γένεσις καὶ παιδοποιίας διωνδὴν πηγαίον, the originall of all nourishment; whence they presented water to the new married couple, as an Embleme and Omen of their future fertility: *Enst.* adds, διὰ καὶ ἔνορχα μῦθα ἱερευῶν ὡς περὶ τῷ Ποσειδῶνι ὕδωρ καὶ τῆς ποταμοῖς εἰς πύλας, γόνιμα γὰρ καὶ τὰ ἄρρενα καὶ τῆς ἀπὸ γάμου τελευτῶσιν ἢ αὐτοφύεσι ἐπιτίθειτο ἑλάτης. εἰς ἣν δὲ ἔκειν τῶ, ὅτι ἀλυστος τὰ νυμφῶν καὶ ἄρρεος ἀπεισι, Wherefore they sacrificed Rams as to Neptune, (so also to Rivers, at their Springs or Fountains, These being generative and masculine: whence before such as dyed unmarried they set a bathing Vessell, intimating by it, that they were never wash'd at their Nuptials, and departed this life childless.

(*r*) Hony, ὅτι νεκροῖς ἡμέωται, as having a peculiar relation to the dead: Fat, διὰ τὸ πῦρ πύρεος ἐνέχοντων as very combustible, that so the Pyre might the sooner blaze.

(*s*) τῶν ὄντων τῶντων ἵππων τῶ ποτὶ ἡνιόχῳ χαρισάμενος, so gratifying his Charioteer with those Horses after death, which living he had sometime driven.



Haile, dearest Friend ! to Thee, though dead thou art,  
I have kept Promise, and perform'd my Part.

Twelve *Trojans* shall with Thee burn on thy Pyre,  
And *Hector* Dogs consume, not funerall Fire.

Yet these his Threatnings *Venus* disappoints,  
And with <sup>(r)</sup> *Ambrosian* Sweets the Corps anoynts,  
Beating them off, whilst *Phæbus Hector* shrouds  
From fainting Heat, veild in condensed Clouds.

The Pyre not burning clear, *Achilles* pray'd  
Unto the Windes, courting their present Aide

<sup>(u)</sup> With promis'd Gifts, and them Libations payes  
To make the smothering Wood in Flames to blaze.

This *Iris* heard, and carried his Request  
Where sate the blustering Brothers at a Feast,  
In their own Court ; All rose as in She came ;  
Offering their Seats to the celestiall Dame,  
But She refusing said ; <sup>(x)</sup> Me not invite ;  
To *Æthiop* I intend a speedy Flight,  
And Realmes remote beyond the ample Floods,  
Where Mortalls offer *Hecatombs* to Gods ;  
There I'mongst them shall feast on sacred Cates :  
But You *Achilles* earnestly intreats,

With many Gifts, to light the Pyre must burn  
*Patroclus* Corps, whom all the *Grecians* mourn.

This said, She thence departs: All fally out,  
And muster'd Clouds in standing Bodies rout,  
Vast Billowes plowing up, whose briney Spry  
Latherd with froathie Suds the spangled Sky :  
Thundering they charge the Pile ; then crackling fire  
All night, and Cloudes of curled Smoak aspire,  
Whilst Wine *Achilles* from a Goblet crownd,  
His Friend deploring, powres upon the Ground.

As Parents for their dearest Children mourn  
When funerall Flames their Bones to Ashes turn ;

So

(r) She anointed *Hector's* Corps  
with *Rosie Ambrosian* Oyle, ἡ μὲν οὖν  
μὴ δυσόδμως ἔχειν, both that it might  
not corrupt and smell, and also that it  
might not rend with dragging, στεῖνυτος  
τὸ σῶμα τῷ ἀμβροσίῳ ῥοδίῳ, ὡς μὴ ἀποδρῦ-  
σται. So *Eust.*

(u) *Gr. μεταγχαλος*, in which we have  
the Notation of her name, she being  
so called, *Iris*, παρὰ τὸ εἶναι τὸ ἀργύρεον  
*Eust.*

(x) *Gr. 'Ουχ ἔδωκε' Ἀχίλῃ γὰρ, ἐπ'*  
*ὀλίγον φαινομένη καὶ ὡς τάχος ἀφανίζομένη,*  
*καὶ εἰς ὠκεανὸν ἀπίσιν, ὡς ὑπερῆκη χάλυψα καὶ*  
*σαγῶσαν ἀείρας ἐμφαινομένη ὅπῃ καὶ περ*  
*κατόπτης, διὸ καὶ μεταδιδουμένη τῶν ἐκείθεν*  
*ἐξῶν ἵγαν θυμάτων ἐδίδοκεν' Eust.* She  
refuseth to set, as being uncertaine,  
no thing more, appearing for a little  
space and suddenly disappearing ; fre-  
quentering the Sea, as affecting moisture,  
and reflecting from the aeriall drops as  
from a mirror or glasse, whence Ho-  
mer makes her hasten to Oceanus his  
Court, to partake of such Sacrifices as  
were offered to those marine Deities.

So wept He for *Patroclus*, till the Dawne  
O're duskie Seas had golden Tinsell drawn:  
Then dying Flames in Ashes finde their Graves,  
And Windes return'd plow crosse opposing Waves.

The Pyre then leaving down *Achilles* lyes,  
And weary, gentle Sleep soon clos'd his Eyes;  
When *Agamemnon* with a numerous Troop  
Of Princes and Commanders marching up,  
With their Approach and Buffell Him awake,  
Who sitting up thus to the Leaders spake;

Be pleas'd to poure rich Wine upon the Pyre,  
And quench those Places yet posselt by Fire,  
That We *Patroclus* Reliques may collect:  
Just to the midst your busie Search direct;  
Burnt Bones of Men and Horses round about  
Commixed lye; with Care thence take them out,  
And in a golden Urne, wrapt with (1) a Cawle  
Of Fat, preserve till my sad Funerall:  
Make not the Toomb too big, that so for Me  
It better after may enlarged be.

(1) Ως φυλακτικῆς τῆς τῶν ὀστέων εἰς  
χρὴν ἀλλαγῆς ἐξ ἀέρος ξηρότητος, ὡς πάρα-  
σι τὰ καυρῆμα, Enst. to prevent the  
conversion of them to earth by reason of  
their extraordinary driness, which  
things that are short and friable are  
subject too.

This said, They poure rich Wine upon the Pyre,  
Quenching all places still posselt by Fire.  
Soon as the Ashes (2) fell, with Tears and Groanes  
They in a golden Urne inclose his Bones,  
Which wrapt in Lining at *Achilles* Tent  
They leaving, next designe the Monument,  
And high his Tombe with Earth congested reare.

(2) Gr. ὑγρῶν, the Ashes being  
many and moistned with wine, which  
otherwise, especially the Fire being  
made in the *sub dio*, were liker to  
ascend, especially any breath of aire  
stirring, which now was not, the  
Winds being return'd to their severall  
Quarters.

All to their Quarters ready to repaire,  
*Achilles* moves They there would longer sit,  
And to the Cirque brought Prizes from the Fleet;  
Large Caldrons, Tripods, Mules and gallant Steeds,  
Beeves, pollisht Steel, Damsells in comely Weeds.

First for the swiftest Horse He sets apart  
A Beauty skilfull in *Minerva's* Art;

U u u

Next



Next an unbroken Mare, of six years old,  
 Who cover'd by an Assle had yet not foald;  
 To Her a Tripod adds, whose Concave filld  
 No less then two and twenty Measures held.  
 For those came third a Caldron of great Worth;  
 Two golden Talents placing for the Fourth;  
 Who came up last their Prize a Goblet, made  
 To stand on either end, and thus He said;

*Atrides* and bold *Greeks*! for those Who drive  
 Their Chariots best, and dare for Victory strive,  
 Here lye Rewards; but I (lest I should win)  
 Will my immortall Horses not put in,  
 Which *Neptune Peleus* gave, and now are mine,  
 Who, ah! themselves with Grief afflicting pine,  
 Wanting their Charioteer, Who oft the Soyl  
 Wash'd from their Necks, and curld their Mains with  
 They drooping now *Patroclus* Loss deplore, (Oile;  
 And sweep with their neglected Haire the Floore.  
 You who in fleeter Steeds confide, and dare  
 Venter your Chariots, straight your selves prepare.

These Words stir up the Princely Charioteers:

*Eumelus* Son, *Admetus* first appears;  
*Aeneas* Steeds in next *Tydides* brought,  
 His Prize when off the *Trojan Phæbus* got;  
 The *Spartan* third puts in, conjoyning swift  
*Podarg* and *Æthe*, *Agamemnon's* Gift

From *Echepol*, *Anchises* Son, <sup>(a)</sup> that He  
 Might from that Expedition be free  
 To live in ample *Scycion*, far from *Troy*,  
 And the Estate *Jove* gave Him there injoy:

*Antilochus* fourth those Steeds which him convaid  
 From *Pile* conjoynes, to whom thus *Nestor* said;

Since *Jove* and *Neptune*, Son! their Favours vi'd,  
 And taught Thee, breeding up, so well to ride,  
 Thou

(a) Thus *Scipio* left it to the election of them of *Sicilie*, whether they would accompany him in Person against *Carthage*, or send their servants and hories to excuse them, *Enst.*

Thou need'st not much Instruction Who know'st  
Thy best Advantage, bending to each Post:  
Though hard 'twill prove, and put Thee to a shift  
To match their Steeds that are for thine too swift;  
Yet thy own Skill and my no bad Advice  
May hint the Means how thou may'st gain the Prize:  
Artists by Slight not Strength their Work performe;  
The Pilats Skill his Ship saves in a Storme,  
And through swoln Waves He to safe Harbours gets;  
By Slight one Charioteer another beates.  
Some, who in Chariots and swift Horses pride,  
Fondly their Steeds with Raines unsteady guide,  
Nor well can stop Them in their headie Course:  
But He who hath more Skill, though slower Horse,  
Upon the Goale keeps ever fix'd his Eyes,  
Nor at a loose with Raines extended flies,  
But still hanks in, marking his Leaders Sterne.  
Now since to know the Goale will much concerne,  
A Post you'll see about a Cubit long,  
Of Pine or Oke, which Weather ne're can wrong,  
Which two white Stones support; the Pass not wide,  
Yet smooth, where you at Speed may safely ride:  
Some ancient Monument, or set for Bounds  
Suites to prevent by meering neighbour-Grounds:  
This now *Achilles* for the Goale hath plac'd,  
Which when Thou shalt approach, although the last,  
Lean to thy left-hand Steed, the other straine,  
Threaten and lash, loosing his streighter Raine;  
But drive thy nearest in, untill Thou joyne  
The Nave and Wheelles Circumference in a line;  
But shun the Stone, lest You your Horses hurt,  
Your Chariot break, making Spectators sport  
At price of thy Disgrace: Here get before,  
And none shall once out-goe or coate Thee more;



(b) *Areion* was got by *Neptune* on a Harpie or *Erynnis*, who gave him to *Copreus*, *Copreus* to *Hercules*, *Hercules* to *Adrastus*, whose life he saved at the Siege of *Thebes*, he only of the seven Captaines coming off alive.

(c) These Racers stood not in rank but file, otherwise standing all a breast their casting lots had been to no end, laying only who should have the right hand of the rest. Some make the length of the Race to be from the *Sigeum*, where *Achilles* his Ships lay to the *Rhetean* Promontory. *Aristarchus* will have it from the *Grecian* Wall to the Fleet and Tents, five furlongs long. *Enst.*

(d) This *Apollo* did for the affection he bore *Eumelus*, having serv'd his Father *Admetus*, and kept these very Mares; So *Homer Iliad. β.*

Τὰς ἐν Πίσειν ἑλὶ' ἀργυρεῖτος Ἀπόλλων,  
Ἀμφὶ Σιληίας, φέρον Ἀρεως φορέουσας.

No, should He drive *Adrastus* fiery Steed,  
Renown'd <sup>(b)</sup> *Areion*, of celestiaall Seed;  
Nor King *Laomedons* more famous Race.  
This said, old *Nestor* reassumes his Place.

In brought *Meriones* his Chariot last:  
All mounting Lots for the Precedence cast;  
*Achilles* drawes; Chance *Nestors* Son preferd,  
*Eumelus* next, and *Menelaus* third,  
*Meriones* fourth; but Who them All surpast,  
Renown'd *Tydidēs* fortun'd to be last.

All stand in <sup>(c)</sup> Order, ready now to start,  
The Goales *Achilles* marks, *Phœnix* his part  
Assignes t' observe Who first should pass the Post,  
Who second, third, Who fourth, and Who the last.  
All raise at once their Whips, at once All strike,  
Cheering their mettall'd Horses All alike.  
Far from the Fleet they hurry o're the Plaines  
In dusty Clouds, Winde shakes their flowing Maines;  
Their jolting Chariots high, now low appear,  
Cutting deep Tracts; firme stands the Charioteer,  
'Twixt hope and fear; greedy of Honour, They  
Fly o're the Course, their Steeds the Hand obey.  
When the last Space they reach'd, ready to wheele  
Down to the Fleet, All summon up their Skill,  
When running with a loose, at highest Speed,  
*Eumelus* gets the start; next *Diomed*  
So close him at his Chariots Stern pursues,  
That his Steeds reeking breath his Shoulders dewes,  
Ready to mount and board his Chariot;  
And He the Prize had doubtfull left, or got,  
When <sup>(d)</sup> *Phœbus*, lest *Eumelus* He out-strip,  
Enraged struck from Him his golden Whip:  
His Cheeks salt Tears of Indignation wash,  
Knowing his Steeds, accustom'd to the lash,

Would



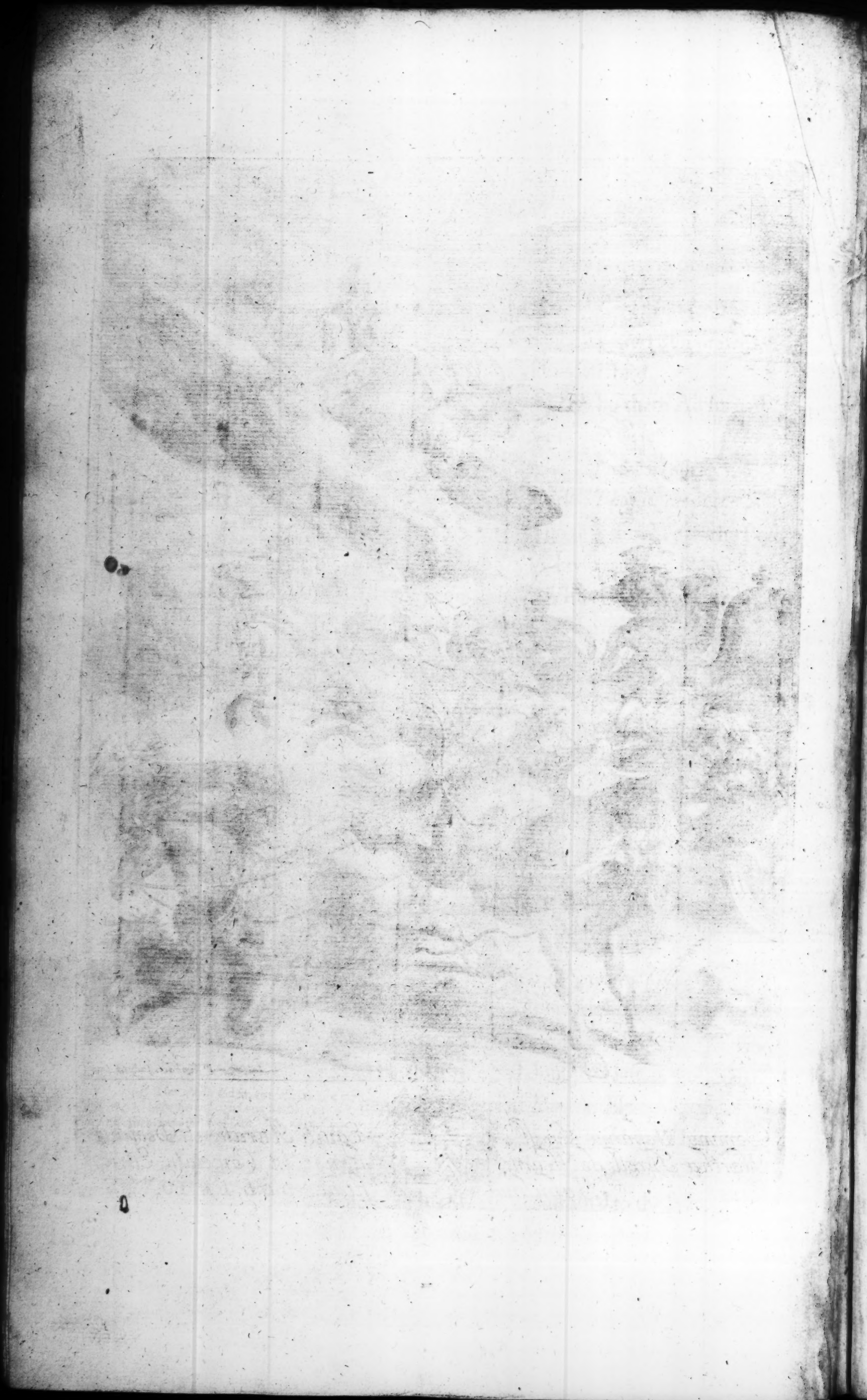
Domingo Johanni Tyrell  
 Marthæ Tyrell de Hearn  
 Tabulam



Equiti Aurato, et Domine  
 House in Comitatu Essex.  
 hanc D.D.D. L.M.I.O.

Lib. 23  
 Ver. 345.





Would slack their Pace, and fainting loose the Prize.

How *Phæbus* us'd *Tydides Pallas* spies,  
And drawing near his Whip She, as a Gift,  
Presents the Prince, and makes his Horses swift,  
And turning thence next shatters, much provoak'd,  
*Eumelus* Couples which his Coursers yoak'd.  
The Steeds at freedom run about the Way,  
Upon the Ground the Teem-pole broken lay,  
Down by his Chariot wheele He headlong dropt,  
Bruising his Nose and Mouth, his Voyce was stopt,  
His Elbow and his Forhead hurt, his Eyes  
Brim-full with Tears: *Tydides* all out-flies,  
And gets by *Pallas* help immortall Fame.

Next after him up *Menelaus* came,  
When to his Steeds thus *Nestors* Son began;  
Speed for your Lives, make all the Haste you can:  
I wish you not *Tydides* beasts out-run,  
Which *Pallas* with such Swiftnesse hurries on;  
But from *Atrides* let Us win the Game:  
Let not his Mare triumph o're you for Shame.  
Why faint you thus, most generous Steeds? beware;  
*Nestor* no more shall pamper you with Care,  
But run You through if We the greater Prize  
Loose by your Sloath: Haste, haste, then I advise,  
And in the narrow Path I shall not fail  
To guide you so that doubtless We'll prevaile.

A Breach there was which deep had sunck the Tract,  
In Winter fed by a small Cataract;  
Hither *Atrides* drives, and jussling shuns;  
But up *Antilochus* his Horses runs,  
Coating his Steeds, and forc'd him balk the Way.  
Then said the *Spartan* fearing Danger; Stay;  
The Road is streight, broader'twil be anon;  
Left We here foule on one another run.

This



This said, *Antilochus* his Horses cheerd,  
 Threatned and lasht, as if He had not heard,  
 And got before as far as One can throw  
 A Coyt, Who would his strength and cunning show:  
 Whilst in *Atrides* hanking makes some stay,  
 Fearing to hurt his Coursers in the Way,  
 And Chariot overturne whilst in He thrust,  
 And falling grasp for conquering Palmes the Dust,  
 Then chafing said; Goe with a Vengeance! go!  
 The World thy Character shall better know;  
 Yet e're Thou gaine the Prize I'll make Thee swear.  
 Whilst thus his Steeds *Antilochus* did cheer;

Run! run! for shame; faint not, but on; prevaile:  
 Let them whom feeble Age hath founder'd faile.

Fearing their Lord, their Speed redoubling, They  
 Make for the Goale, and swift devoure the Way.

Then the Spectators sitting in the Cirque  
 Saw through the Dust their jolting Chariots work:  
*Idomeneus* first, who highest sat,

Those Steeds discover'd who the better got,  
 And well discern'd their Charioteer from far,  
 Whose Sorrell had upon his Brow a Star,

And thus He said; See You, or onely I?  
 Lo! yonder other Steeds before I spy;  
 Who late were second now the first appeare;  
 Those other, sure, are hurt that formost were;  
 Them I beheld approach so near the Post,  
 I no where see, their Lord his Raines hath lost,  
 Or turn'd not well the Goale, or else hath struck,  
 And fall'n, I feare, his well-hung Chariot broke;  
 His boggling Steeds run back: Stand, Sirs! and see;  
 Or my Sight failes, or *Diomed* that should be.

To whom *Oiliades* returns this Scoff;  
 Why talk'st Thou thus? his Steeds are yet far off:  
 You

You are not youngest, nor of ablest Sight,  
But first to spend your Verdict still delight;  
Silence becomes Thee better, since there are  
Here many skilfuller then Thou by far.  
Those are *Eumelus* Steeds who scour the Plaines,  
And that Himselfe so steady guides the Raines.

When thus incens'd on Him the *Cretan* falls;  
Where lyes thy Skill unless in Strife and Brawles?  
Of all sit here Thou hast the least Deserts,  
Though furnish'd best with dis-ingenious Arts:  
A Tripod or a Charger I dare stake,  
(And let Us *Agamemnon* Umpire make)  
That this *Tydidēs* is drives up so fast,  
Which Thou wilt know when thou the Wager pay'st.

Here *Ajax* storm'd; high the Contest had rose,  
But that *Achilles* thus did interpose;

You least should in such ruffling Teams contend,  
Who should such Faults in others reprehend:  
Sit still, and view who shall obtaine the Palme,  
Till they come in your rising Passion calme;  
This soon will be decided; sit and see  
Whose Horses formost, and whose second be.

This said, *Tydidēs* comes, plying the Whip,  
Whose fleeter Steeds the winged Windes out-strip,  
The dusty Atomes beating in his Face,  
His curious Chariot Gold and Silver grace;  
So swiftly ran his Coursers that their Heeles  
Made no Impression, nor his Chariot Wheels.

Now at the Goale his panting Steeds He stops,  
Sweat from their Necks and Breasts in briny Drops  
Waters the Ground; his Seat *Tydidēs* leaves,  
Layes by his Whip, whilst *Sthenelus* receives  
His Prize, a Damsell clad in comely Weeds,  
And a large <sup>(e)</sup> Tripod; then takes out his Steeds.

(e) This Tripod himselfe presented  
to *Apollo* at *Delphos*, as appears by  
this Inscription attesting the dedica-  
tion;

Χαλκός εἰμι τρίπους, πούδῃ δ' ἀνέκομισαι  
ἀγαλμα,  
καί μ' ὅτ' Ἀπαρόκληφ' ὄνα πίδαρ' ὀκὺς Ἀ-  
χαιεύς·  
Τυδείδης δ' ἀνέθηκε βόθρ' ἀγαθὸς Διομή-  
δης,  
Νικήσας ὑπὸ ποσσὶ παρὰ πλάτῃ Εὐλήσωντων.

I am that Brazen Tripod Diomed  
won  
At Chariot-race, and gave Latona's  
Son:

In Near Hellespont Achilles me a Prize  
Set at his Friend Patroclus Obsequies.



In next *Antilochus* drives, who got the start  
Of *Menelaus* not by Speed but Art ;  
Who yet him reacht so near as Monarchs Wheeles  
Scouring soft Downes pursue the Horses Heeles :  
He who a Coyts-throw late behind was cast,  
Lost Ground regaind, fleet *Æthe* ran so fast ;  
And if the Course had longer been, no doubt  
But He had got before, and shook Him out.

A Spears-throw next behind *Meriones* came  
With duller Steeds, unexpert at the Game.

*Eumelus* last farr off the Judges view,  
Who drove his Steeds, and shatterd Chariot drew.

(f) Διδόσκον ὅτι δὲ τὰς παρ' αἰῶν δυσ-  
τυχύντας ἴδαν, καὶ μὴ ἰδόντας τὴν ἀρε-  
τήν ἀρετῆς, binting, that we ought to  
commiserate such as suffer undeserved-  
ly, and not to prefer fortune and chance  
before vertue and merit.

His Friend then <sup>(f)</sup> pitying thus *Achilles* saith ;

Who best deserves, see ! hardest Fortune hath :

The second Prize, since *Diomed*'s the first,

*Eumelus* give, though by Mischance the worst.

Straight All assent, and He the Mare had gaind,

But that *Antilochus* thus aloud complaind ;

Shouldst Thou the Prize, as Thou hast sayd, decree,  
Justly I might, great Prince ! offended be:

Because his Steeds are hurt, his Chariot bulg'd,

Himselfe so expert, must He be indulg'd ?

Had He the Gods implor'd, He had not last

Come in: Yet since for him Thou Kindness hast,

And thy own Tent hath Gold and Silver store,

Beauties, fair Sheep, and many Presents more,

From thence select to gratifie thy Friend

Some choicer Gift ; then All shall Thee commend :

But I'll not part with mine, since 'tis my Right ;

Who e're will take it, with Me first must fight.

Then smiling thus *Æacides* replies ;

All shall be done as Thou do'st, Friend ! advise :

*Asteropæus* Armes I'll him present ;

Such his Deserts. *Automedon* then sent

Brought

Brought from his Tent the Corslet, which He gives  
*Eumelus*, who the Arms o're-joy'd receives.

Here much agriev'd up *Menelaus* stands,  
 Whose Herald puts a Scepter in his Hands,  
 Commanding Silence; thus He then begun;

*Antilochus*! prudent held, what hast Thou done?  
 A Blot upon my Honour Thou hast cast,  
 And wrong'd my Steeds, which allwaies thine surpast:  
 All here betwixt Us judge, lest Any say  
 By Power not Right I bore the Prize away;  
 And though thy Courses were for mine too hard,  
 Greatness from Merit carryed the Reward.  
 I'll state the Cause my selfe, so as none shall  
 My Judgment justly e're in question call.

*Antilochus* stand forth, resume thy Whip,  
 The same which plying thou didst Me out-strip;  
 Before thy Chariot and thy Horses stand,  
 And, <sup>(g)</sup> laying on their rising Crests thy Hand,  
 By *Neptune* sweare that Thou hadst no Designe  
 To stop my Chariot interposing thine.

Then He; Great King! I humbly Pardon crave:  
 I much thy younger less Experience have;  
 Thou knowst what Follies head-strong Youth possess;  
 Their Fancy quicker, but their Judgment less.  
 Lo! Thee the Prize I freely here present,

And what e're else of Value in my Tent,  
 Rather then I'll, best Prince! with Thee contend,

<sup>(b)</sup> So lose thy Favour and the Gods offend.

This said, *Antilochus* the Prize presents,  
 Which *Menelaus* graciously resents:

As Dew inammells with its pearly Drops  
 Fields ranck with Corn, and chears the drooping Tops;  
 The *Spartan* so rejoyc'd, and, Wrath allaid  
 By such his Condescention, kindly said;

X x x

We

(g) He wills him to lay his hand on his Steeds as desiring *τις ἰσχυρὸς τὸ τοῦ ἄρτου καὶ τῆς ὑποστάσεως οἱ δὲ ἄνθρωποι* *ἴδονται*, that the perjury of their driver, the punishment inflicted for it might fall upon the Steeds themselves. So his wishing him to swear with his whip in his hand *ἀντιγὰρ ἐστὶ τῷ ἄντρω καὶ τῷ κατήχοντι χεὶρι* *ὡς ἀρχαῖον ἔλθειν ὁ τις ἄπορουν ὁφείλουται* he deprecating that both that whip and the hand that held it might thenceforth be useless to him, in case he were perjur'd.

(b) *Ὡς οἱς θεῶν δόξαν ἀμαρτανόντων τῶν τοῖς βασιλεῶν ἀντιβαίνοντων* God esteeming what is done to Princes as done unto himselfe, he both highly resenting and sadly returning the indignities done them as his Delegates on Earth and Representatives, *Enff.*



(i) Gr. *μεγιστον*, where the verb particle *μεγ* implying *μεγιστον*, neerness or approximation, denotes *μεγιστον* to *μεγιστον* his facileness to be wrought on and reconcil'd. *Enst.*

We now are Friends, *Antilochus*! I find  
That Youths Ambition did thy Judgment blind;  
Ever thy Betters to affront beware;

(i) So easily I not any else should spare:  
Thou and thy dear Relations on my Score  
Have suffer'd much, are like to suffer more;  
Therefore to Thee submissive I resigne  
The Prize Thou tenderst, though so justly mine;  
That All may see that I not spleenfull am,  
Nor Me as arrogant, or wilfull blame.

This said, the Mare *Antilochus* He gives,  
And the bright Charger then himself recieves.

*Meriones* the fourth Prize next takes up:  
*Achilles* that which it remaind, the Cup,  
Presenting *Nestor* said; This (k) Goblet take,  
And keep with Care for my *Patroclus* sake;  
Since Him among Us Thou no more shalt see:  
This, dearest Friend! I dedicate to Thee;  
For at the *Cest* Thou canst not well engage,  
Run, wrastle, dart, now much impaird with Age.

(k) No piece of Plate was so in the request with the ancient Heroes as goblets, with *Nestor* especially, who had one of that capacity and greatness as none could lift up from the Board but himself: Hence some will have *Atræus* golden Sheep to be nothing else but a silver Cup with a golden Sheep portrayed in the bottom.

The friendly Gift the Heroe kindly took,  
And thus t' *Achilles*, Thanks returning, spoke.

Well Thou hast said, dear Son! I now am old,  
My Limbs wax feeble, and my Blood grows cold,  
My Arms and Shoulders hang as if unstrung.  
Ah! were I but as youthfull now and strong,  
As when th' *Epeians* did their King inter,  
And at *Buphrasium* rear'd his Sepulcher,  
Whose Sons, his Obits honouring, Prizes set.  
There three proud Nations at these Sports I beat:  
I *Clytomides* worsted at the *Cest*;  
In wrastling of *Ancæus* had the best;  
*Iphiclus* I out-ran; at darting bore  
The Prize from *Phileus* and strong *Polydore*:

Me

Me at the Horse-race<sup>(l)</sup> *Aëtors* Sons out-run,  
 And onely worsted, who were two for one;  
 They envi'd my Success,<sup>(m)</sup> the best Prize yet  
 Left for the conquering Charioteer to get,  
 These Brothers twins; One well the Raines did guide,  
 Guide well the Raines, the Whip the other ply'd:  
 Such was I once; let others now engage.  
 Who younger be, I must submit to Age:  
 Performe your Friends last Rites, mean while I take  
 Your Gifts, and my Acknowledgment shall make:  
 For honouring Me with this your Bounty may  
 The Gods a plenteous Blessing Thee repay!

This said, *Achilles* brought into the Lists  
 A Mule, his Prize who best could use his Fists,  
 Of six year old, ne're back'd, new taken up,  
 To comfort him should have the worst a Cup.

Then said; You Chiefs! *Atrides* and the rest,  
 Let Two draw forth expertest at the Cest:  
 This hardy Mule<sup>(n)</sup> the Conqueror I'll present,  
 The foyld shall bear this Goblet to his Tent.  
 This said, *Epeus*, *Panops* Off-spring, layes  
 His Hand upon the Mule, and vapouring sayes;

in the *Anthology* upon *Aulus*, one excellent in the theiving profession, upon whom stealing the statue of that God, the great Patron of Theeves, *Lucillus* bestowes this Epigram,

Τὸν ἡλιδὸν Εὐρύκην, τὸν θεῶν ὑπέρβην,  
 Τὸν Ἀρχαίου ἀνακτα, τὸν βοηλάτην,  
 Ἐσῶτα τῶν δὲ γυμνασίων ἐπίσκοπον,  
 Οὐκ ἐκκλέπτῃς Ἀῦλ' εἴπε βασιλεῦ,  
 Πολλοὶ μαθηταὶ κρείττορες διδασκάλων.

Wing'd Mercury; who Joves Expresses bears,  
 Lord of innumerable Herds of fatted Steers,  
 Who in Arcadia as their King resides,  
 And at all Games and Enterludes presides,  
 Aulus, a slyer Thief, away convoid,  
 And to himselfe, his Statue bearing, said;  
 I now percieve that many Schollars farr  
 Greater Proficients then their Tutors are.

Nor had *Phœbus* himselfe, as much an Enemy to Theeves as *Hermes* their Friend and fautor, any better fortune, those Image such another crafty companion making bold with, thus jeerd his Godship when he lay down.

Τὸν τῶν κλεψίωντων μνηστήρα Φοῖβον ἔκλεψεν  
 Εὐτυχίδης, εἰπὼν, μὴ πᾶν πολλὰ λαλεῖν  
 Σύγχεριν δὲ τέχνην τέχνην, καὶ χεῖρας χεῖρας,  
 Καὶ μάνην κλέπτῃ, καὶ θεῶν Εὐτυχίδῃ.  
 Τὸν δὲ ἀχαλινώτων σωματῶν χεῖρ' αὐτῆς φραδεῖς,  
 Τοῖς ἀνησυχούσις πᾶν ὃ θέλεις με λέγε.  
*Lucillus Anthol. lib. 2.*

Eutychides, when he Phœbus stole (the Thief-Detector) said, Friend, use few words; be brief.  
 Ballance our Arts, my hands thy Oracles,  
 Wizard and Thief, Thee and Eutychides,  
 And I'll, when for that tongue I wish thee part;  
 Not care, miscall me what Thou canst, a—

(l) These Sons of *Aëtor*, *Cteatus* and *Eurytus*, the same which lib. 11. *Homer* calls *Moliones*, were not *didymoi* twins as *Castor* and *Pollux*, but *dicuoi*, having two bodies, foure hands, and as many feet. Against these *Nestor* objecting that being ἀλλόκοτοι καὶ τὴν φύσιν ἐκτράπητες of a monstrous kind, they were not to be permitted to enter the Lists against a single adversary, it was over-ruled and carried in the affirmative against him, by the votes of the vulgar who favour'd these Sons of *Aëtor*, whom *Nestor* saith Πλάθει ὀρέσσει βαλόντις, that they were too many for him, or worsted him long of the many or multitude.

(m) The prize for Horse-racing exceeding much those of any other game or exercise.

(n) Ταλαεργὸν ζῶν ἄθλον δίκειον τῷ τλησιπύρῳ πύλῃ, the most laborious creature is made the prize of the most painfull and laborious exercise, and not for this reason alone, but for the difficulty of breaking them, the Oxe and Horse hardly submitting to the Yoake after six years old, the Mule never.

(o) Gr. — ὃς δὲ Ἀπόλλων Δαὶ δὲ νικητήν, Whom Apollo shall make victor.

*Phœbus* the stoutest Combatant at the *Cestus* of his time, who compelled all he met with to fight him, grew at length so arrogant as to challenge the Gods, but was worsted and slain by *Apollo*, who ever after was reputed τῆς πυκνῆς ἱεροῦς, the tutelar Deity of that Exercise, with whom *Mercury* also was joyn'd in Commission, as appears by that Epigram



(p) *Speſichorus* ſaith that this *Epeus* drew water for the *Greeks*, and thence *Simonides*, in an *Enigma* of his, call'd his *As* performing the like draggerie for him and his Schollars, *Panopetades*. This *Epeus* being yet an *Embryo* ἐπὶ κτηνὸς πρὸς τῷ δίδυμῳ ἀ-  
δελφῷ καὶ νικῶντος ἀποτρώγων, conteltting with his twin brother in the Wombe, getting the better, brook forth into the World before him, ſo *Lycophron*.

(q) *Lycophron* ſaith he was other-  
wife δειλὸς καὶ ἀνδραγαθός.

(r) *Enst.* makes *Euryalus* his ap-  
pearing ſo late an argument of his tim-  
erouſneſs and future ill ſucceſs;  
χολαίως δὲ δέχεται εἰς ἀγῶνα δέει τὸ μὴ-  
λόντος. So *Enst.*

(s) *Tydid*es favoured *Euryalus* for  
his Relations, he being the Son of *Me-  
cisteus*, brother to *Adrastus*, whole  
daughter *Deipyle* was his Mother, and  
ſo they Couſin Germans.

(t) The 16. *Olympiad* one *Orſippus* a  
*Lacedemonian* loſing by the looſing of  
his girdle and his ſtumbling upon it,  
the Prize, and with it (ſo others) his  
life, a Law was enacted that ever after  
they ſhould ſtrive naked, whence the  
place where theſe exerciſes were per-  
formed was thence ſtil'd *Gymnaſium*.

(u) *Enst.* ſaith ἀνδρὶ τοιούτῳ γυναικὶ  
ἐπιδόνον δίδωαι οἷς δὲ γυναικὶ δένει καὶ αὐ-  
τῷ τῇ κατὰ πλῆνυ μάλ' ἀνδρὶ, that a wo-  
man was given him that had the worſt  
at this exerciſe to intimate his weak-  
neſs and effeminateness.

(p) Come one, this Goblet take, ſince none ſhall get  
The Mule from Me, who ne're was worſted yet.

What though in Armes I purchaſe ſlender Fame?

(q) None in all Arts to high Perfection came.

Let none deceive Himſelfe; this Prize I'll win;

His Bones ſhall rattle in his bruifed Skin

Dares Me oppoſe; let Friends about Him ſtand

To beare Him off, ſalne by my conquering Hand.

This ſaid, All ſilent were; when from the Throng

(r) *Euryalus* drew forth, one mighty ſtrong,

Who won at *Oedipus* his Obſequies

From all the *Thebans* at this Sport the Prize.

Him wrought (s) *Tydid*es with perſwaſive Words

T' accept the Challenge, and his Champion (t) girds,

And wraps incircling Thongs about his Wrifts:

Thus arm'd both enter the appointed Liſts.

At once They raiſ'd their Hands, at once They met;

Nor long were clearing one anothers Debt;

On rattling Cheeks they ballance Blowes with Blowes,

Till Sweat their Limbs in trickling Streams ore-flowes:

At laſt *Epeus* hits Him looking round:

Who falling meaſures with his length the Ground.

So from the Owſie Shore, when *Boreas* raves,

A Fiſh rebounds, then dives 'mongſt foamy Waves.

But him *Epeus* raiſ'd, whom to the Fleet,

Senceleſs, on trembling Knees, trailing his Feet,

Diſgorging clotted Gore, hanging his Head,

His Friends conducting, with the Goblet, lead.

The Wraſtlers Prizes next the Prince ſet forth:

For him who got the beſt a Tripod worth

Twelve Steers; eſteem'd at four a well-bred (u) Maid

To chear the vanquiſh'd; then ariſing ſaid;

Two expert at this Sport draw from the reſt!

Then out great *Ajax* and *Ulyſſes* preſt;

Both

Both their Advantage how to grapple watch,  
 (\*) And at the Waste and Elbow eager catch :  
 So Rafter's crack, by Artists firmly joyn'd,  
 Strong Roofs supporting, to oppose the Winde ;  
 As their Joynts rattle tugging in the Close,  
 Whilst down their Backs Sweat in salt Rivers flowes :  
 Thick purple Marks appear upon their Skin,  
 Whilst either strove who should the \* Tripod win :  
 Neither could raise the other from the Ground,  
*Ajax*, though strong, as strong *Ulysses* found :  
 Now when the Cirque with long expecting tir'd,  
 Thus *Ajax* his Antagonist desir'd ;

Raise Me, or I'll raise Thee; each take our Lot !  
 Then *Ithacus*, still ready at a Plot,  
 Struck him, just as He spake, beneath the Hip,  
 And backwards throws the Heroe in the Trip,  
 Falling upon Him : Vollyed Shoutes resound.

Next Him *Ulysses* tries to lift from Ground,  
 And something mov'd, but could not raise at all ;  
 Yet so him (y) locks that they together fall.

And now They rising had a third time plaid,  
 But that *Achilles* interposing said ;

No more encounter, but off fairly leave !  
 You Victors both like Prizes shall receive.

His Pleasure they observing straight retreat,  
 And soyling Dust off from their Garments beat.

Next Gifts He plac'd for Runners who exceld,  
 A silver (z) Goblet which six Gallons held,  
 The World not show'd the like, at *Sidon* cast,  
 And brought to *Thoas* Court through Billowes vast :  
*Euneus* this Standard, of so great Esteem,  
*Patroclus* gave (a) *Lycaon* to redeem :  
 This for the first; then for the second plac'd  
 A Steere, and half a Talent for the Last.

(x) The ancient mode of wrestling was this. Seizing mutually with their left hand each the others side, and with their right the left Elbow. they bore their heads each against other, to force their adversary to yeeld and give ground, from which their posture *Homer* resembles them here to principall Rafter's, which, from their amicable closing at the top, Artificers themselves call *προσφιλέντες*, *Lovers*, *Eust.*

\* Most commonly, if not constantly, a Tripod was the Prize at Chariot-racing. So *Hesiod* describing the Imagery of *Hercules* his Shield, amongst other the Sculptures mentions the racing with Chariots, which he thus decipher's *Αντις* v. 305, &c.

Πὰρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' αἰθλοῖς  
 Δῖον ἔχον καὶ μύχον· εὐπλοῦν δ' ὅτι δὴ-  
 φρον  
 Ἥοι' οἱ βεβῶτες ἱφίσταν ὀκίας ἱππας,  
 ῥυτὰ χαλαίνοντες· τὰ δ' ὀπιρᾶντο πύ-  
 γοντο  
 Ἀρματα κολλήεν', ὅτι δὲ πῶμαι μὶγ' αὖ-  
 τόν·  
 Οἱ μὲν δ' αἰθλον ἔχον πόνον· ὁ δὲ πῶτι σφιν  
 Νίκην ἱπλυύσθην, ἀλλ' ἀριστερὸν ἔχον αἰθλον·  
 Τόισι δὲ καὶ προύκειτο μίγας ἡμίς· ἐπὶ δ' ἄρ' ὤ-  
 νθη.

And there were Horses striving in the  
 Circle,  
 And Charioteers, who lashing ply their  
 work;  
 The mounted Riders drive with flowing  
 Reins,  
 Their jolting Chariots thunder o're the  
 Plains,  
 The rattling Wheeles resound: All toyl  
 and sweat,  
 Victory stil doubtful, none the better get.  
 For him who first came in, there lay a  
 part

A golden Tripod forg'd by *Vulcan's* art.  
 And so *Pindar* *Isthm.* 1. speaking of  
*Cassio* and *Iolans*, two famous at this  
 Exercise saith ;  
 Κῆνοι δ' ἡρώων δρεψ-  
 λάτοι Λαχιδάμωνι καὶ Θή-  
 βαις ἐπὶ κνωδὸν κρήνησι·  
 Ἐν τῇ αἰθλοῖσιν δὶχον πλοῖων ἀγῶνιν,  
 Καὶ τριπόδων ἐκδομῶν δῶμον,  
 Καὶ λεβήτων φιαλοῖσι τε χυσοῖ,  
 Γυνέμενοι σφάων νικηφόρων·  
 These were best Charioteers of old,  
 This Thebes, that Sparta most extold ;  
 Who still at Games did over-come,  
 Sending their purchas'd Prizes home,  
 Tripods, Caldrons, Goblets, round  
 Their ample Halls and Chambers  
 crown'd.

(y) This kind of fall and play the  
 ancients call'd *ἱγνύν ἀραιεῖς* the o-  
 ther, which was no more then a foyle,  
*μπαπασμὸς* and *παρὰπαιγνύη*, *Eust.*

(z) The returne for their riding  
 there at Anchor, *Lemnos* being *παραλί-  
 μω* accommodated with many and  
 safe Harbours.

(a) Who being taken by *Achilles*  
 was sold by him in *Lemnos* for an hun-  
 dred Oxen ; of which Island was this  
*Euneus*, the Son of *Iafon*. From this  
*Euneus* was that sect of Musicians call'd  
*Euneida*.

Then



## Though

(d) Τιμιον τὸ πολυχρόνιον εἶναι ὡς αἰῶνα  
π, *Antiquity being honorable as an Em-  
blem of eternity.*

He thus, *Pelides* Favour to obtain.

Who then ; Thou shalt not Me commend in vain,  
Take half a Talent more : And as He speaks  
The Gold presents him, which He gladly takes.

This done, *Achilles* brought into the Field  
A ponderous Javelin, Cask and glittering Sheild,  
The Arms *Patroclus* from *Sarpedon* took,  
And thus to all the Cheefs and Leaders spoke ;  
Come Two compleatly arm'd, strong, stout & fierce,  
Who best a Helmet cleave a Corslet pierce,  
And I'll on him first Blood drawes from his Foe  
This well-edg'd *Thracian Symiter* bestow.

*Ajax* drew forth and *Diomed*, this said,  
And straight for the Incounter ready made,  
Knitting their Browes : All doubtfull troubled were,  
Seeing such doughty Combitants appear.  
Three times they rushing with strange Fury charge,  
The fourth great *Ajax* pierc'd *Tydidēs* Targe,  
Whose high proof'd Arms gave his sharp Point the  
When *Diomed* chafing aim'd still at his Neck : (check,  
For *Ajax* All afraid wil'd Them forbear,  
Since the Rewards They equally should share ;  
But yet the Prince gave *Diomed* a Belt,  
Scabberd and Faulchion with a silver Hilt.

Next then *Æacides* of mighty Weight  
Set for a Prize the strong King *Eitions* Quoit,  
Which He the Heroe killing home convoid  
Mongst other Spoyles, then thus arising said ;  
Now try your Skil for this ; if Any here  
Plowd Lands injoyes and Pasture, in five year  
He shall not Iron wanting send to buy  
More at the Town, this shall his Weed supply.

*Leontius*, *Polypates*, *Ajax* straight  
Rise, and *Epeus* : This first flings a Quoyt :

All



All wonder ; next Him strong *Leontius* throwes ;  
*Ajax* the third, who far them All out-goes,  
 Which last of all up *Polypetes* took ;

Far as an able Heardsman darts his Hook,  
 Labouring to bring his straying Heards about ;  
 So far He them out-went ; the People shoute,  
 His Friends the Prize thence to the Fleet convoid.

The Prince ten Swords, as many Halberts laid  
 For Archers next, erecting then a Mast,  
 And by the Foot tyed on't a Pigeon fast,  
 Bidding them shoot : He who the Dove could hit,  
 The Swords his Prize should carry to the Fleet :  
 Who cut the Cord should thence the Halberts bear.

Straight *Teucer* and *Meriones* prepare,  
 And in a brazen Cask each puts his Lot :  
*Teucer* first drawes, and first his Arrow shot,  
 Who yet neglected from their bleating Dams  
 To promise Thee, *Apollo* ! first-falne Lambs,  
 Which *Phæbus* much provok'd : but yet He cut  
 The Cord which bound the Pigeon by the Foot,  
 Sheering the Knot : She soars ; down drops the String,  
 And with loud clamours Heavens vast Arches ring.

*Meriones* drawes next, and, as He aimes,  
 To *Phæbus* vov'es a Hecatombe of Lambs :  
 The trowning Pigeon He descries aloft,  
 Then shootes, and pierc'd her with his winged Shaft ;  
 Back th' Arrow comes, she falling on a Mast  
 Beats off her Plumes, and by the Neck sticks fast,  
 Where she of Life bereaved straight expires,  
 Whilst all the gazing Multitude admires.  
 The Swords *Meriones* takes, and to the Shore  
 The second Prize, the Halberts, *Teucer* bore.

And last a ponderous Spear *Achilles* plac'd  
 With a huge Charger which nine Oxen cost,

For

For him who best his well-aim'd Javelin throwes.

*Meriones* straight and *Agamemnon* rose:

To whom the Prince; We all know thy Desert,  
Thou govern'st well, as well Thou throw'st a Dart;  
Be pleas'd t' accept this Charger, and the Spear  
Grant to the Fleet *Meriones* may beare.

Straight *Agamemnon* condescends, and sent  
The Charger by *Talthybius* to his Tent.

Pag. 481. line 29, 30. — Till thou joyn The Nave and wheeles circumference in a Line.

Where the Greek hath it thus, Ως ἂν τοι πλῆμνυα δοάσεται ἄκρον ἐλάσαι κύκλῳ ποιηπῖο· which *Eust.* thus paraphraseth, ὡς τὸ ἄκρον τῆς ἄξονος τὸ ἐκ τῆς τοῦ προχόνος δέξῃ ἐγγύσται ἄκρῳ τῇ νύσῃ ὅτι ἢ ὁ λίθος, that is, that he should so drive as the end of the Axe-tree or Nave of the Wheele touching almost the post, the nether part of it should not approach the stones, wherewith it was supported, for fear of dashing against them: which not observed by the *Spendo-Orestes* was the occasion of his miscarryage and death, thus described by *Sophocles* in his *Electra*.

Καὶ τὰς μὲν ἄλλας πάντας ἀσφαλῆς δρόμος  
Ως δ' ὅτε τλήμων ὀρδὸς ὅζ' ὀρδῶν δίδραν  
Ἐπειτα λύων ἠγίαν ἀειρεῖσθαι  
Καμπύλους ἵππους, λανθάνει σῆλυν ἄκραν  
Παίσας· ἔδραυσεν δ' ἄξονος μίσας χυράας,  
Καὶ ἀνύγων ὀλισθεῖ, σὺ δ' ἐλίσσεται  
Τμητοῖς ἱμασι —————

*Th' unhappy Prince those Posts un-overthrown  
Upright in upright Chariot safe had gone,  
When he his left Reins slackt, and, turning Pole,  
Fell unawares upon the Columne soule.  
The Nave asunder splits, and on the Wheeles  
He pitches down, and drags his hamper'd Heeles  
I'th following Tire.* Mr. C. Wase.

This turning the Post without being foule on it, *Horace* thus mentions, as the chiefest Artifice in this kind of racing, in his first Ode to *Mecenas*,

*Sunt quos curriculo pulverem Olympicum  
Collegisse juvat, metaque fervidis  
Evitata rotis, palmaque nobilis  
Terrarum dominos evehit ad Deos.*

There are that love their Chariot Spoke  
With rays'd Olympick Dust should smoake,  
And with hot Wheeles the Goale close shaven  
And noble Palme lifts Men to Heaven. Mr. Rich. Fanshawe.





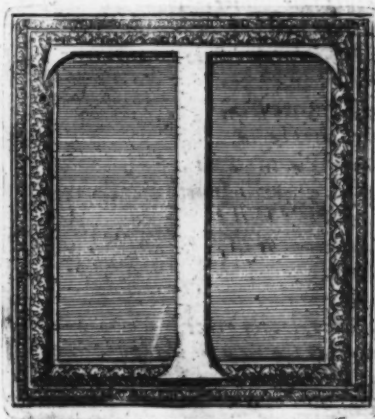


# HOMERS ILIADS:

THE FOUR & TWENTIETH BOOK.

## The ARGUMENT.

*Iris to Troy, & Achilles Thetis sent :  
Hermes brings Priam to Pelides Tent ;  
Who Hectors Body begs : the Prince admires  
His bold Attempt, and grants Him his Desires.  
Cassandra first her Father coming spies :  
All meet the Body : Hectors Obsequies.*



HE Games thus finish'd, All  
dismiss'd reaire  
Down to their Ships and seve-  
rall Quarters, where  
They fall to their Repast, that  
so They might  
Indulge sweet Sleep, the bles-  
sing of the Night :

But still *Achilles* for *Patroclus* wept,

(\*) All conquering Sleep not Him from Vigils kept ;

Now upon this, now that his Thoughts reflect,

His Courage, Mildeness, Strength and brave Aspect ;

Y y 2

Their

(\*) Hence the *griphus* or riddle cited by *Eustathius* makes sleep of humane partly partly of divine extraction,

Ὁν θνητὸς ἔδ' ἀθάνατος, ἀλλ' ἔχον πρὸς  
σύγκρασιν,  
Ὅσα μὴτ' ἐν ἀνθρώποις μένει, μὴτ' ἐν θεοῖς  
ζῆν,  
Ἀλλὰ φύεσθαι τι ἀνθρώποις, δίδων τε παρ-  
σαν παλιν,  
Ἀθάνατος ὄψιν, γινώσκουσ' ἀπὸν ὧν ἀεί.

Of humane and divine Extract am I ;  
Converse with Mortals and those plant  
the Sky,  
Dayly I dye, as oft revive, and Me  
There's none but knows, though me none  
ever see.



Their many Dangers which together They  
In Battells past, and on the raging Sea,  
Whilst trickling Tears in briny Rivers glide;  
Now on his Back He turns, now on his Side,  
Then groveling lyes, restless at last arose,  
And mourning down to th' Oceans Margents goes.

(b) This *Aegis* or Shield of his, *Enst* makes to be a mist or cloud, which last *Homer* himselfe elsewhere resembles to gold. Howbeit some for this reason stigmatize this verse with that which followes, for that a fable cloud was more proper for a covering, then one that was gilt, and for that the *Aegis* was *Jupiters* or *Pallas* her badge and bearing, rather then *Apollo's*, *Enst*.

(c) *Mercury* from his infancy was the great Patron of theft and Theeves, his first prank he play'd yet an infant being the conveying away his Mothers and Brothers clothes when they were bathing. His Plannet hath an influence as upon theft, so upon speech and merchandize. He stole also *Apollo's* Oxen for return of which he reciev'd of that God the *Lyre* or *Lute*, the first, which was made of the Shell of a Tortoyse. *Enst*.

(d) This verse with others is expung'd as spurious by the Ancients, they not deeming it decent *Minerva* and the Deities of that *Juno* should beare like inveterate malice with *Achilles*, as little that the Gods should countenance theft, much less practise it. *Enst*.

(e) The story of which contest, occasion'd by an Apple purposely thrown by *Ate* or *Eris* to create those animosities amongst them, is thus describ'd by *Coluthus* in his *Ελένης ἀρπαγή*,

Ἐνδὲν ἑστὶ πολέμοιο προάγγελος ἔρ' ὁ ἑλῦσα,  
Μῆλον ἑλίζων ἀφράτατο δ' ὕψος μύχθων·  
Χωρὶ δὲ κινήσασα μῶδε προπύργον ἀρχλῶ,  
Ἐς θαλῆν ἔρριψε, χόρον δ' ὤειπε δαίμων·  
Ἦεν μὲν παρὰ κρητὸς ἀγαλλομένη Διδὸς δ' ἄνῃ,  
Ἰσμετο θαμβήσασα καὶ ἡθάλα ληίζεσθαι·  
Παύσων δ' αἶψ' Κύπρις ἀρροτίζει γλαυῖα,  
Μῆλα γ' ἔχον ἐπὶ δ' ὀνείον, ὅπ' κτερεῖς ἐστὶν ἐρώτων·  
Ζεὺς δὲ δῖον καὶ νόκος ἰδὼν καὶ παῖδα καλέσας,  
Τοῖον ἐπαρήσαντα προσέειπε Εὐμήχανα·  
Ἐἰ πῶς περ ἑάνδοιο παῖς Ἰδαίου ρέειρος  
Παῖδα Πάειν Πειάμοιο τὸν ἀγλαὸν ἦβητα  
Τρέφει βυκολόοντι κατ' ἔρεα τέκνον ἀκύνει,  
Κοῖφ' ἄλλ' ὅπ' ἐπ' αὖτε, διακρίνειν δὲ δαίμων  
Κίχλας καὶ βλεφάρων σμωχλὴν καὶ κύκλα προσώπων·  
Ἢ δὲ διακρίνῃ δῶτα φέροιεν ὅπ' ἔπυσον ὀπυπῆς  
Κάλλος, ἀρροτίζεσθαι καὶ καὶ κέμον ὀπυπῆς.

Describing after the Goddesses severall applications and promises to him to induce him to judge them the Prize, he makes him deliver it to *Venus*, thus;

Ὅσπερ μῦθος ἔληγεν, ὁ δ' ἀγλαὸν ὅπασε μῆλον,  
Ἀγλαίης ἀνάθημα μέγα ἠτίεσσε Ἀφροδίτῃ.  
Θυγατρίην πολέμοιο, καλὴν πολέμοιο γαῖν' ἔδλω.

She calls to mind Hesperia's golden Fruit;  
Whence a fair Apple, of dire Wars the Root,  
Pulling, the Cause of signall strifes she found:  
Then 'midst the Feast, Dissensions fatal ground,  
Casts, and disturbs the Goddesses fair Quire.

*Juno*, of *Joves* Bed proud, does first admire  
The shining Fruit, then challeng'd as her due:  
But *Venus* (all surpassing) claims it too  
As *Lov's* Propriety. which by *Jove* seen,  
He calls, then thus to *Hermes*, does begin.

Know'st thou not *Paris*, one of *Priam's* Sons,  
Who, where through *Phrygian* Grounds (smooth *Xanthus* runs,  
Grazeth his horned Herds on *Ida's* Hill?  
To him this Apple bear: say 'tis our Will,  
As Arbitrator of Beauty, he declare  
Which of these Goddesses excels in rare  
Conjunction of arch'd Eye-browes, lovely grace,  
And well-proportion'd roundness of the Face;  
And she that seems the fairest in his Eyes  
To have the Apple, as her Beauties Prize.

Mr. Sherburne.

Scarce had she ended, when the fruit of Gold  
To *Venus*, as her Beauties noble Prize,  
The Swain presented: whence dire Wars did rise,

When

When they and *Venus* to his Cottage came,  
 For Lust-rewards preferd the *Cyprian* Dame.  
 When her Approach the twelfth *Aurora* made,  
 To *Joves* celestiall Court *Apollo* said;

Since *Hector* oft to Us the brawny Thighs  
 Of Goats and Bullocks paid in Sacrifice,  
 Why in this House for him is nothing done,  
 That his sad Mother, Wife and onely Son,  
 Old *Priam* and the wofull *Trojans* may  
 Erect his Pyre and funerall Duties pay:  
 But you *Achilles* favouring still asist,  
 Whose rockie Heart and adamantine Breast  
 Never relent, but allwayes burn with Rage:

A Lyon so his Fury to asswage  
 Falls on the vulgar Heard, and common Rout,  
 The best for bloody Banquets singling out.  
 He wants Remorse, a modest Blush ne're warms  
 His hardend Front, which often helps and harmes.  
 Though one a Brother's, or his onely Son's,  
 Or dear Companion's loss a while bemoanes;  
 Yet once interr'd He soon forgets all Woe:  
 Patience on Mortalls gentler Fates bestow.  
 But This now *Hector* He hath overcome,  
 Hurries his Corps still round *Patroclus* Toomb,  
 Acts which not princely, nor yet Humane are:  
 But though He be so stout, let him beware  
 That He no longer Us incense, who hath  
 Thus wreak'd on *Hector's* senceless Earth, his Wrath.

When *Juno*, much offended, thus reply'd;  
 Such is your Sence; but Archer! you are wide:  
 Would you that *Hector* and *Achilles* should  
 Alike be honour'd! would you, if you could,  
 Heroes of differing Merits equall set?  
*Hector*, as Mortall, drew a Womans Teat,

But



But stout *Achilles* no mean Goddess bare;  
 She whom I breeding with such tender Care  
 To *Peleus* gave; one to the Gods most dear,  
 To whose glad Nuptials All invited were,  
 And Thou thy selfe touch'd at the Wedding Feast  
 Thy golden Lyre, and wert a wellcome Guest.

Then *Jove* reply'd; Deare! thwart not *Phæbus* so:  
 Their Honours shall be differenc'd, although  
 That none in *Troy* the Gods affected more  
 Than *Hector*, who, indearing Me with Store  
 Of Victims, allwayes made my Altars smoke:  
 (So Mortalls Us still honour and invoke.)  
 But *Hectors* Body thence to steal decline,  
 Left watchfull *Thetis* frustrate your Designe.  
 Let one of you with speed the Goddess call,  
 And I'll so use the Matter, that She shall  
 Perswade *Achilles* up the Corps to give,  
 And in Exchange from *Priam* Gifts receive.

*Iris*, this said, straight down the Summons bore,  
 And betwixt <sup>(f)</sup> *Samos* and rough *Imbrus* Shore  
 Leaps in the <sup>(g)</sup> *Maine* (devided Waves resound)  
 And like a baited Plummet sinks to Ground,  
 Which <sup>(h)</sup> arm'd with Horne bears down th' inticing  
 Where hungry Fishes are by taking took. (Hook,  
 She finding *Thetis* in her Caves Receffe,  
 With Nymphs environ'd and Sea Goddesses,  
 Mourning her short-liv'd Son, who soon must fall,  
 Far from his Country, near the *Trojan* Wall,  
 Thus drawing near Her said; *Thetis*! arise,  
 Summons I bring from *Jove*: Who thus replies;  
 Why am I sent for by so great a God,  
 Who ought not, thus envelop'd with a Cloud  
 Of discontent, amongst Immortalls sit.  
 But I obey, and to his Will submit.

(f) *Samos* was so call'd from its height, the word having the same signification anciently with *λόφος* a hill. It was formerly call'd *Leuconia*, and after from the captive *Thracians*, who burnt the *Samians* Boats, *Samothrace*. *Enst.*

(g) *Gr.* *μυλων ποταμος*, the black Sea; So fill'd from the River *Melannus* which disburthens it selfe in it, or from its deep Channel or the darkness of its Streame, call'd after *Sinus Cardiacus*, from the City *Cardia*. *Enst.*

(h) The ancient Fishers not only fastned a Plummet to their Hook, the sooner so to sink it, but covered their line also with a pipe of Horne, that being of the same colour with the water, the Fish might not discern it, nor, being strong, bite it in peeces. Others understand what *Homer* saith here of the Oxes horn, of the line it self, made it should seem then of the haire of Oxen, and those twisted, *χίους* then and down to *Alexanders* time being us'd for curlers of hair, *χίς* *αγλας*, (so one of his own age styles him) being all one with *λαμπετήν* *δανδομένην*, denoting no more then his faire Tresses, And this happily might give rise to his being after portrayed with hornes, and not his desire only to be reputed the Son of *Jupiter Hammon*, whose Altar was distinguished and known from others by its multitude of hornes.

This said, She takes, blacker than all her Weeds,  
 Her mourning Veile, and from her Mansion speeds,  
 Whom *Iris* leads cutting the briny Sound:  
 They landing mount the Sky, where *Jove* they found  
 Sitting amidst the Gods: in *Thetis* goes,  
 And next Him seats Her selfe: *Minerva* rose,  
*Juno* a Bowle presents to cheer Her up;  
 The Goddess drinks, and straight returns the Cup.  
 Then spake the Father both of Men and Gods;

Burthen'd with Woes Thou com'st to our Abodes:  
 Nor what afflicts Thee am I now to learn:  
 Hither Th' art summon'd on thy own Concern.  
 Nine dayes We here, if *Hermes* should be sent  
 For *Hectors* Body, bandying have spent;  
 I to preserve thy dear Affection,  
 Carri'd it for the Honour of thy Son.  
 Then to the Navy haste, and Him inform  
 How much the Gods are angry, how I storme,  
 That thus inhumanely He *Hector* yet  
 Drags up and down, detaining at the Fleet.  
 If Us He fear, nor would this Court offend,  
 Bid Him desist, and *Iris* We will send  
 To *Priam*, that his Son He shall redeem,  
 Bringing *Achilles* Gifts of great Esteem.

This said, She stooping to the Army went,  
 And found *Pelides* mourning in his Tent;  
 His Friends about Him busie all, Who flew  
 To treat the Prince a silver fleeced Ewe.

Then the sad Mother by her weeping Son  
 Sate down, and Him bemoaning thus begun;

How long thy Spirits wilt Thou pining wast,  
 (i) Offsweet Repose regardless and Repast?  
 Since thy sad Fate and wofull Day drawes near,  
 Let Thee some Females kind Imbraces chear:

(i) Hence took *Pythagoras* that  
 Symbole of his *καρδια μὴ ἐσθιεν* that  
 men should not eat their hearts, that is  
 indulge sorrow too much.

Me



Me *Jove* hath sent, and by Me Thee informes  
How much the Gods are angry; how He storms  
That *Hectors* Body Thou detainest yet:  
Receive a Ransome, and the Corps remit.

To her then mildly thus *Achilles* spake;

(k) Time, Gifts, and the Menaces of  
a Superiour make the most haughty  
and obdurate heart to submit and  
comply.

(k) They bringing Presents may the Body take:  
To *Jov's* Commands I freely condescend.

Whilst thus the time the Son and Mother spend,  
*Jove* thus to *Iris*; Quit the arched Skye,  
And haste to *Priam* on our Embassie:  
Say He in person *Hector* must redeem,  
Bearing *Achilles* Gifts of great Esteem:  
With him He onely may his Herald take  
To drive the Mules, and bring the Body back:  
Nor need He Death to fear; I'll *Hermes* send,  
Who to *Achilles* Tent shall him attend:  
There once arriv'd that Prince will him protect  
From all Affronts, and treat with due Respect:  
Rash He is not, nor cruell, but will spare  
Such humble Suiters as to him repaire.

This said, to *Troy* with Speed the Goddess flies:  
Entring the Court, which rung with dismall Cries,

(l) Gr. Ἐντυπὸς ἐν χλαίνῃ, that is, so  
close wrapt in his vest and covered all  
over, ὡς διὰ τῆς σάβαντος ἰδᾶσθαι τὸν σῶ-  
ματι μὲν τυπὸν, that the fashion of his  
Body appear'd through it, a posture  
peculiar to men in grief. Thus *Timan-*  
*tes* the *Sicyonian* Painter, who drew  
the Sacrificing *Iphigenia* at *Aulis*, ma-  
king all the rest then present bare-  
faced, throwes his vest over *Agamem-*  
*non's* visage, the better so to express  
both the unexpressibleness of his  
transcendent sorrow, and the custome  
of the closest mourners, men in such  
pressures neither using to be seen  
themselves, nor to see others, ὡς διὰ νύκ-  
τιος βίον αἰετῶν ἢ ἐν ὑπὸ γαίῃ, choosing  
to live obscur'd and darkly as under  
ground, for which cause *Priam* sprinkles  
here Earth and Ashes on his head and  
garments ὡς τὸν ἐπιταφίον κένωσιν, as  
an exemplification of his funerall dust.  
Enst.

(l) Wrapt in his Vest She *Priam* fitting found  
Amidst his Sons, whose Tears their Garments drown'd.  
He Greif indulging made the Ground his Bed,  
Powdring with Dust his Neck and hoary Head,  
Whilst Female Cries resound from golden Roofs,  
Deploring those, who Many, signall Proofs  
Made of their Prowess, fighting in Champaigne,  
Yet worsted by the conquering *Greeks* were slain.  
When *Iris* thus to *Priam*, much dismaid  
And trembling at a Goddess Presence, said;  
Be not appall'd, Thou Greif-afflicted King!  
I Thee from *Jove* a wellcome Message bring:

I come

I come from *Jove*, whose pittying Bowells yearne,  
 For Thee solicitous and thy Concern:  
 He sayes, thy Self must *Hectors* Corps redeem,  
 Bearing *Achilles* Gifts of great Esteem:  
 Onely with Thee thy aged Herauld take,  
 To drive thy Mules, and bring the Body back.  
 Nor needst Thou Death to fear, He'le *Hermes* send,  
 Who to *Achilles* Tent shall Thee attend:  
 When there arriv'd that Prince will Thee protect  
 From Danger, treating with all kind Respect;  
 He is not rash nor cruell, but will spare  
 Those humble Suiters that to Him repaire.

This said, She vanisheth like fleeting Winde,  
 He bids his Sons up in his Chariot binde  
 A Chest, and harness straight his Mules; then speeds  
 Down to his Wardrobe, full of costly Weeds,  
 And sending for his Queen thus to Her said;

I an Express, by *Iris* lately, had  
 From *Jove*, that *Hector* I my self redeem,  
 Bearing *Achilles* Gifts of great Esteem.  
 Say! what's thy Sence? yet shouldst Thou disapprove  
 What I intend, Thou shalt not Me remove.

Then weeping She; Art Thou of Sence bereft?  
 Ah! where hast Thou thy former Prudence left,  
 For which, as Oracle, or One inspir'd  
 Thou wert at home and through the World admir'd?  
 Go to the Fleet alone? that Tyrant view?  
 Court Him so many of thy <sup>(m)</sup> Children slew?  
 Thy Heart is steeld: If ever Thee He catch;  
 Ife're that cruell and perfidious Wretch  
 Thy Face behold, He'le Thee no Mercy show,  
 Nor Reverence on thy hoary Haires bestow.  
 Let us our Son still mourn within our Gates,  
 Whom, when his Thread of Life o're-powring Fates

Z z z

Spun

(m) *Eustathius* observes he had all his children in his youth, not marrying when he was old, against such kind of matches citing these Verses of *Theognis*, v. 457, &c.

Οὐ τοι σύμφορον ἔστι γυνὴν νῆα ἀνδρὶ γένην  
 Οὐ γὰρ πιδυλὴν πείθεται, ὡς ἀέρος,  
 Οὐδ' ἀγνοεῖν ἔχουσιν, ἀπορήξασα δὲ δισ-  
 σμα  
 Πολλὰ κεν ἐν νηυσὶν ἄλλων ἔχουσι λυμένα.

If with fresh May old January marries,  
 Its odds but that the new-launch'd Pinck  
 miscarries;  
 No Rudder she obeys, Anchors and  
 Cords  
 All saile, and still the Barke some  
 other boards.



(n) The like was the *Locrians* inveterate malice against *Dionysus* the Tirants Wife and Daughters, whom taken in War and abused, they kill'd with Bodkins thrust under their nays, pounding their bones in a Mortar, and delivering out their flesh in peeces, curs'd all such as made nice to eate it, *ευστ.*

(o) *Gr. συνομβροι*, these conjectured future events consulting either the entrails of such beasts as were slain for Sacrifice, or the rowles and curles of the smoake of Frankincense ascending from the Altar; these last were call'd *λεγαομενους*, *Schol.*

Spun at his Birth, they destin'd Dogs should there,  
Far from his dearest Parents, peece-meal tear.

Ah! were He in my power, (n) that I might gnaw  
His bleeding Heart, and eate his Liver raw!

Then would I surfeit taking Vengeance due  
Upon that Fury who my *Hector* slew,

Who for the *Trojans* and their Wives did fight,  
Scorning base Fear and ignominious Flight.

I'll from my Resolution not be stir'd,  
Nor shalt Thou, like an ill-presaging Bird,  
(Said *Priam*) with thy Skreetches me dissuade.

If any Mortall, Priest, or (o) Prophet had  
Impos'd this on Me, I then scrupling might  
Such strange Commands, as a Delusion, slight:

*Iris* I saw and heard; She drawing near  
With no fantastick Voice abus'd my Eare:

But if I at their Navy must expire,  
I shall to Fate submit; then let that dire  
*Æacides*, when I have wept my fill,  
Me in my *Hectors* deare Embraces kill.

This said, a stately Coffer He unlocks,  
Twelve Mantles, Rockets, and as many Cloaks,  
Quilts, Vestments, Robes, and Waistcoats forth He  
Talents of Gold twice five, and Tripods two, (drew,  
Foure Caldrons, and a Bowle, which, when He went  
From *Troy* to *Thrace*, that State did Him present:  
This Gift He spar'd not, though so much esteem'd:  
*Hector* at any Rate must be redeem'd.

This done He drives the people from the Gates,  
And thus incens'd the idle Gazers rates;

Have you not Sorrows of your own at Home,  
That thus to torture Me You hither come?

Know

Know You not yet (alafs ! too soon you shall)  
 How in the sad Disasters Me befall  
 You too All suffer, *Hectors* Death a Way  
 Opening the Foe to make your Wealth their Prey ?  
 But ere I see *Troys* Bullwarks levell laid,  
 May I descend to the infernall Shade !

Next rattling up his Sons, He falls upon  
*Helenus*, *Paris* and bold *Agathon*,  
*Antiphonus*, *Pammon* and <sup>(p)</sup> *Deiphobus*,  
*Agavus*, *Hyppooth* and *Polites* thus ;

(p) *Priam* propounding *Helen* after *Paris* his death, as the Prize of him who should best behave himselfe in Field. *Deiphobus* entering the Lists carryed her from the rest of his brethren as the most redoubty Combitant.

Haste ! You whom Sloath and Cowardize devide:  
 Would you had All t'excuse my *Hector* dy'd :

I many valiant Children once could boast,  
 But those who best deserv'd, ah ! I have lost ;  
*Mestor*, and *Troilus*, *Hector* like a God ;  
 These for their Country spent their dearest Blood :  
 In them survive these goodly Virtues raign,  
 They dance, they sing, they flatter, lye and faign,  
 Steal <sup>(q)</sup> Lambs and Kids, and studie how to cheat.

(q) The tenderness of these two creatures arguing their greater luxury, and their easiness to be surpriz'd making their theft the more probable and the sooner to be beleev'd. *Enst.*

Will you not make my Chariot ready yet,  
 And all things needfull for my Journey ? They  
 This said, their Angry Father straight obey ;  
 And forth with Speed his new-trim'd Chariot get ;  
 First joynd the Mules, then up the Coffer set ;  
 Next from a Pin took down their larger Yoaks,  
 Strong and intire, carv'd out of knotty Box,  
 Which to the Pole, well buckled with a Thong,  
 They fasten with a Cord, nine Cubits long :  
 Then with rich Presents they the Chariot fraught,  
 Their Brothers Ransome, from the Wardrobe brought :  
 Next joynd those Mules the *Mysians Priam* sent,  
 Whose Size and Shape the King gave high Content ;  
 The coupled Steeds then to their Father led,  
 Which long in lofty Stables He had fed,

Z z z 2

Whom



Whom *Priam* and his Herald straight put in,  
 When ne're approaching, the afflicted Queen  
 A Goblet brought crown'd with rich Wine, that They  
 Ere their departure might Libations pay ;  
 Then standing by his Horses thus She spake ;

This *Jove* present, that Thou to *Ilium* back  
 Mayst safe returne, since Thou persisting still  
 Resolv'st to go, though much against my Will :

(r) *Jupiter* favours the Eagle above all other fowles, either *ὡς βασιλεὺς βασιλεύς*, they being both Kings, he of the Gods, she of the Birds, or as being brought forth (so the fable) the same day with himself, or for her auspicious appearing when he affected his Father *Saturnus* throne, he thence prognosticating his good success. *Enst.*

And beg of *Jove*, who rules both Earth and Skies,  
 To send his <sup>(r)</sup> Eagle, who so swiftly flies,  
 A dextrous Omen: Boldly then Thou mayst  
 Down to the Fleet and Hostile Quarters haste:  
 If such thy Suit He not resents, decline,  
 Although Thou art so earnest, this Designe.

Soon to my Duty Thou mayst Me perswade,  
 To beg great *Joves* Assistance, *Priam* said ;

Then calls for Water, which, as he commands,  
 A Virgin brings, and powres upon his Hands :  
 This done, from *Hecuba* the Bowle He takes,  
 And thus his Prayer, Libations paying, makes ;

O *Jove*! in whom both Men and Gods confide,  
 Who crown'st the Sky-saluting Towres of *Ide* !  
 Grant that *Achilles* with a pitying Eare  
 Lift to my Suite, and send thy Messenger  
 On our right Hand, that thence We may divine  
 Happy Success to this our bold Designe:

*Jove* heard, and sent his Bird, the same which all,  
 For his fierce kind and size, the <sup>(s)</sup> *Percnon* call,  
 Whose spreading Wings were like the open Port,  
 Which leads the way into some Princes Court.  
 Over the Cityes dexter Part He flew,  
 And All rejoyce as They the Omen view.

Then *Priam* mounts his Seat ; the vaulted Ground  
 And Portalls, as He hurries forth, resound.

(s) The black colour of this Eagle denoting, say the ancients, *τὸ τῆς ἐπιστροφῆς* *Priam's* undiscover'd passage, and her not preying, though of that species or kind, his kind and peaceable reception. *Enst.*

The

The Mules which formost to the Pole were joyn'd  
 Skillfull *Idæus* drives, the Steeds behind  
*Priam* commands, whom with a dolefull Cry  
 His Friends attend, as if condemn'd to dye.  
 When to the Plain their King they had convoid,  
 Straight all returne; then *Jove* Him pittying said;  
*Hermes*! since thou with Men lov'st to acquaint,  
 (Not any God with them so conversant)  
 Lead *Priam* to the Fleet, that none prevent  
 Or see Him till He reach *Pelides* Tent.

His Father straight obeying, *Hermes* goes  
 And buckles on his winged golden Shoes,  
 With which the Aire He cuts o're Sea and Land,  
 Born on the Windes; then takes his charming Wand,  
 That Mortalls lulls a sleep, and sleeping wakes;  
 Straight to the *Hellespont* and *Troy* He makes,  
 A Youth resembling of no mean Descent,  
 One in his Flowre, and o're the Plaine He went.  
 Past *Ilus* Toomb, on *Xanthus* flowrie Bank  
 They stop, untill their Mules and Horses drank.

Now Night o're Earth had spread her gloomy  
 When first *Idæus*, *Hermes* spying, said; (Shade,

Oh! quickly, Sir, advise: a man I see:  
 Let us returne, least We destroyed be;  
 Or else his Knees imbracing Quarter crave,  
 That He our Lives, pittying our Case, would save.

This said, old *Priams* Haire erected stood,  
 And chilling Terror curdled up his Blood,  
 When *Hermes* by the Hand him kindly took,  
 And thus in civill Tearmes inquiring spoke;

What cause, grave Father! thus in silent Night,  
 Whilst others sleep, doth Thee abroad invite,  
 The Foe not fearing though incamp'd so nigh?  
 Should Any you with this rich Booty spy,



In your Defence what would You do, or could,  
 Thy selfe not young, and thy Attendant old?  
 But I'll, 'gainst All oppose, still take thy part,  
 And Thee protect as Thou my Father wert.

Then *Priam*; Thou a Truth, dear Son! hast said;  
 Thee some kind Power now sent unto my Aid,  
 So Prudent, so for Symmetry exact:  
 No Mortall, sure! celestiall thy Extract.

*Hermes* reply'd; Well, Sir, you have exprest  
 Your Sence; I humbly beg one more Request:  
 Do'st Thou this Wealth to forrain Bancks transmit,  
 There to secure't, or frighted *Ilium* quit,  
 Since *Hector* Thou, thy valiant Son, hast lost,  
 To none inferiour of our numerous Hoast?  
 Then spake the King; Who art Thou, lovely Youth!  
 What thy Descent, who thus, with so much Truth,  
 Recount'st the Fate of my unhappy Son?  
 When thus the Gods Ambassador begun;

Thou prompt'st Me *Hectors* Praises to recite:  
 Him oft I saw charge thorough in the Fight,  
 And when the routed *Grecians* from the Field  
 He close pursuing at their Navy kild;  
 Whilst We admiring stood, and not engag'd,  
 Because our Prince 'gainst *Agamemnon* rag'd;  
 Him I now serve; We both to *Ilium* came  
 In one stout Ship; a *Myrmidon* I am,  
 My Sire *Polydor*, rich; Your selfe and He  
 May, of like Age, contemporaries be:  
 Seaven Sons my Father had, each drew his Lot,  
 The fortune I to serve *Achilles* got.  
 But now I left the Fleet, where to attacque  
 The City early They all ready make,  
 With whose long Siege our Army tir'd out quite  
 And harder Duty are grown wild to fight.

Then

Then *Priam*; Since that Prince thou wait'st upon,  
 Be pleas'd to tell Me if He yet my Son  
 In his Pavilion keeps; or else hath fed  
 Dogs with his Body: when thus *Hermes* said;  
 To Dogs and Vultures unexposed yet  
 Thy *Hector* lyes, neglected at the Fleet:  
 Twelve Dayes intire and sweet He there hath lain,  
 From Vermine free, that breed in Bodies slain,  
 Though dayly Him about *Patroclus* Pyre  
*Achilles* drags; and, what Thou would'st admire,  
 The Corps receive no Harme, both plump and fresh,  
 All Soyl and Gore absters'd, appears the Flesh;  
 The Gods thy Son so much Affection bear,  
 That still of him, though Dead, they mindfull are.

Then *Priam* glad to *Hermes* thus replies;  
 What great Return finds frequent Sacrifice?  
 The Gods my *Hector* never did neglect,  
 For which his senceless Corps they still protect:  
 Now take this Cup I gratefully present,  
 And then conduct Me to *Achilles* Tent.

When *Hermes* thus; Though Thou art old, I young,  
 Not all thy Rhetorick and silver Tongue  
 Shall over-powre Me so thy Gift to take,  
 Till with it I my Prince acquainted make;  
 I feare *Achilles*, nor dare Bribes receive,  
 Lest Me They of his Favour should bereave;  
 But Thee to *Greece* o're Sea or Land I'll guide,  
 And still protecting lacqey by thy Side.

This said, He mounting takes the Raines and Whip,  
 Making his Steeds and Mules the Windes out-strip:  
 When neare the Trench and Battlements they drew,  
 The Watch their <sup>(1)</sup> Supper there they dressing view.  
 In soft Sleep *Hermes* fetters straight the Guard,  
 And in a trice the bolted Gates unbard,

And

(1) Οἱ Ὀμηρίδαι λέγουσι τὸς ἀγόντας  
 πρὸς τὴν ἡμέραν ἔδιναι τὰς παρ' Ὀμήρου  
 The Homerists reprove such as affirme  
 that Homer makes the Grecians to take  
 three meales a day, Eust.



And through with *Priam* and his Riches went.  
 But when they reach'd *Achilles* royall Tent,  
 Which labouring *Myrmidons* had rarely built  
 With Firr, and cover'd with a flaggie Tilt,  
 And on Supporters rais'd a Hall of State,  
 Securing with a mighty Bar the Gate,  
 By three still shut and open'd which (alone  
 He did with Ease, besides him singly none.)  
 The God opening the Turnpike in convaid  
 The Guifts, and lighting thus to *Priam* said;  
*Hermes* I am, *Joves* Messenger, injoynd  
 To see compleated what Thou hast designd;  
 But I shall straight return; *Achilles* Me  
 Must not discover; for though Mortalls We  
 Use to asist, yet none may Us behold:  
 Enter alone, the Heroes Knees infold;  
 Him by his Parents and his onely Son  
 Implore of Thee to take Compassion.

*Hermes*, this said, to steep *Olympus* speeds,  
 And *Priam* lighting leaves his Mules and Steeds  
 There to *Idæus* Care; thence on He went,  
 And found *Achilles* sitting in his Tent,  
 Others a part; the Prince attended on  
 By *Alcimus*, and stout *Automedon*,  
 Who had so late Himself refresh'd with Food,

(u) The Heroes Tables were ever covered, never remov'd but in times of Grief, *Schol.*

(u) That still the Board with Dishes cover'd stood.  
 Up comes the King unseen, and near Him stands,  
 Then kneeling seisd his Knees, and kist those Hands,  
 Which were so many of his Childrens bane.

So about Him who hath another slain,  
 And fled for Refuge to a forraign Land,  
 The People gathering round admiring stand;  
 As now *Achilles* wonders at his Guest;  
 When *Priam* humbly thus himself address:

Sup-

Suppose, renown'd *Achilles*! Thou dost see  
 Thy <sup>(x)</sup> aged Father now beholding Me,  
 Whom some injurious Neighbour may invade,  
 Presuming none, Thee absent, Him will aid:  
 But when He hears that Thou art yet alive,  
 He will rejoyce, and Hope his Heart revive,  
 Expecting thy Returne in Safety home:  
 But wretched I, in lofty *Ilium*,  
 Had many valiant Sons, who all are gon,  
 Not One now left to comfort Me, scarce One;  
 Fifty They were when you first touch'd this Shore;  
 (y) Pregnant by Me nineteen one Venter bore,  
 The rest on severall Concubines I got:  
 Many of these fell slaughter'd on the Spot;  
 But One I had maintaind our Walls, who late  
 From thy all-conquering Hands receiv'd his Fate,  
*Hector*, whom I come hither to redeem  
 With Gifts, a Ransome of no mean Esteem.  
 Revere the Gods, thy Father mind, and show  
 Pitty on Me thus overwhelm'd with Woe:  
 Sufferings like mine none ever felt, who sue  
 And kneeling kiss those Hands my Children slew.

(x) *Peleus* was the elder by much  
 serving with *Hercules* against *Troy*,  
 when *Priam* was but a child, and cal-  
 led, then when he was sold, *Podarces*.

(y) *Priam* had issue by many venters,  
 (it being the custome of the more bar-  
 barous Nations to multiply wives)  
 some by *Hecuba*, the rest by his Con-  
 cubines, a thing not resented by their  
 wives, because how many so ever their  
 husbands kept they were ever under  
 their command. Before *Cecrops* his  
 time, at *Athens* men and women ac-  
 companying promiscuously together,  
 none knew their own Father, which  
 bestiall life being rectified by him, he  
 assigning every woman her proper  
 husband, he was thence call'd *Apur*,  
 the reason of which appellation being  
 once forgot, he was deem'd by them  
 that liv'd some time after to be a Mon-  
 ster, and to have two shapes or forms,  
*Aristotle* admiring why *Homer*, that  
 allowes most of his Heroes their Con-  
 cubines, mentions not any kept by  
*Menslaus*, gives this reason of it, that  
*Menslaus* forbore to accompany with  
 any woman least the fame of it might  
 offend his *Helen*. *Enst*.

This said, *Achilles*, for his Fathers sake  
 To pittie mov'd, his Hand drew gently back:  
 Then *Priam*, falling at *Pelides* Feet,  
 For *Hector* wept; *Achilles* like Regreet  
 Now for his Father, now his dearest Friend  
 Express'd, whilst Sighs the arched Seelings rend.  
 When Him exhausted Tears gave some Relief,  
 His Breast less swolne by suffocating Grief,  
 He rose, and pittying his grey Beard and Head  
 Thus to the King, Him rayfing, kindly said;

Great are thy Sufferings, great thy Sorrowes sure,  
 Oh, hapless *Priam*! how couldst Thou indure

A a a a

Alone



Alone to venture to the Fleet; and Me,  
 Who flew so many of thy Children, see?  
 Thy Heart is Steel: be pleas'd that Place to take,  
 Though cruell Grief will no Cessation make:  
 Th' immortall Gods have so decreed, that We  
 Must live in Woe, themselves from Sorrow free.

Two Tunns with Lots stand at *Joves* Pallace Gates,  
 (z) From whence He draws our good or evill Fates;

Whose worser He with better Fortune blends,  
 Them one Day hurts, another makes amends;  
 Who only bad encounter, wander hurld

In want by Gods and Mortalls round the World:

So at his Birth great *Jove* gave *Peleus* Health,  
 Strength, Prudence, Rule, Felicity and Wealth  
 Beyond his Peeres, and though of Mortall Race  
 Him honour'd with a Goddesses imbrace.

(b) These Joyes He mixt, Him He no Children gave,  
 To whom He might his Wealth and Kingdome leave,  
 But onely one, who must ere long expire;

And whilst He lives not glads his aged Sire,  
 Since far from home He lyes encamp'd at *Troy*,

Thee to afflict, thy Children to destroy.

Father! We heard that You once happy were,

What *Lesbos* had, 'bove *Macars* Seat; what ere

The *Hellepont* or *Phrygia*, you posselt,

And with a numerous Progeny were blest;

But now thy Lot is chang'd, dire Funeralls,

And bloody Battells still surround thy Walls;

Be patient, and at helpless Things not grieve:

Tis not thy Tears that *Hector* can retrieve,

These rather add to thy Afflictions more.

Then *Priam* thus; I dare not sit before

My Son, who uninterr'd lyes in thy Tent,

Thou grant'st his Sire, for whom I'll Thee present

Many

(z) Some mistaking this place of  
*Homer* make *Jupiter* to have two Vef-  
 sels replete with evill, and but one  
 only with good things, according to  
 that of *Pindar Pyth. Ode. 3.*

Εν παρ' ἑδλὸν τιμὰτα σὺν  
 δυο δὴ σὺνταί βροτοῖς  
 Ἀδάγεται.

The Gods their single Favours still  
 Alley with double ill.

The *Scholiast* observing *Homer* to  
 make the Gods the authors only of  
 good things, *ἑδλὸν ἰδὼν*, queries here  
 how he makes evill also to proceed  
 from them, and then resolves the  
 question by distinguishing the per-  
 sons, affirming that position to be as-  
 serted by none but such as be ignorant  
 of the truth, the evils that befall men  
 being not to be imputed to God, as  
*Achilles* here would have it thought,  
 but drawn by men upon themselves,  
*ῥα σὺνταί* through their own incogi-  
 tancy and default, it being *Jupiter's*  
 own asseveration *Odys. d.*

Ὁ πέποιθεον δὲ σὺ δὴ βροτοὶ αἰτιώμενται  
 Ἐξ ἡμῶν γὰρ φρεσὶ γὰρ ἔμμεναι, οἱ δὲ καὶ αὐ-  
 τοὶ  
 Σφῶν αἰταδάλισσι καὶ μὲν ἄλγ' ἔχουσιν.

Still Mortalls us accuse, saying that  
 we  
 Both Authors of their crimes and suffe-  
 rings be,  
 When by their folly they themselves de-  
 stroy.

(b) From the words *πέποιθεον αἰτιώμενται*  
*made her his wife*, *Eustathius* collects  
 that this match of *Thetis* with *Peleus*,  
 as to her, was forc'd and against her  
 will, which appear'd in this, in that  
 she deserted him growing in years.

Many rich Gifts: Ah! mayst Thou them injoy  
In thy own Country, far from hapless *Troy*,  
Since by thy speciall Favour yet I live!

Then frowning He: Wrath smother'd not revive:  
The Corps I shall surrender, since I know  
'Tis *Joves* Command, *Thetis* inform'd Me so;  
And I am confident Thou ne're couldst get  
Without some Gods Assistance to our Fleet;  
None, were He young, durst venture through our  
And open Gates so fortified and bard. (Guard,  
Cease then my settled Passion to ferment,  
Lest Thee, although a Supplyant, from my Tent  
I should expell and *Joves* Command forget.

This said, old *Priam* trembling took his Seat;  
Then forth *Achilles* springs, attended on  
By *Alcimus* and stout *Automedon*:  
Whom He, *Patroclus* dead, did most esteem;  
These lose the Mules and Horses from the Teem,  
And old *Idæus* to a Seat convoid,  
Next *Priams* Wealthy Chariot they unlade,  
And in the Presents, *Hectors* Ransome, brought;  
Two Robes there leaving with a Vest well wrought  
The Corps to cloath: Damsells apart mean while  
He bids the Body bath and noynt with Oyle,  
Lest *Priam* discomposed at the Sight  
Should, by his Passion masterd, so excite  
*Achilles* fatall Wrath, that He *Joves* Will  
Should disobey, and Him, though Supplyant, kill.  
The Corps array'd, bath'd and perfumed They  
Wrap in a Gown, and o're a Mantle lay;  
Which up *Achilles* helping to the Bed,

Thus sighing spake; If in th' infernall Shade  
Thou hear'st, dear Friend! that Gifts of great Esteem  
Old *Priam* brought Me *Hector* to redeem,



Be not offended; what so ere They are  
In Them with Me thou equally shalt share.

This said, *Æacides* returning took  
His former Seat, and thus to *Priam* spoke;  
*Hector* is thine, as Thou desir'st; He lyes  
Upon thy Couch: When Morning guilds the Skies  
To *Ilium* drive; then Thou at leasure may'st  
Thy Son survey, mean while take some Repast.

Sad (f) *Niobe* not allwayes Food refraind,  
Though her whole Offsprings blood the Floor distaind:  
Six Sons, six Daughters dead upon the Spot  
Incens'd *Apollo* and *Diana* shot,  
Because She with *Latona* did compare,  
Boasting that she six times her Number bare;  
Hence by those Twins her twelve all slaughterd were;  
Whom when (g) none would, now nine dayes dead, in-  
The Gods inhum'd before the tenth expir'd: (terr,  
Which done she took Repast, with weeping tir'd,  
Though still in *Sipylus*, where they report,  
'Mongst Rocks and Desert Hills those Nymphs resort,  
Who dance upon *Achelous* plushie Shores,  
Transform'd to Marble She her Loss deplores.

Let us our Spirits now with Food revive,  
And when that Thou at *Ilium* shalt arrive,  
Then for thy Son let Tears thy Cheeks bedew.

This said, He rising a fat Weather slew,  
Which fleaing first, they joynted, spitted too,  
Laid to the Fire, and off well roasted drew.  
*Automedon* in curious Baskets serv'd  
Pure Manchet up, the Meat *Achilles* carv'd;  
Straight They fall too, and plentifully fare:  
When Thirst and Hunger satisfied were,  
*Priam*, *Achilles* viewing, wonder'd at  
His Limbs and goodly Features, as He sate;

As

(f) *Niobe* the Daughter of *Tantalus*, or as others, of *Pelops*; the wife of *Zeibus*, or as others, *Amphion*, comparing with *Latona* as *ευτεκνοτις* as having a more numerous Progeny then she, had her six sons slain by *Apollo* as they were hunting on the Mountain *Cytheron*, and her six daughters by *Diana* in *Thebes*, their deaths being imputed to these two, as being sudden, or else from some infectious disease. *Hippocrates* in his Book, *αριστηριον*, of acute diseases, tells us that it was the common opinion of his time to say of such as dyed of the *διδωροισι* or *κυνδυχη* the squinancy, that they were *βλαπτοι* struck or shot, *δια το αιφνης* *δολαδι* *η* *μολ* *οδωμης* *παιδισαν*, for the speedy and painfull ends. *Jupiter* commiserating her condition transform'd her to a stone, fixed in *Sipylus*, a Mountain in *Magnesia* Of which *Eust.* recites this *Gryphus* or Epigram,

Ο' πυμς ο' δυτος ενδον εν χει νεκρον  
Ο' νεκρος δυτος εκτος εν χει τειρον,  
Αλλ' αυτος αυτη νεκρος εστι η τειρος.

This Stone within it Corps hath none;  
The Corps within without no Stone,  
For Tomb and Corps are here but one.

(g) Peoples hearts being hardened against her for bringing the infection amongst them by her impiety and pride, *Schol.*

As much *Æacides* old *Priam* took,  
 Admiring Him and his majestick Look.  
 When They each other had enough survaid,  
 Let Us repose, great Prince! old *Priam* said;  
 Since by thy conquering Spear my *Hector* fell,  
 These Eye-lids never clos'd, but sighing still  
 The Earth I groveling with my Tears bedew'd,  
 Not tasting cheering Wine, nor strengthening Food.

This said, *Achilles* bids them make a Bed,  
 And Purple o're and royall Tapestry spread.  
 Damsells, their Tapers lighting, straight withdrew,  
 And in the outward Portch made ready two.

Then thus *Pelides*; Sir! <sup>(b)</sup> repose You there;  
 Should any of our Chiefs descrie you here,  
 Who hither oft repairing with Us sit  
 In deep Debate, consulting what is fit,  
 Streight *Agamemnon* They informing may  
 Obstruct thy businesse, and the Body stay.  
 What time require you *Hector* to interr,  
 That We so long may hostile Acts forbear?

(b) He speaks this in excuse of  
 himselfe and to prepare *Priam*, that  
 he should not take it ill if he lodg'd  
 him abroad, *Enst.*

Ah! wouldst Thou grant Us, *Priam* then replies,  
 To celebrate my Sons last Obsequies,  
 The signall Favour much would Me oblige.  
 You know how close your Forces Us besiege,  
 Which strikes all *Ilium* with a Panick Fear,  
 And We our Wood must from the Mountain bear:  
 Nine dayes We'le mourn within our royall Seat,  
 The tenth interr Him, and our People treat,  
 Th' eleventh erect his Toomb, and, if We must,  
 Fight on the twelfth, and to our Valour trust.

Then said *Achilles*; Sir! at your Request  
 So long I shall forbear, nor *Troy* infest:

Which said, his Hand, that He would ne're recant,  
 He gives the King; so ratifies his Grant.  
 From thence then *Priam* with *Idæus* goes,  
 Where in appointed Lodgings they repose;

*Æacides*



*Æacides* to his *Briseis* went,  
 And Night in Sleep, and her Imbraces spent :  
 But whilst both Gods and Heroes soundly slept,  
 Disturbing Care from Slumber *Hermes* kept,  
 How through the Guards He *Priam* might convey ;  
 Whom thus He straight reproves; Why this Delay?  
 Sleep'st Thou secure, nor fear'st to be attach'd  
 Amidst the Foe, thy Business now dispatch'd ?  
 Thy *Hector* cost Thee deare ; but thrice as much  
 Thy Sons will not for thy Redemption grutch,  
 Should *Agamemnon* find Thee sleeping here.

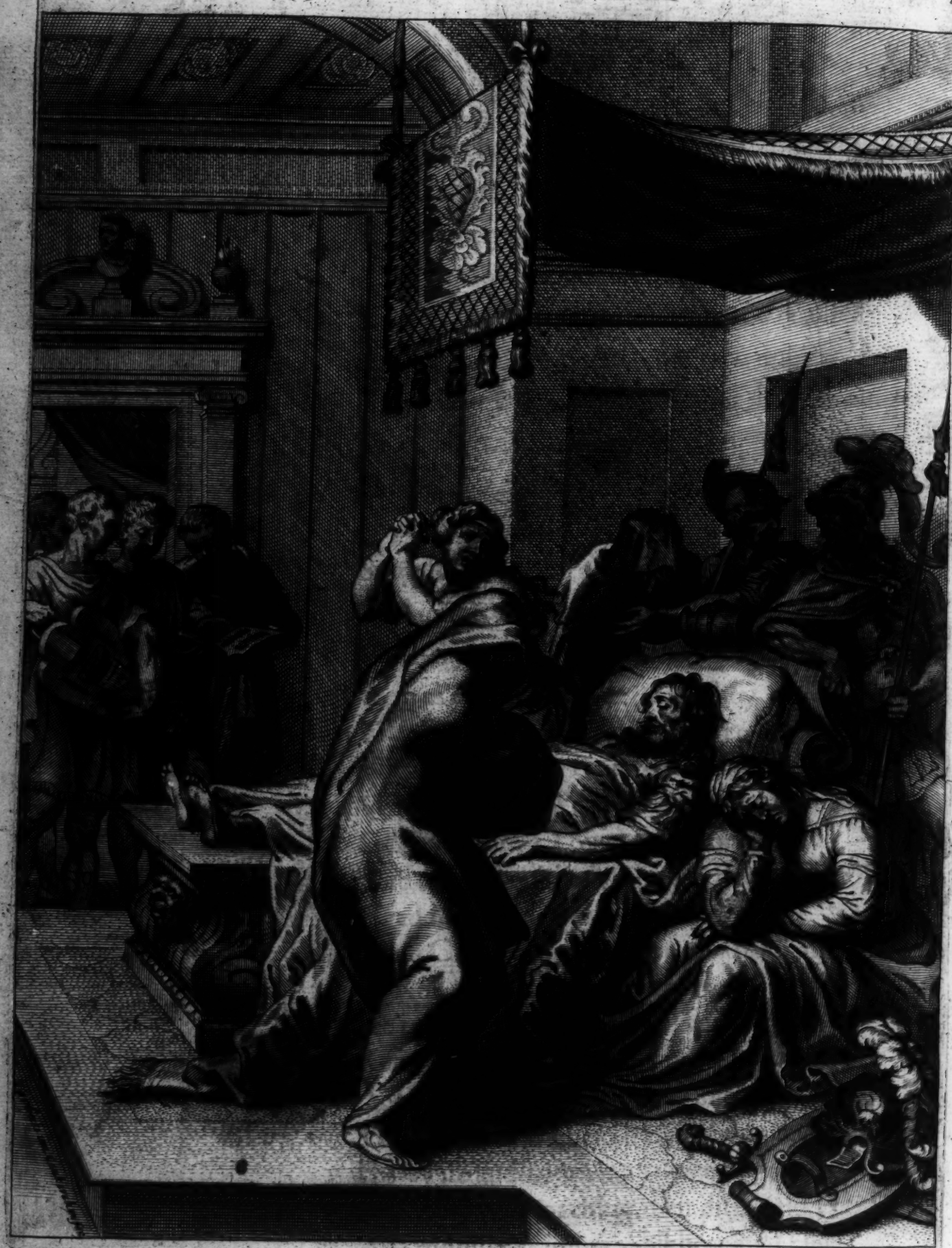
At these words startled, *Priam* struck with Feare,  
 Straight calls *Idæus* up, whilst *Hermes* speeds,  
 And in the Chariot puts his Mules and Steeds.  
 With silence forth They through the Army drive :  
 Soon as at *Xanthus* Margents They arrive,  
 The God *Olympus* scales, whilst conquering Day  
 Nights spangled Troops drown'd in the Western Sea;  
 With Sighs and Tears They on the Body drew.  
*Cassandra* from a Tower first *Priam* knew,  
 And carryed on the Mules her Brother spy'd,  
 Aged *Idæus* weeping by his Side :  
 Then Clamouring thus She runs from Street to Street;  
 Rise All for Shame! arise, and *Hector* meet ;  
 If e're you Him alive beheld with Joy  
 Returne tryumphing, who protected *Troy*.

This said, They all poure forth, not one remaind,  
 Their Walls not Them, nor They their Grief containd:  
 His Wife and Mother, all preceding teare,  
 The Corps approaching, their disheveld Haire ;  
 And running in imbrace his honour'd Head,  
 Whilst Floods of Tears the thronging Concours shed,  
 Who there till Night had thus lamenting stay'd,  
 But that the King, their Grief reproving, said ;

Sirs ; cleer the Way, and give our Chariot room,  
 Then weep your fill, when we have brought him home.  
 This







*Johanni Huxley  
In Comitatu  
Tabulam*



*Juniori de Eaton  
Bedford Armig:  
hanc L.M. D.D.D.I.O.*



This said, the Throng dividing, *Hector* They  
Driving to Court on a rich Pallet lay;  
Sad Elegies resound about his Hearse,  
A female *Chorus* shutting up the Verse;  
Mongst these his Wife, her Hand upon his Head;  
Chief Mourner, thus her Grief expressing said;

Thou in thy <sup>(1)</sup> Flower hast, thus of Life bereft,  
A Widow Me, thy Child an Orphan left,  
Before who comes to Age I fear that *Troy*  
The *Grecians* shall in hostile Flames destroy,  
Since \* Thou art dead, her main Defence, their Lives  
Who sav'dst alone, their Children and their Wives;  
Who shortly shall in Ships transported be,  
And I with Them, and Thou, poor Boy! with Me;  
Where Thou must drudging gill thy tender Hands,  
Serving a base and upstart Lords Commands;

<sup>(m)</sup> Or Thee some Foe shall seize, and swinging round  
From a high Tower throw Headlong to the Ground,  
Revenging so his dear Relations slain,

And by thy Sire left rifled on the Plain:  
Not tamely He engag'd the Foe, therefore  
All *Troy* his loss with briney Floods deplore.

Great Sorrow on thy Parents Thou hast brought,  
But Me, afflicted Me! with Grief distraught,  
That Thou expiring reach'd not forth thy Hand,  
Imposing so on Me thy last Command,  
Which I with Tears should still remind; this said,

Thus *Hecuba* her Lamentation made;

Living the Gods Thee, Son! Affection bare,  
And now, though dead, take off thy Body care:

My other Children stern *Achilles* sold,  
And shipt away to distant <sup>(n)</sup> Isles for Gold:

Thee, *Hector*! He, t' appease *Patroclus* Ghost, <sup>(o)</sup> Clost  
Drag'd dayly round his Tomb, (his Friend though

<sup>(1)</sup> Notwithstanding that saying of one of the Sages, *οὐκ ἀνθρώποις ἀλλὰ θεοῖς*, that whom the Gods love they dye in their youth, *Homer* yet makes the Soul of a young man not to leave its mansion but with reluctance, and *Andromache* bewayles this especially, that her *Hector* dyed in his flower and prime. *Eustathius* tells of a barbarous Nation who lamenting at the births of their infants, rejoice'd at the departure of such as were old, *ὅτι μὲν ἐν παιδείᾳ διῶν ὁ γυναικὶς τὸ δὲ ἀπὸ παιδείας ἔχων ἡ γῆρας*, for that children were to undergoe many miseries, which the other had passed.

\* Hence that Epigram of *Archias* in the Anthology,

*Εὐκλείδης Τροίην ἀνδραγαθόν, ὃν ἔτι καὶ  
ἄλλοις Δαναῶν παῖσιν ἐκπαίδευσε  
Πέλλα δ' Ἀλεξάνδρου σωματὸς ἡγε-  
ιδεσθε*  
*Ἀνδρόν, οὐ μὲν γὰρ ἀνδρὸς ἀγαθὸς ἦν.*

*Troy fell with Hector, Alexanders  
Fate  
Cruel Pella & the Macedonian States:  
Whence I conclude that Heroes rather  
give  
Their Country Honour, than from it  
retire.*

<sup>(m)</sup> He makes her speak this *ὡς ἐν  
ἱστορίᾳ αὐτὸν μὲν ἄνθρωπος ἦν, ὡς  
ἀντιπροσέχοντα τὸν ἄνθρωπον ὡς  
Ὀδυσσεὺς ἐκ τῆς Ἀλφειᾶς ἀπὸ τοῦ  
ἰσχυροῦ τοῦ Τροίης, καὶ δάσιν αὐτὸν  
εἰς κομμάτια;* So *Tryphiodorus*,

*Ἦ δὲ καὶ ἱστορία διὰ τὸν ἀνδραγαθόν  
καὶ τὸν ἄνθρωπον ὡς ἀνδραγαθόν  
Ἀνδρόν, οὐ μὲν γὰρ ἀνδρὸς ἀγαθὸς ἦν.*

But when *Andromache* beheld her Son  
Down from a Tower by *Ulysses* thrown,  
Screaking with tears his Fate she did  
bemoan.

declaring in this also the practice of War, the Souldiers battering such to death that were too little to be slaves, specially when they were bent upon revenge.

<sup>(n)</sup> That is *Samos*, *Imbrus* and *Lemnos*, which last *Homer* styles in accessible, either having respect to the numerous Rocks wherewith it was environed, or to the Robbers & Thieves with which that Island was well replenish'd, *ἀπὸ τοῦ ὅτι ἐν ἰσθμῷ αὐτῆς πολλοὶ κλέπται ἦσαν* *Eust.*

He



(6) They that dye suddenly, by some violent death, being more fresh and fuller bodied then those that dye of a chronick disease.

(7) Gr. *dyadē* *hēkēn*, with his gentle Darts: *dyadē* *hēkēn* *dyadē* *hēkēn*, sudden deaths being less painfull, Schol.

(8) The first ten years after her rape being spent in making preparations, in levies of men, and rigging of Vessells (the *Greeks* repairing home still in Winter, but quartering each Summer at *Aulis*) and ten more in the League.

He not reviv'd) yet still Thou<sup>(6)</sup> roscid art  
And fresh, as one slain by *Apollo's*<sup>(7)</sup> Dart.

Sad *Helen* next her Sorrow thus exprest;

Of all thy Stock, I lov'd Thee, *Hector*! best,

Next to my Lord, who to the *Trojan* Shore

Brought Me his Spouse: (would I had dy'd before!)

These<sup>(8)</sup> twenty years at Court I liv'd, yet ne're

Pierc'd any thy unkind Word mine Eare;

Nay when thy Brothers or thy Sisters fell

With harsher Tearmes upon Me, Thou wouldst still

Blame their uncivill Use, and take my parte

Thou, like thy Sire, still much obliging wert.

Hence I shall ever mourn thy timeless Fate,

Left the loath'd Victim of the Peoples Hate.

Thus weeping She, when aged *Priam* said;

Now fetch in Wood, and fear no Ambuscade;

*Achilles* promis'd, when He me dismiss,

Twelve days He would from hostile Acts desist.

This said, Steeds, Mules, and Chariots they prepare,

And nine days Wood down from the Mountain bare;

Upon the tenth laid *Hector* on the Pyre,

And kindled, shedding Tears, his funerall Fire;

Next Morn about the wasted Pyle They prest,

Quenching with Wine what still the Flames posselt;

His Brothers then and Friends, with sighs and Groans,

Close in a golden Urne his gather'd Bones,

And in a Vault wrapt up in Purple plac'd,

Then ponderous Stones congesting over cast,

His Toomb erecting, whilst that faithfull Scouts

The Foe observ'd, watching on their Redoubts:

Thence to the Pallace all to feast repaire;

Thus *Hector's* Obits celebrated were.

FINIS.

